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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. JAMES CREEK, PENNSYLVANIA, JANUARY 1, 1874 NO. 1.

POETRY.

THE OPEN GATE.

SELECTED BY S. W. BOLLINGER.

There is a gate stands open wide,
And through its portals gleaming,
A radiance, from the cross afar
The Savior's love revealing.

CHORUS:
O! depths of mercy, can there be
That gate stands open wide for me,
Stands open wide both night and day?
Stands open wide for me?

That open gate stands free for all.
Who seek through it salvation;
The rich and poor, the great and small,
Of every tribe and nation.

CHORUS:
O depths of mercy, &c.

It open stands for old and young,
Though filled with joy or sorrow,
The spirit woos your soul along;
The gate may close to morrow.

CHO.

O sinner, waken from your guilt,
Nor let your heart deceive you;
For you the blood of Christ was spilled,
He's waiting to receive you.

CHO.

O blessed spirit, lead me in
And let me falter never;
Make me a victor over sin,
I'll praise Thee, then forever.

CHO.

Press onward, then, though foes may frown
While mercy's gate is open;
Accept the cross and win the crown,
Love's everlasting token.

CHO.

When on the river's brink we lay,
The cross that here is given.
And bear a crown of life away,
I'll praise thee then in heaven.

CHO.

ORIGINAL ESSAYS.

THOUGHTS ON THE CLOSE OF THE OLD, AND BEGINNING OF THE NEW YEAR.

"Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am."—Ps. 39: 4.

The poet sings,

"And now my soul, another year,
Of thy short life is past."

In a general sense, this sentiment is not strictly correct, as the life of the soul is not *short*, but is eternal. But in the restricted sense in which we use andunderstand it, in its existing in the body, *it is true*, and we do well to heed it. The Scripture heading these thoughts is very suggestive to the reflecting mind. *Lord make me to know mine end.* How very solemn to contemplate that on earth we have an end. Notwithstanding the prominence of the man either in the Church or in the State, his life on earth has an *end*; and useful as he may be, his usefulness on earth will end. Then Lord *make* ME *to know my end*; personally, make ME know it for myself and not for *another*; *and the measure, or* NUMBER, *of my days what it is.* If by reason of strength, man should live four score years, the number of his days would be 29,220, and how rapidly do these pass away, and how very short will this long life be after 29,000 of its days are past and gone. But how few attain this high number of days. Yesterday I buried one who had only attained 10 days, and a few days previous, one who had attained 23,335 days. Then Oh, Lord teach us to number our days, and at the close of each one, to make the proper deduction, *that I may know how frail I am.*

The Psalmist says, *I thought on my ways*, and we do well often to think on *ours*. I have found it profitable to associate these thoughts with periodic seasons or events, such as our *birthdays*, the *last*, and the *first* days of the year, the day of our baptismal covenant with God &c. By this none will understand me to mean that these are the only days in our lives that we can with profit think on our ways. But these returning periods in our lives are suggestive of special seriousness, and to the few whose birthday is also New Years day, it is extraordinarily so. The baptismal day of some is also New Years day. So at the closing of the old, and beginning of the New Year, let us all unite in thinking over the past, and contemplate the new year upon which we now enter.

Many, very many, both in and out of God and His Church, who commenced the year of our Lord 1873 with us under as fair prospects to live to see its closing scenes as we, have sickened and died, and thus have passed from the scenes and turmoils incident to a life of trial and disappointment; some by slow and lingering disease, others suddenly hurried hence without a moments notice. Their bodies have returned to the earth from whence they came, and their spirits to God who gave it, in whose custody they will remain until "Our God shall come, and shall not keep silence; where He will call to the heavens from above, and to the earth, that he may judge his people. And to gather his saints to him who have made a covenant with him by sacrifice," while the unregenerate shall then come forth to everlasting shame and contempt.

We who have survived these, and have been permitted to remain in the body to see and realize the close of the old, and the beginning of the New Year, have yet to pass through the same ordeal through which they have passed; and will that event transpire this year, is a thought that we do well to consider.

In the past year many of the faithful in the Church have fallen beneath the heavy tread of the pale horse with his rider, DEATH. Among these were the Elders, standard bearers in the ranks of Zion. And some fathers and mothers in the Israel of God, too, have fallen; some of these were full of years and bear the marks of many hard fought battles for the Lord; they had borne the trials of many anxious days, and wearisome nights; they were waiting for their change and the burden of their prayer was, *how long oh Lord?* They went to their graves like shocks of ripe and well matured corn. But the young in Israel too have fallen. The young *men* and *maidens* in the Church have ripened for the sickel before harvest time had fully come, *a first fruit for the Lord.* These, as died the veteran soldier of the cross, under the triumphs of faith, go to the Father's home not made with hands, eternal in the heavens. With them ALL IS WELL.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep."

But the gay, the giddy, the carnally minded, the unregenerate, both old and young have fallen. How is it with them? Reader whose lot would you prefer? God has spared your life to enter upon another year in the Christian era. What are your thoughts as you step upon this new era of time?

The record of the past year is with us, we are familiar with it, and while it has brought peace and comfort to some, it has brought sorrow, distress, and sore disappointment to others. Will the one upon which we are just entering bring along diffe ent results? It is one of the wise and gracious arrangements of the providence of God that our troubles, trials and disappointments are hidden from us, so that we cannot tell what even a day or night, much less, a year may bring forth. Yet His children who are born of water and of the spirit do know, that God the Father will not suffer them to be tried above that they are able to bear, and that He will, with every trial, make a way for their escape. The Lord being their Shepherd, they shall not want any good thing in life. And though at last they must go through the valley of the shadow of death, they need fear no evil, because their Lord will be with them there, and it will be only a *walk* and not a *frightened run* through the shady valley.

The ungodly however, are not so; they scare at the rustling of a leaf, and flee when there is none pursuing. They are like the chaff which the wind driveth away. Therefore they shall not stand in the judgment, nor in the congregation of the righteous. Then let us on this New Years day, one and all, seriously think to which class we belong, and whose we are. Many one year ago promised themselves and God a holier life. Now fellow pilgrim, God in mercy has spared our lives to see the end of the year, let us bring the days, the weeks, and the months in review before us, and see how near we have filled our promise, and performed our vows.

Many of the readers of the PILGRIM apparently live out of the Church against their wish or will. What shall I say to you? Some of you I know had no thought on last New Year's day that you would be out of the Church by mid-summer: how terrible is your surprise now, that the entire year has slipped away, and thus another New Year finds you still out of Christ and His Church, and you don't know what has become of the 365 days which have passed away with the year 1873. What resolves will you now make? Will you try again? Let me urge you to resolve anew with this new year to go to Jesus THINK, seriously *think* what would be your condition if you had died in your unregenerate life you lived through 1873. Be not discouraged because you failed to realize your fond hopes of being in Christ before the Old Year closed. The cause of failure is with yourself; find out your mistakes and improve on them in the future. You have failed to realize your wishes (or your hope if you prefer that word) simply because you did not *begin the work.* You must not only *wish* or *hope* to be a Christian, but you must be a co-worker with God to become one. When the prodigal came to himself and found he was in a country *far from home*, and in *want*, he did not only say I will arise and go to my Father's house, but he *did arise* and go. He did not merely say he would say to Him, "Father, I have sinned against Heaven and before thee," but he *did so say*, and his success is known to all Scripture readers. See Luke 15. After this pattern and take fresh courage for the year 1874, upon which you have just entered. Wishing and hoping much, and doing nothing towards attaining what we wish or hope for, is worth nothing. One who always makes excuses and offers apologies for not doing his duty, is good for nothing. Let not the year of our Lord 1874 find you so doing. May the grace of God make this a happy New Year to one and all of us, I pray in Jesus name. Amen. D. P. SAYLER.

Double Pipe Creek, Md.

DILIGENCE is a fair fortune, and industry a good estate.

THE SINKING SHIP.

Recently a ship went down in the middle of the Atlantic, carrying hundreds of men, women and children to the bottom of the ocean. One of the survivors describes the terrible calamity somewhat thus: "The steamer struck on the starboard side; the rigging was carried away. The long boat was not crushed on deck, but after being lowered, the mizzen mast fell upon it and killed nearly all its occupants The main mast fell after the mizzen, toppling over on deck and killing many persons. In a few moments the ship began to sink, amid great disorder and frantic terror. The scene was awful beyond all description. The air was rent with shrieks. But some were heard saying calmly, "As we must die let us die nobly." The water rushed into the hold with incredible velocity. I undressed myself and with a companion jumped over board. As I left I heard the ship cracking, and looking back, saw her go down with one plunge forward. For a moment the shrieks were terrible; then all was silent. It was the silence of death."

Who will deny that such scenes are "awful beyond de-cription."? Not those at least who feel the pangs of bereavement. How many have dear friends in the deep, dread ocean! To such, no doubt, every ship looks like a great wing d sea monster, cruel as fate and dark as the chamber of death. What some regard as music, enticing and sweet, is to them the saddest of all sad sounds, the funeral dirge of the loved and the lost. To them the wave has no "silvery crest," it is black all over, and deceitful as the te opter's smiles. Tears and sighs and blasted hopes— these tell the story of the sinking ship.

If we knew that a ship was destined to sink, how few of us would take passage on it! And are not many immortal beings—some of our dearest friends, too—on a ship that we all know will sink sooner or later? It is quite common to speak of life as being a "sea," and of course we can not cross this sea without being in some vessel. Reader, are you in the sinking ship, or are you not? Is Christ with you? If so, you need not fear: His gentle "peace, be still" will calm the most turbulent sea. Let us be sure that we are in the same boat with Christ and we need not fear the elements; let us have Paul on board and we need not fear how soon our vessel (our body) is wrecked; we "shall suffer no loss."

The rigging was carried away. There is a great deal of "rigging" on the sinking ship to which we allude. But it will all be carried away. Purple and fine linen could not sail the rich man to Heaven. They were as worthless as the rags of the poor beggar, and with these they had to remain and rot. How naked, the soul when its covering is gone!—more naked than the mast that has lost its rigging. Let us secure the robe that will not be carried away at the very hour when a covering is most needed. "The fashion of this world passeth away." Yet how many seem fit for nothing but to "follow the fashion," and who despise those who do not run with them of the same excess of folly and wicked weakness. But let all such remember that when their vessel sinks all the rigging will be carried away.

The main mast fell. Error is the main mast of the sinking ship. It may assume many different forms, and is made of different kinds of material. Sometimes it is made pure of gold, yet it must fall, and those who trust in it will fall with it—crushed by the very thing in which they had most confidence. Christ says it were better for some men if they had a mill stone tied about their necks and were cast into the sea. Bags of gold are millstones, and perdition is deeper than the deepest sea. Oh, let us not trust in uncertain riches, or in error of any form, lest our main must fall and we be irretrievably lost.

As we must die, let us die nobly. Yes, but how dare we say this, unless we have first *lived nobly*? How many of us there are, who hope to reap where we have not sown! We are as sure that we must die, as were the brave souls who could meet death so calmly on the ill fated ship, yet how reckless are our lives! We hope to "die nobly" some day and go to Heaven, but we little think how necessary it is to be ready for the summons *now, to-day* and *all the time*. *Be ye ready*, says the good apostle. We may not meet Death on the ocean, or in any of his more terrible forms, yet it is certain that we must meet him somewhere and in some form. Should our ignorance of the *hour*, *when* and *where*, be an excuse for carelessness and indifference? Not at all. God will not accept it as an excuse. We are as liable to accidents on the land as on the sea; disease may find us at home or abroad, at one period of life as well as at another. We know this; observation as well as the Bible teaches it, and God holds us responsible for our knowledge. Let us live nobly every day, and God who watches with a fatherly care over us all, will in his own good time, and loving way provide for the rest.

J. M. Zuck.

Lebanon Ohio.

VITAL CHRISTIANITY.

Much has been said of late in our periodicals, in regard to "stand by the old landmarks the fathers have set," which is all right, but as much as the greater part was said in reference to the *external*, I thought it not more than just to say a little in regard to the *internal* part of the Christian religion This we should indeed not neglect to practice, neither leave the other undone. Close observation causes us to doubt whether there will not be many more accused in the day of judgment for dilitoriousness and inactivity in their labors belonging to the body of Christ, than all the others put together. Brethren and sisters, do not startle when I thus express myself, as this article shall be addressed chiefly to us who claim to be followers of Christ. Is there not a cause? Do we not see the welfare of Zion neglected, and the spread of Christianity retarded, and in consequence thereof, many precious souls famishing for the want of the Bread of Life properly dealt out to them? Is it for the want of means, or is it on account of religious liberty? Or, may it be that we hold our *money-string* too tight for fear some little might slip out in support of the cause? Ponder well. Let us see whether we do our duty, whether we are alive to our noble Christian principles as developed in the lives of the primitive Christians and forefathers of our Church, or whether we have only the name that we live. "I know thy work, that thou hast a name that thou livest and art dead." O we would admonish, in the language of the Revelator, "Be watchful and strengthen the things which remain, that are ready to die, for I have not found thy works perfect before God." Too many live as drones in a beehive; they have the name *brother, sister*, and will say when interrogated, "I am a member of your body," and if not told by themselves, very few would know it Their seats in church are very seldom occupied, and if it is, often not until after prayer, hence the most important services are lost. No wonder drowsiness will seize his mind, and perhaps deep sleep will overwhelm him before half of the services are over, and then the cry will be raised against the poor preachers, whose hearts are made to bleed, and their minds confused, and speech almost suffocated in seeing such a callous audience, wholly disinterested in solemn assembly, and their own members sleeping or playing with children in time of services, *preaching dull*, not interesting services too long. I was so tired sitting, for I had to work so hard last week, which made me so sleepy; if brother, so and so, had preached, I could have kept awake.

Brethren, these things ought not so to be. Such lifeless members are hardly ever seen at church meetings, nor at public meetings on week days The excuse is, either they had this or that to do, or the weather was too unpleasant; but very frequently such are the first to find fault with the proceedings in church council. We want to have a little more life, more vitality displayed in our church members, so that by their lives exemplified the world can know them, and all can see in them the true essence of religion; their souls in full possession of the love of God, and their hearts filled with the *vital power* of godliness. By an external form and humble garb, men may be deceived, but when vitality is added by a zealous concern for our Christian principles being manifested to the world in a godly life holy conversation and social benevolence, by a daily dying to sin and living to righteousness, showing mercy to the poor, visiting the fatherless and widows in their affliction, and by keeping ourselves unspotted from the world, and no one will be deceived. The Prophet says, "Woe to them that are at ease in Zion." Remember your baptismal covenant. By being buried with Christ in baptism you made the figure of dying to sin, and burial of the old man, and by rising with him you signify your willingness to walk in newness of life; "hence you have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." "Put on therefore as the elect of God, holy and beloved bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye, and above all these things put on charity, (love) which is the bond of perfectness.

Let us be on our guard and found active in our Christian duties, lest we be neither cold nor hot but found in luke warm condition, and say we are rich and increased in goods and have need of nothing, and know not that we are wretched, miserable, poor, blind and naked. Depend upon it, the worst disappointment, and the most aggravated one, will be to that soul, who with the expectation of meeting the approval of God, arrives at the bar of his judge to hear the dreadful sentence, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels. For I was anhungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not." May the Lord preserve us from that dreadful doom. Hence my brethren and sisters, let us have a great deal more of vital Christianity.

Leonard Furry.

PRIDE AND PRUDENCE—A SOLILOQUY.

J. S. Flory.

Pride and Prudence both have the first letters alike, but they don't belong to the same family, are no kin whatever—have no resemblance in any particular—they don't dwell together, are at enmity with each other. Prudence was born in heaven—a maid of Paradise, an angel of light from the throne of God. Pride eminates from below, is a sister of satan, an elf, a she demon with a fair countenance. Prudence and heavenly wisdom are sisters, always well spoken of, David loved them. Holy men of all ages adored them, God blessed Prudence. Prudence is fair as the sun, pure as heavenly holiness. She belongs to the essence of pure religion. Prudence dictates aright. Prudence adds enchantment to the life of the Christian. Pride goes before destruction. Hell always follows her! In every instance she is evil spoken of by the Lord of Hosts. Some good meaning people would give her honor, saying, every one ought to have some pride—pride enough to be decent. The term is misapplied. Prudence dictates decency. Pride is an *indecent* coquett. Just as well say a little drunk is all right, as to say there is no harm in a little pride. A small leak will sink a ship; a little pride will sink a soul! The *one millioneth particle* of pride is sin. Prudence tells us how to be decent how to be tidy, how to be courteous, how to dress to be healthy and consistent to our religious principles. Prudence and Humility are of the of the same family, never disagree, always play together. Pride soars aloft and looks down with contempt on such as Prudence and Humility. Pride is a bird of fine feathers. Prudence is clothed in down soft as lamb's wool. One *feather* of Pride will show where the carcass belongs. Pride sings sweet songs and many worship her; in the world she is lauded to the skies, is rich in every mart, while Prudence goes a begging. Pride is in the city, town, and hamlet, in the poor man's house, in the rich man's palace, in the street, in the car, with the school, and in the house of worship. Pride has a seat in the pew by the organ, and in the pulpit! Ye gaping wondering crowd, see how Pride is adored! Nations bow to her shrine to be baptized in her sheen of splendor. A Christian is going after her. Prudence intercedes with the blood dripping cross of Calvary! A few follow her humble plaintive pleadings. But see! pride opens her mouth and belches forth a stream of lava, vapor, hot from the confines of hell, but the followers of Prudence endure it all.

Pride is presumptious, selfwilled, pride is cunning, pride is deceitful, pride is abominable, pride is a vain fool, with her sisters fashion and folly, all of which must fall and be cast into the eternal burnings. Prudence is meek and humble, prudence points the way to God, the way to Heaven. Oh, prudence is to be admired for she hath sense, virtue, and true religion. Oh, shall we ever plead for Pride? Better plead for satan at once, as to plead for his hell-crowned sister. Pride can never elevate but always abases. Before pride, people, nations and kingdoms must fall; or rather they shall fall after her.

Well truly! Pride is not a fit com-

panion for a Christian or a Christian Church. If then pride have a finger holt in the Church, hath seized her "by the forelock." Where, oh where, are the Sampsons in faith that will hurl her hence to her dark abode? Oh, may we hear the echo coming forth from a host, here! here! to the rescue! to the battle! down with pride! down with the usurper! Jesus shall reign!!

Greely, Colorado.

THESE THREE.

And now abideth faith, hope, and charity; these three; but the greatest of these is charity. 1 Cor. 13:13.

In these three graces are couched all the graces and all the principles of the participant "of His divine nature, having escaped the corruptions which are in the world through lust." Couched in them not only for the time being, but in these all, or either of them, now, henceforth, and forever.

In faith—not such a faith as devils possess and tremble, but a faith which worketh by love. A faith which worketh by love to God is alive in works first, unto Him that is seizing upon his holy ordinances without hesitation—by love to man, remembering that "God so loved the world that He gave His only begotten Son that whosoever," had such a faith "on Him, should not perish but have eternal life." Hence loving God he loveth man whom God loveth, and seizeth with holy energy upon all the duties toward man. In such a faith is embraced many holy and heavenly principles and a disposition never to grieve or offend God nor man whom God loveth, and for whom Christ died.

Secondly there is hope. There is a hope cherished by the sinner. The hope which is the result of a dead faith is a dead hope. They simply *hope* to obtain a HOPE of an eternal HOPE. But there is a "living hope," a "lively hope," a "blessed hope." Such a hope is the result of such a faith as above described, a living faith, hence a living hope. One who possesseth a dead hope, only will despair in adversity,—goes to worse rather than to better, perhaps once was moral, now, a drunken sot. Perhaps once was an affectionate consort of a loving parent, but now a grim monster. But one who possesseth that lively, blessed hope, founded and grounded upon the true principles of a living faith that *worketh* by love, when adversity cometh he fleeth to his anchor, the emblem of hope. When the rains descend, and the floods come and the winds beat upon him he casteth out his anchor. He now finds time to praise and bless his Maker, hoping to receive an hundred fold in this time, and in the world to come eternal life. He can well afford to deal out to the needy around him of his earthly store, and according to his capacity of the bread and water of eternal life, while he leaneth on the anchor.

"Charity is the greatest, because by it are the former suspended and holden. By charity are suspended and holden up, faith, virtue, knowledge, temperance, patience, godliness, and brotherly kindness. Break asunder the steeple and its subjacent will fall. * * * * "And though I have all faith so that I could remove mountains and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned [in hope of an unpromised acceptance with God] and have not charity, it profiteth me nothing. 'Charity suffereth long" but loving God its possessor deviateth not from his law, else it has become transgression and not charity that suffereth long. A charitable long-suffering is not to yield to error, but to continue long in steadfastness and divine example.

The term *charity*, is now mistaken, or at least substituted by the popular feigned Christendom for the term *theological liberality*. In conjunction to every "wail in the camp," we hear a pretended prayer for more charity. "Oh for charity on the part of Christ's doctrine that the traditions of men may prevail—that our prudential maxims (heterodoxies) may receive due credence," &c. But ah, my brethren and sisters, true charity is that love of God, characterizing that mind in us which is in Christ, that we lay down our lives for the preservation of the purity of His Gospel, and the salvation of souls; that mind which was in the apostles, —never "shunning to declare all the counsels of God," "not ashamed of the Gospel, because it is the power of God unto salvation," &c; that we will suffer our bodies to undergo all manner of persecutions for the love of souls and the honor of truth and the author thereof. This is charity which suffereth long, which endureth forever in God's element, for of such love is God.

"Charity never faileth," hence is greater than faith, because that which we believe, we know only in part. "But when that which is perfect shall come, then that which is in part shall be done away." Charity is greater than hope, because "hope that is seen is not hope; for what a man seeth why doth he yet hope for?" So when the object hoped for is obtained, then hope passeth away. But while there is a God to love, charity faileth not for "God is love." Turn, Oh! God, my heart toward thee, that it may believe. Employ my hands "to do of thy good pleasure," and guide my feet in the "right way." And this with all thy Israel everywhere.

C. C. ROOT.

Mirabile, Mo.

ON PRAYER.

There is great necessity of sincerity and honesty in our religious duties. They are not to be done to be seen of men. If they are, they can not be performed acceptably. God looks on the heart, nor is it possible to deceive him. And of what avail is it to deceive men. How poor and pitiable is the reward of the hypocrit. How contemptible the praise of men when God is displeased. How awful the condition of such a one beyond the grave. Christ has in a particular manner urged the duty of prayer. He has given a model for prayer and nothing can equal this composition in simplicity. At the same time it is so simple that it can be understood by a child; it contains the expression of all the wants of man at any age.

The duty of prayer is urged by every consideration. None but God can provide us; none but he can forgive and guide and support us, none but he can bring us into heaven. He is ever ready to hear us, and the humble he sends not away empty. Those who ask receive, and they who seek find. How natural and proper then is prayer. How strange that any one is willing to go to eternity with this sad reflection: I have gone through this world, spent my time of probation, wasted my strength, and am dying, and have never prayed. How awful will be the reflection of that soul through all eternity. I was offered eternal life, but I never asked for it. I lived from day to day, and from year to year in God's world, breathed his air, rioted on his benificence, forgot his goodness, and never once asked him to save my soul. Who will be to blame if the prayerless soul is lost? Secret and family prayer should be observed. All have the same necessity of prayer, are exposed to the same dangers, tread on the borders of the same heaven or hell. How should the voice of praise and prayer go up as incense in the morning, and rise as rich perfome in the shades of each evening. What more lovely objects on earth is there, than one in the bloom of health and the tidiness of youth, bending with reverence before the King of heaven; seeking forgiveness, peace, guidance, and salvation. And what a strange, misguided, piteous soul is he who never prays.

Forgiveness is essential to prayer. If we come to God, harboring malice, and unwilling to forgive, we have his solemn assurance that we shall never be ourselves forgiven, but we should come with a meek, penitent, and forgiving heart, and then He will forgive us. Oh! how heaven-like it is to see the father and mother coming around the family altar with their little family, to pour out their hearts in prayer. It looks heaven-like, and as if they would meet one day above to help compose the family of God. Oh, what a joyful meeting that will be, when parents shall meet their little ones that now sleep under the sod who have often met us when away from home at our return with the little hands raised saying, "papa I sot you come home again."

JAMES WORKMAN.

Jelloway, Ohio.

BUILDING CHARACTER.

In youth we commence to build a structure called character. Almost unconsciously we find ourselves with others on the voyage of life. Everything around us seems pleasant, and the future looks bright and prosperous to our youthful minds, as we are not aware of the many shoals our barks must pass, on the rough ocean of life.

With all bright before us, we travel in the beginning of our journey with the idea that life is very pleasant, and are surprised to hear elder ones speak of the sorrows and troubles that life affords.

Thus we enter upon our journey, and while traveling we are all building characters. At this period of life, there being a difference in tastes, dispositions and surrounding circumstances, all do not build alike. Some act upon the principles of right, and build moral characters. Each one adds little by little to his structure—builds on day by day, and year by year, until his building is erected.

Behold what a difference! The former has built himself a character which is good, honorable, and which will qualify him for the duties of life; the latter has perhaps steeped himself in crime, until he is unfit for the society of the good. The former has rowed against the current; the latter floated with it. Their barks are far apart.

When we have traveled thus far on our journey, if we have tried to erect a moral character, we have perhaps not found all so pleasant as anticipated in the outset. We have found many obstacles in our pathway, many difficulties to surmount. We have no doubt noticed, that among those who have rowed or floated, one now and then was called from the stage of action, who perhaps started with us on the journey. While we reflect upon this, we think we might be one of that number, and this causes us to look at our building. We think we have built a noble structure, a moral character, and are much better than others far down the current, yet sometimes we doubt about it. We soon come to the conclusion that it will do us good only in this life. Our doubts frequently arise, and finally our building falls to the ground; our good is but filthy rags in the sight of God.

We find in God's Word, that if we would be wise master-builders we must dig deeper and build Christian characters. To build such a character we must first have a foundation. The apostle Peter says, "Wherefore also it is contained in the Scripture, Behold I lay in Sion a chief corner stone, elect precious: and he that believeth on Him shall not be confounded." "Ye are no more strangers." &c. "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." With such a sure foundation as this, why need we fear to build? Nothing can remove our foundation; it is too strong. But we must dig deep, as there is much rubbish to be removed; there is danger of being foolish and building on the sand. Paul says again, "For other foundation can no man lay than that is laid, which is Jesus Christ."

If we have this foundation, it is next necessary to know how to build thereon. We must not stop at the foundation as many do; we have only commenced the building. "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." We should be very careful in building, or the temple in which we are each a stone, will not be "fitly framed together." "Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Our life is short at longest, and our life-work should be to build such a Christian character that will fit us for Heaven, for the society of angels.

EMMA A. MILLER.

New Enterprise, Pa.

Some professed Christians can't think much on God because their minds are exhausted thinking of worldly matters. They borrow the blessings of God to pay off mammon. When the day of paying interest comes, it will be a sad day indeed.—*J. S. Flory.*

The Weekly Pilgrim.

JAMES CREEK, PA., Jan 1, 1874

☞ How to send money.--All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

AN ADDRESS TO OUR PATRONS.

"The Pilgrim" to our patrons
Who dwell afar and near,
Extends a cordial greeting,
As dies another year.

We've aimed through all its pages
To feed the Christian mind;
Inviting man to lighten
The burdens of his kind.

We've held aloft the banner,
Of Heaven's mighty King;
Whilst o'er the towering ramparts,
The watchword loud did ring.

Guard well, "the ancient landmarks"
The pioneers have set,
Who trod the way before us,
With eager longing feet.

They guide the way-worn traveler,
Along the narrow way;
And speak of bliss immortal,
In realms of endless day.

Incited by no motive
Of selfishness or gain;
We've sought the cross of Jesus,
In meekness to sustain.

How well we have succeeded
Eternity will tell;
Of those who've been persuaded
In Zion's courts to dwell.

Though marred by defects human;
Which oft our judgments sway;
God looks upon the motive,
Our hearts to Him display.

If any weak uncomely
Opinion has obtained;
Pray aid it not to rankle,
Or to dissension tend.

But crush the thought of evil,
Ere it assume control,
And rack with fierce convulsions,
The powers of the soul.

But how has time's hand fallen
Upon the faithful band,
Who read the Weekly Pilgrim
O'er all this goodly land.

Who by their aid have lighted
The gloom of weary days,
Encouragement imparted,
In life's uneven maze.

While some have caught the gleaming,
Which linger o'er the path
Connecting earth with Heaven;
Trod by the feet of death.

A number have gone over
The cold and sluggish tide;
And dwell with "God's anointed,"
Among the sanctified.

But those who still unsummoned,
On earth's dim sphere remain;
How sore have been their conflicts,
How galling passions chains.

How varied were the phazes,
Of each ensuing day.
To each expectant bosom,
As it swiftly sped away.

How many souls have gladdened,
Beneath its genial smiles,
Whilst others fell the victim
Of Satans deepest wiles.

How oft has sorrow entered
And severed golden ties;
Transplanting lovely flow'rets
Beyond the starry skies.

And yet what priceless blessings,
Have cheered despondent hearts
Who sought the light of heaven;
Forsaking mammon's mart.

Abundant grace is offered
To all who Christ obey;
And tread the shining portal
Of mercy's narrow way.

The hand of God, has opened
And deep affliction poured;
On portions of our country
Has fallen fierce his sword.

Reminding men that mercy,
And justice, both abide
Within the mind eternal,
And blend in righteous tide.

Evincing boundless wisdom,
And love for guilty souls;
Though men, in awe, may wonder
Why streams of anguish roll.

But let us not mistake Him,
God cannot be unkind;
Behind His frowning justice
Doth sunny mercy shine.

Oh! let us hail with gladness,
The rosy infant year.
And bless the God who gave it;
No cause have we to fear.

For Jesus will sustain us;
His promises behold.
More precious to the Christian
Than stars of ophirs gold.

For Him we mean to battle,
Regardless of the frowns
Of Satan's fiendish minions;
Nor lay our armor down.

Whilst power is imparted
To wield the Spirits sword.
Or bind a wayward captive
Who's wandering from his Lord.

Now thankful to our patrons,
And all our friends so kind;
We hope within the future
They many joys may find.

And thus, beneath God's blessing,
We wend through life our way.
To meet beyond the river
Where shines eternal day.

THE PAST, THE PRESENT AND FUTURE.

The past, Ah, what is it? It is a dreadful reality that looms up before us in all its greatness. How wonderful the thought, that one hundred years ago the world was populated by its millions, to-day there may be a few who were then dandled upon the knee, that live to tell the tale, but the great mass, the world, now sleep among the silent nations of the dead, all gone, to their long homes. But we shall not go back so far, as the year that has just closed, is freighted with sufficient subject matter for the present purpose. Since we last, entered a New Year, with happy and jovial hearts, many sorrowful and strange things have intervened. Many who started out with us in the beginning of 1873 are no more. Their number is told, and their day of grace is past, forever past, and it, even now pains our heart to think of what may be their impending doom. But when we think of those that fell asleep in Christ--we are made to take courage and thank God.

The year that is just past, was fraught with many great and some terrible events. It was a year of commotion, travail, sorrow, and death. According to the ancient prophecies, nation arose against nation, brother against brother, the hands that God made to administer to each others wants, were used for each others destruction, and while a few, for braveries done, received the world's empty applause, thousands fell victims to their worldly ambition. Not only did cruel war cast its saddening gloom over the nations, but devouring fires, devastating storms, and destructive floods prevailed, and to cap the whole, the great financial storm has burst in upon us, and threatens to revolutionize the whole nation. Those who, a few months ago, reveled in sin, as money kings, are to-day, bereft of their idol, and a few are reaping their wages in the felon's cell. Was the world filled with such characters, the past would truly be a subject for sorrowful meditation, and we might well wish that it was past forever. But when we accept the truth as given by the Revelator, "their works shall follow them" our souls are made glad, and we look forward with an ever increasing hope to the time when the past shall again return, bringing its rewards with it. Seeing then that another year is past, let us take instruction from it, and forgetting those things which are behind, let us reach forward to those things which are before.

The present is that portion of time which is said to be ours, not because we are, in any way, connected with its durance, but because God has made us free agents, and set before us life and death, for our choice. If we choose life, the power of death is destroyed, but if we choose death life will be taken from us. This liberty has been set before us every day since we were able to make a choice, and it seems strange indeed that any of us should choose death in preference to life, especially when it is promised on such easy terms, and followed by such glorious rewards. The present seems only to embrace "to-day" "To-day if ye hear my voice harden not your hearts," is the gentle wooings of the spirit to us all. That voice is ever present with us and we are glad to know that, it is even to-day with us. The present is our only time for action. All the labor that is performed in the world is accomplished in this short period of time. On it depends every thing, our present, our future, and our eternal all. This should be an important consideration, especially when so much is at stake. The Christian life is composed of good deeds and they are the result of present action. If we spend every day in performing good deeds, our past will result in a glorious future,

The future, is a prospective present, a something that we hope for but may never receive. It is a division of time that belongs to God and not to us, ever looked for, but never reached, as to-day is ever present, so is to-morrow ever in the future. It is a book unopened, a page unturned, a curtain unlifted, and those who defer the present for its advantages are unwise.

It has been declared, "Time was," this we have realized in the year that has just past. "Time is." This we are now enjoying, and may it be especially precious as we now enter the New Year, a new scene of time. We hope all our dear readers will make new resolves to live better than they ever did before, to commence it in the service of the Lord, continue in His service and end it in His service, for the great prophecy ended in saying, "but time shall be no longer." This must be fulfilled in us shortly, and as we know not the time, let us ever be ready, so that the day come not upon us unawares, or as a thief in the night. Wishing you all a happy and prosperous New Year, we submit our few roving thoughts for the present, hoping that by the time our pilgrimage may end with you for 1874 we may all be wiser and better by our sojourning together.

MAKE A RESOLVE.

We have now, dear readers, entered a new period of time, and just as we bid adieu to the old shaggy tattered year of 1873, our mind dwells some in the past. The past scenes and experiences are reproduced now more especially by the things which have preceded. The closing number of the present volume brings to our mind vividly the close of last year, and thus by association many of the events, the scenes, the experiences and the doings of the past, are brought before the mind. This is certainly one of the grand laws of our being. It is well for the mind to revert, and bring up before it afresh the doings of the past and consider them whether they be good or evil. We have no doubt, dear readers, as we bade farewell to 1873, thought much on our way, and what feelings of remorse many of us have experienced! How wicked have been our thoughts, how wicked our doings: how often have we neglected our duty, how often have we done the things we should not have done, and left undone the things we should have done. All of us will, no doubt, in considering our past actions, have much to regret, but there is a time coming when our remorse will still be greater. We can not now bring up all our past misdoings and even what we can, the dim vista of the past partially obscures, but there is a time coming when the mind will be so expanded and comprehensive that every evil thought and action will be reproduced in the mind clearly. What a vast and dark record of evil deeds and thoughts will there come up before us! What remorse must then seize the soul! Ah yes, that will be a time in which the dark side of our life will be shown clearly, and the thought of that time, should surely cause us to endeavor to direct our thoughts more to things of a heavenly and divine nature.

Our minds, no doubt, revert to pleasing scenes and events during the past year, but when we come to compare our doings with the law of right, we will discover that we are carnal, yea, unholy and indeed our good deeds may be few in comparison with the evil. Should we not then at the commencement of this new period of time make a resolve to do better in the future Ah.? yes, brethren and sisters let us make a determined resolution that we will live closer to our God, that we will love him more, so that there be no uncertainty as regards our acceptance with Him. It is for want of love to God that we become so unholy, and doubts and fears intervene to mar our peace and joy. "Perfect love casteth out fear," and "he that feareth is not perfect in love." If then our past sins have been such as to cause us to have doubts as to our acceptance with God, we can feel assured that we have not loved him as we should. Let us then resolve to cultivate the love of God in our hearts, and this may be done by meditating more upon what he has done for us. His goodness, His

mercy is daily and hourly lavished upon us although we are disobedient and ungrateful. When we contemplate upon these things our affections will surely be drawn more towards God.

But there is another class of individuals that should be making good resolutions. There are those who, like the prodigal, have wandered away from the Father's House, and who, perhaps, feel that they are in want. There are others again who are wasting their substance in riotous living, and do not feel that they are in want. Their time, talent, and energy is spent in the service of the adversary. Oh, that a famine might pervade your kingdom, that you might be made to feel your destitution, and make the glorious resolve to arise and go to your father. There are many who are perhaps making ing this resolve and have determined that before another New Year's day they will be in the service of Jesus. But how often these resolutions are not carried out. You resolve to go but never get ready. What do resolutions amount to if they are not carout. If resolutions alone would save any body what a vast mass of the people would be saved. But this will not do. God can not be pleased with those who are always going to consecrate themselves to him at some time but never get ready. He can only look upon them as robbers, as they rob Him of time that ought to be devoted to His service so long as they procrastinate the day of grace. How many have spent their time in this way, waiting for a more convenient season, and thus waited just *a little too long*. The time allotted to you to make preparations may end suddenly, and if you are not ready when Jesus comes or death overtakes you, you can not be among the redeemed who hail His presence with delight and say, "Lo we have waited for thee, we will be glad and rejoice in thy salvation." May God help all who are yet out of the ark of safety to make a determined resolution and carry it out before the period of time which we have just entered shall have closed. What thou doest, do it quickly for the day of thy salvation may be near at hand. "To-day if you hear His voice harden not your hearts." J. B. B.

OUR EDITORIAL.

We feel that we owe an apology to our readers for the character and subject matter of our editorials for the few past months, and we are assured if you knew our circumstances and the amount of labor we perform, you would accept it as being in place.

Our new building not only cost us a large amount of money, but of labor and care, so much so that our attention was considerably drawn from our publication. About one half of our time was spent at the building, so that we were necessitated to do much of our editorial labor at night, and that very often while others were snugly laid away for repose. We are not of those who sail through life on flowery beds of ease, but with our hands, perform a goodly share of our own labor, which is not confined to writing editorials alone, but to keeping books, sending out Almanacs, books, papers, answering inquiries, correspondents and a host of other things belonging to the business. So you see, work is our element, and we only feel at home when it is piled all around us. All our labor would not trouble us in the least if we were perfect enough to always remain in the right frame of mind. But unfortunately, this we cannot always do, neither could anybody else short of a saint, if placed in our position.

It is true, we have our seasons of joy, so much so that at times our cup seems almost to overflow. Our mails are all fraught with missles of love and cheer—everybody seems to appreciate our labor and pray for its success, but then comes the bittter. A few, during this season of editorial blessedness, have been at work carefully picking out our errors and short comings, and then send them home with a storm, accompanied with the pleasant information that they do not wish a paper that admits discussions, advocates Sunday Schools, and disapproves of random sermons. The PILGRIM has been as free from discussions, as could well be expected.

In advocating Sunday Schools, we only do what Annual Meeting has done, and as for random sermons, we do not have much faith in them, as we don't believe in a random religion under any circumstances. We do not allow such expressions to mar our feelings against those whom we call brethren, but attribute it to that weakness of judgment which we all manifest at times, yet they have their bearings and cause dark clouds to cross our pathway that might be avoided, if all would be a little more considerate.

But we have now determined to mind none of these things, but exert our whole energy in the great work of promulgating to the world a pure and *primitive Christianity*, and that we may be enabled to accomplish so good a work, we solicit every reader who has a desire to stand by the truth and defend the "ancient landmarks," to aid us by contributing for our columns.

GOOD WORDS AND PRAYERS

Our patrons in renewing their subscriptions are giving us many words of encouragement, such as "I wish you success," "may God help you," &c., and we can assure you they are highly appreciated. They encourage us much and strengthen us for the performance of our duties. Please do not withhold your words of encouragement, for we need them, and when you have an opportunity to speak a word in favor of our work please do so, as "words fitly spoken are like apples of gold in pictures of silver," and may do much to present our labors in a favorable light. There is one thing we especially desire on the part of our patrons. We earnestly entreat you to remember us in in your prayers. We have great confidence in the prayers of our brethren and sisters. It is said that the prayers of the righteous availeth much, and when we think of the many family altars where, each day, is expressed orally emotions of gratitude to the Giver of all good in behalf of the cross-bearing children everywhere, what consolation it would be to us to know that we are remembered there; that God is entreated, by you to bless our labors so far as is consistent with his holy will, Brethren and sisters please remember us at your family alars, remember us in your secret devotions, for we need your prayers. In God alone we trust, and with the hope that He will be with us, and leaning on His almighty arm, we come to you again in this new period of time, with renewed energy and a determined purpose.

And now, dear brethren and sisters, while we are receiving so many words of cheer from you, and while you have so heartily expressed your willingness to stand by us and aid us in our labors, we can now truly, and heartily wish you all A HAPPY NEW YEAR. J. B. B.

ELD JOHN KNISLY of Plymouth, Ind., informs us that he is now dwelling among his own people, and that he and his wife, lately sister Rebecca Enyeart from our congregation, James Creek, are living alone—that his wife is very well pleased with her new home, she likes the country, the neighbors and the members, and is well satisfied with her late change in life. We feel to compliment both in their lucky choice, and hope they may live long to enjoy each others society.

After giving some personal information, he gives the following, which we insert as being of more general interest.

"The health of our country is very good. We have much rain and but little snow as yet. It is raining today, (Dec. 13), and is very warm. There is plenty of everything for man and beast so that there is no need to complain. We think of having a series of meetings in our arm of the church before the holidays, if the Lord will, and we wish you were here. We have not yet appointed the time, but next Saturday is our church meeting and then we will set the time.

Oh! how we would like to be with you and converse on heavenly things. Dear members, let us all set our affections on things above as we go along, and if we do so God will bless us for He has said so, and what God has promised he will do, and we need not doubt. If we make God the delight of our hearts He will give us our desires. While in this world, we want but little, nor shall we want that little long, but while we need it God will give it. If we take God for our leader we will be sure to have Him for our provider. We must take care to have the law of God in our hearts. Whatever we desire and God withholds, we may rest assured that it would do us no good could we obtain it, or the goodness of God would compel Him to give it. No father loves his child any the less for withholding what he knows would indulge it, neither does our Heavenly Father evince a want of love to His children by suffering them to cry loud and long, and after all refuse to give what he well knows would harm them. But of this we may rest assured, the desire of the righteous shall be granted in some way or other, and in that way too, which will be most to their advantage, for when the Lord does not remove the burden from the back, he never fails to fit the back for the burden It matters but little where we are, if Christ be with us His presence will dispel our gloom and turn a prison into a palace"

Our best respects to you all. From your well wishing brother and sister.

CHURCH FESTIVALS, ETC.

Among the curious items of history on this subject, the following is worthy of mention:

"The young ladies and gentlemen connected with Grace (Episcopal) Church were entertained last night at the residence of D. E. Taylor, on Benton street. Theatricals and dancing were the main features."

"Theatricals and dancing," the "main features" of an entertainment by the young people of a Christain Church for the laudable purpose of "raising money for the Lord!" Truly these are "perilous times." —*Advent Times.*

THE WEATHER for the past few weeks has been unusually mild and seems to be a fulfillment of the declaration that God will temper the wind for the shorn flocks. Thousands of the poor have been shorn of their garments through the effects of the late panic, and had it been followed by a tight and severe winter, the condition of many would have been unfortunate indeed, but God is the ruler of the universe and will do right.

—The Chinese government has formed the plan of educating 150 Chinese youths in this country. Sixty have already arrived, and are pursueing their studies in Massachusetts and Connecticut, and the remainder will be sent over at the rate of thirty annully. They are picked, young, and between the ages of twelve and fourteen years, and come here accompanied by English speaking Chinese guardians and tutors.

AGENTS wanted. We would be pleased to employ several hundred more agents to solicit subscribers for the PILGRIM. We intend to make it just the paper the Church and the world needs, free from wrangling discussions and full of living Christianity. Every brother, sister or friend that thinks they could gather us a few names, should send for our Almanac and prospectus.

The *Pilgrim Almanac* for 1874 is of more than ordinary interest gotten up in the best of style and should be in every home in the Brotherhood. It will be sent FREE to every subscriber for the PILGRIM for 1874.

ELD. D. P. SAYLOR, in addition to his present labors, takes charge of the Middletown Valley Church, Frederick Co., Md.

PUBLISHER'S ITEMS.

No. 2., may be a little after the time on account of fixing up and getting our new office in working condition. This No. will be printed in the old office, but folded and mailed at Huntingdon and will be sent out as early as possible so as to reach some of our readers by the 1st. of January, 1874, and give our agents and friends an opportunity of seeing the PILGRIM in its enlarged form, hoping that it will give such general satisfaction as to induce all to put forth renewed efforts to increase our list. Now is the time to work, and our terms are so fair and liberal that anybody can succeed in gathering us a few names if the effort is made. We will accept the names of all such as are honest and will pay during the year. This is as liberal as can be desired.

A brother says: "Next to the Bible I consider the PILGRIM contains the best reading to put before my family."

THE POOR. — There are a large number of this class have made demands upon our liberality. For them we are willing to do all that our circumstances will allow, and have not refused a single case. All we ask of such is, pay us all you can from the regular price down to 50 cents or even less, but there are few indeed but what can do that much where there is a will. In some cases our agents give all their percentage towards paying for such, but we think it would be much better if each Church, or members, would all throw in a mite and thus furnish their poor with the PILGRIM. Brethren and sisters, think of these things.

If you want to place good instructive reading matter before your children subscribe for the PILGRIM. Only $1.50.

CORRECTION.—A small part of this edition was run off before the address at the head of the first page was changed. Please notice that our address is changed. Henceforth you will please mail all matter &c., to H. B. Brumbaugh, Box 172, Huntingdon Pa.

GOOD NEWS.—It would be a real pleasure for us to give extracts from the many encouraging letters we are now receiving, but as we have so much other interesting reading for this No. we will forbear for the present by saying, God bless you dear brethren sisters and friends for your words of cheer and encouragement. They make our soul glad.

IF you want to do your brother or friend a lasting favor, persuade him to subscribe for the PILGRIM. $1.50 pays for a years subscription, and an interesting and useful Almanac is given FREE.

CROWDED OUT.—On account of a more than usual amount of correspondence &c., Youth's Department is again crowded out. This may occur occasionally during the winter but we intend to keep up this department, and give it more attention in a few weeks.

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

NOTES OF TRAVEL.

After an elapse of six years, I left my home in Altoona, Iowa, and took the train for Chicago Ill., where I arrived on the 11th of November and remained until the 12th. It is wonderful to see the progress in building up that part of the city that was recently burnt out. Arrived at Indianapolis on the 12th, visited my cousin Conrad Baker, Ex Governor of that State. Had a pleasant time renewing our former friendship with him and family. From here went to Cambridge City, then to Hagerstown, where I formerly spent sixteen years of my mortal career. Visited friends and brethren, and preached some ten or twelve sermons at different places in the Brethren's meeting houses, but in consequence of bad roads, and inclement weather, the meetings were not very well attended, but had the best of order and attention to the word preached. I found the members and friends well with a few exceptions. Sister Susan Hardman, wife of Eld. David Hardman deceased, was very sick with dropsy. I had the pleasure, though mingled with deep sorrow, of being one of the Elders that were called to attend to the holy anointing with oil in the name of the Lord. I also found my aged motherinlaw and sister in Christ, Christina Shults, in very delicate health. Bro. Abram Teeter was also sick, but with these exceptions I found all well and doing well temporally and spiritually. The ministers of this part of the Church of Christ have energy, fidelity and zeal that is truly commendable. May God abundantly bless their labors of love.

By the kind providence of God I was again permitted to return to my home on the 15th of December. Found all well for which I try to feel truly thankful. But to my susprise I found my son George W., and son-in-law, Reiman, through the instrumentality of Eld. Flory, greatly excited and strongly in the notion to go to Colorado with their dry goods store. Bro. Flory gives a good report of that goodly land.

Now dear brethren, I feel that I should enter upon my labors of love with fresh determination, and by the help of God to accomplish at least some good, which I will try to do.

G. R. BAKER.

Altoona, Iowa.

CHURCH NEWS.

We have not much church news to send at this time. We generally have two communions each year, but last spring we were deprived of the blessed privilege of having one, on account of some trouble, but thanks be to the great and good Father, we succeeded in getting the matter adjusted, so that we could, and did have one this fall. On the 4th and 5th of October, we went to the Rush Creek Church, to attend a Communion meeting there. The weather was very unfavorable, and therefore, the congregation was small. We had an excellent meeting. Good order prevailed, and an excellent spirit seemed to pervade the hearts of all present. Two dear souls were received by baptism into the fold. Brother David Workman of Ashland, Eli Stoner and the writer were the speakers present from other congregations.

On the 11th of Oct., we had our Communion meeting. It rained on Saturday, and therefore we had a small congregation, but the best of order and good attention. On the Lord's day preaching again, large attendance, good order and attention. We were disappointed in getting help, and therefore the labors fell upon us at home, nevertheless we had a good meeting.

On Friday the 17th, we took the cars for the Danville Church, in Knox county, Ohio. At Newark I met Bro. Frank H. Bradley, formerly of Va. At Mt. Vernon the cars did not make connection, and we had to stop over night. Staid with sister Sarah Earnest, was very well entertained having stopped with her many times in former years. We felt quite at home. Saturday morning we again took the train for Danville, where we arrived in safety at 9 a. m. Here we met Bro. Isaac Ross, one of the speakers in that church. We went with him a short distance to his house, and took dinner with him and the kind sister. It was then raining. Bro. Jacob Ross—father of Isaac,—conveyed us to the place of meeting, 6 miles distant, where we preached at 3 p. m., communion at night, and the best order I ever saw at a communion meeting. The speakers present were Brethren Eld. Morgan Workman, David M. Workman, his son, Samuel Muntis, Bro. Kelly, David Brubaker, and the writer, besides their own speakers. On the Lord's day had two sermons preached. In the forenoon Bro. David M. Workman preached a good sermon, had good attention and a good feeling prevailed. In the afternoon, I again preached, went home with brother Elisha Ross, staid all night there and had a pleasant time. On Monday, Bro. Ross took us to brother Jacob Ross's, rained on us all the way, dined with them, and then departed from the brethren there, and took the train for home, where we arrived safely between 5 and 6 o'clock, p. m. Found all well. Thank the Lord. Many thanks to the dear brethren for their kindness, and to brother Bradley for his company, which we enjoyed so much. May the good Lord bless us all, is our prayer. Amen.

W. ARNOLD.

Somerset, O.

Dear Editors:—It is a sorrowful, and to me not a satisfactory reflection, to know that my communications, written for the PILGRIM, are calculated to offend. I say written expressly for the PILGRIM, because I am well assured that the editors of no other periodical work now printed, would have the liberality or the firmness, to insert them; for it is an almost universal rule among the conductors of periodical works and journals in this day, to keep back the truth if it is likely to give offence, and seek to please rather than to be useful. I am far from wishing to offend, but I write from a sense of duty, and therefore am not permitted to temporize or support error.

With regard to what I have stated concerning our missionary undertakings, I here observe, I would be sorry to discourage anything calculated to do good, or to promote the happiness of mankind, and did the missionaries go forth in the spirit of love and support the cause of Christ by example as well as precept, I should consider it among the greatest of crimes to speak against them. But this is far from being the case, and as it is proper that the subject should be represented in its true light, I shall continue to forward to you such as may be presented to me. I am aware it is a prevalent opinion that this is an age of great light, that the Gospel is making progressive advances in the world, and in every part of Christendom the people are submitting to the yoke of Christ; that the subjects of Paganism are ready in large numbers to bow to the sceptre of Immanuel. I am disposed wholly, to call in question the correctness of these views. The present age may, in comparison with those that preceded it, in some sense, be considered an age of increased light. The human mind has been studied with more attention, the natural and civil rights are better understood, and more clearly defined, governments have been established on more enlarged and equitable principles, and even Christianity, by opposing the rational proofs of its truth and divinity against the flimsy and poisoned shafts of infidelity, has recommended itself to more general acceptance. But it is not a base admission of the truths of Christianity, that can make us Christians indeed, or entitle us to the kingdom of heaven. As they were not all Israel that were of Israel, so they are not all Christians that are of Christendom. It is true, there is in the world much show of religion and piety, and to a superficial view this may be identified with the substance. But I believe the sincere and discriminating observer will readily perceive that all that glitters is not gold, that a great part of what occasionally passes for Christian devotion and evangelical piety is falsely so called. It is but the production of the active disposition of the human mind unrenewed by the sanctifying influences of divine love, and what in apostolic language is emphatically styled will worship. The time is coming, and how soon it will arrive, is known only to God, when the foundation of each of us will be tried, when we shall appear before the judgment seat of Christ, and any other covering than that of his spirit will be of no avail.

It is then of incalculable importance to us that we know on what foundation we are building our hopes of eternal life. Let us cultivate an ingenious spirit and be willing to try ourselves. Try yourselves says the apostle, prove yourselves, know ye not your ownselves that Jesus Christ is in you, except you are reprobates? Why should we deceive ourselves or permit others to deceive us? The day will declare our work of what kind it is, and we must be individually accountable to God. If we are deceived the loss will be our own. Let us be careful then to judge for ourselves in these important matters relating to salvation, and not be mislead by an implicit attachment to others or their opinions, however high or sacred may be their character, lest the blind leading the blind both fall into the ditch.

If we possess an ingenious spirit, we shall judge with impartiality of what is said or written with a view to benefit mankind, however opposed it may be to the particular systems in which we are involved, or however it may be at variance with the sentiments we have previously entertained.

J. N.

Dear brother Editor: —In looking over the PILGRIM I see that you solicit church news, and as I have never seen any correspondence from this arm of the church, I will try, in my weakness, to give a little sketch of the church here in Kansas, known as the Grasshopper Valley Church. This church was organized in the year 1863 with eight or ten members, by brother John Bowers of Douglass Co., and Wm. Gish, the latter being chosen our Elder. We now number 75 or 100, with six speakers and six deacons. We are situated in Jefferson Co., 35 miles west of Leavenworth City, and 35 miles east of Topeka, the capital of the State, and 5 miles east of Rock Creek Station, which is on the Atchison, Topeka and Santefee railroad.

We now make an appeal to the brethren that are traveling through the different States to make this one of their stopping places. Our brethren are still laboring for the good cause wherein they have been called, and when I hear them pleading so hard for sinners to turn from their wickedness and join in with the people of God, and still they give no heed, I sometimes think it would be no wonder if our brethren would become discouraged. But then if they do their duty as watchmen, it is all that is required of them. Brethren and sisters, we should be engaged in offering up our prayers to God in behalf of our brethren, that they may be able to declare the whole truth to a sinful and a dying world. Brethren and sisters, we should let our light so shine before men that they may see our good works and glority our Father which is in Heaven. I sometimes think that we are getting too cold. O, can we not have that love for one another that our Savior had for us? If so, we can then say in truth that we are the children of God.

Now brother Brumbaugh, I have been a reader of the PILGRIM for the last two years, and you can consider me a subscriber for 1874. Please continue sending it. I am trying to get subscribers and will send them in as soon as possible.

A. PEARSOLL.

Osawkee, Kansas.

Dear Editors: —As you are soliciting church news and as the brethren in the Panther Creek Church, Dallas Co., Iowa do not report, I will drop you a few items. The ark is stil rolling on, and the ranks are filling up slowly. Some 8 or 9 have yielded up their all, and manifested their faith in Jesus by drawing Christ all around them in the babtismal waters, besides a good many by letter, which has in four years time, increased our number to some 60 odd. There were but four members here prior to our organization. We have preaching every Sabbath, and every two weeks weeks at two places. A great interest is manifested and all the respect exhibited that cou'd be looked for. The calls in every direction are, come and preach for us. Our hoart some times burns with sympathy for those hungry souls who are wishing so eagerly to be fed upon the sincere milk of the word. But our labors are mostly confined around home, yet we hope the time is not for distant when those that are seeking after truth will be accommodated. But with sorrow we inform you that one from our ranks has bid adieu to all that is mortal. A sincere mother in Israel has departed.

Sister —. Nye departed this life, Dec. 6, 1873, aged 45 years, some months and some days. She was an affectionate mother, loved by all who associated with her. The family which consisted of a father, mother and an adopted daughter, moved here last spring from Ohio. But we are now bereft of one who gives life in the family circle. The funeral was attended by brethren C. Long and Robert Badger.

J. B. DIEHL.

Bro. H. B. Brumbaugh: —I am always anxious to read church news of the Brotherhood, and while reading the news of the progress of God's cause in the different parts of our beloved Brotherhood, I thought perhaps a few words from this part of God's moral vineyard might also be interesting to the brethren and sisters.

Seven months ago we numbered 4 members in this vicinity, since then there were 9 more added by baptism We belong to the Waterloo Congregation, but we live south-east and a good distance away from the main body of the congregation, yet we have regular preaching once every two weeks. The Waterloo Congregation extends over a large territory, which makes it rather hard for the ministering brethren, in our congregation, because they have so many places to preach. But the brethren in the adjoining, (South Waterloo Congregation) assist the the ministers in our s, by filling some of the appointments.

I wish that some of the many brethren who are moving West from the Eastern States, would settle in our neighborhood, so that we would have some help. There are some hard cases here. Two weeks ago one of the oldest men of our neighborhood, came to our meeting and was so badly intoxicated that he could hardly walk, and in time of prayer he was talking, laughing, cursing and swearing, but the same man has been at our meetings a number of times before, and behaved himself very well. When liquor is in, wit is out. I suppose we must take the bitter with the sweet, and be thankful to God that it is no worse than it is. Many of the young folks behave badly, but perhaps they may change their evil ways some day. D. B. TEETER.

Enterprise, Iowa.

Dear Bro. Brumbaugh: —I hereby invite the PILGRIM to our secloded home in Kansas, the coming year, for secluded as we are from the Brotherhood, I would rather do without one meal a day, than do with out the PILGRIM. There are none of the brethren nearer than twelve miles of us, and we have heard them preach but three times in eight months.

We have taken the PILGRIM for two years, and the good things that it contains, is as manna to our hungry souls. Sometimes its visits are not as prompt as we would like them to be, sometimes they miss one week, then we get two at once. When they start promptly on their journey we get them the same week they are printed. Please be prompt for you know not the souls that you make glad by so doing.

If I thought that I could swell your list of subscription, I would willingly make an effort, but times are hard and no brethren in our neighborhood. I have tried a little, but none seem willing to subscribe for a religious paper. Yours in Christ.

W. M. WISE.

Lyndon, Osage Co., Kansas.

BUFFALO, Col., Dec., 10 '73.

—Bro. H.B. I will inform our numerous friends through the PILGRIM that we have left Greely and moved to this place a few days ago. This place was first called Beaver, but for good reasons it has been changed to that of Buffalo. It is immediatly on the rail road running from Julesburg, a point on the Union Pacific R. R., up the South Platt Valley to Denver and the mountains. This is a beautiful valley with large bodies of rich bottom land, much of which is yet open for preemption or homestead. The weather for a few days past, has been decidedly winterish, a few inches of snow on the ground. It is singular to see thousands of cattle ranging on the plains, same as in summer, and seem to be doing finely. Stock men do not feed any thing to their cattle during the severest weather.

We are all well, and well pleased with Colorado.

Our address is still Greely, Weld Co,, Colorado. We expect to have an office here as soon as the R. R. is in runnig order which we are assured will be in the early spring if not sooner. Truly yours in Christian love. J. S. FLORY.

Dear Pilgrim: — There are thirteen common free schools in Shirley township, taught by five male and eight female teachers. But two weeks ago they were taught by four male and nine female teachers. Why the change? One of them a young lady about twenty years of age died.

Two weeks ago her prospects for long life and happiness and usefolness in the world were better than mine in all candid human judgement, but now her earthly career is ended. She has gone to receive her eternal reward. Her body has been consigned to the earth whence it came.

It may be said of her by men, that she was bad, good, or indifferent, but she has gone before the only just judge of all the earth, and all that men, angels or demons can say or do for or against her, will avail nothing to change His purpose. Wherever or whenever she meekly, gently and silently bore evil spoken against her falsly for Christ's sake, a great reward was assigned to her in Heaven.

Our Heavenly Father is so conscious and observant of verything, that not even a sparrow falleth to the ground without His notice. Therefore no one need fear that this young lady will not be justly dealt with where she is now. J. B. GARVER.

Mt. Union, Pa.

Dear Pilgrim:—I here drop a little Church news. Our Communion Meeting in Brush Creek Branch, Highland Co., Ohio, according to previous arrangements, commenced on Friday previous to the fourth Sunday of October, and closed on Tuesday following. Had a very good meeting on Tuesday. Two came out on the Lord's side, and were received into the Church by Christian baptism, and went on their way rejoicing. The good work seems to be moving onward and upward. A number have been added to the Church during the past Summer. Dear brethren let this be our watchword, onward and upward.

J. H. GARMAN.

The Spring Run Congregation has appointed a series of meetings to open on Saturday evening Jan. 24, in the Spring Run Meeting-house 2½ miles from McVeytown Station, Mifflin Co., Pa.

A general invitation is extended to ministers and all who wish to attend. No special invitation will be given by letter. By order of the Church,

S.W. BOLLINGER

Dear Brethren: —Will some one give an explanation of the 10th chap. and 16th verses of John. "And other sheep I have which are not of the fold; them also, I must bring, and they shall hear my voice."

D. B. TENLY.

NOTICE —There will be a series of meetings held in the Maple Grove Meeting-house, Ashland Co., Ohio, commencing January 3, '74, and perhaps will close on the evening of the 11th. A general invitation is extended to ministering brethren and others to be with us. By order of the church. WM. SADLER.

DIED.

SPITZER.— In the Jonathan's Creek branch of the Church, Perry Co., Ohio, Sept. 6, 1873, of spinal affection, Thomas William, son of friends Samuel and Sarah A, Spitzger, aged 8 mos. and 9 days. Funeral service by the writer.

SNIDER.—Also in the same place, Sept. 8, 1873, of same disease, Samuel Perly, son of Bro. Noah and sister Mary Snider, aged 4 mos. and 19 days. Funeral services by the writer.

BAKER.—Also in the same place, and on the same day, of consumption, Bro. Levi Baker, formerly of Shenandoah Co., Va., aged 59 years, 1 month and 8 days. Leaves behind him a loving wife, (a sister,) 2 sons and 3 daughters. He was sick with consumption for nearly two years. Funeral services by the writer.

FRIESNOR.—Also in the Bush Creek Congregation, Fairfield Co., O., Oct. 24, 1873, John Friesnor, aged 35 years and 24 days.

He leaves a wife and four small children to mourn the loss of a kind husband and parent, and many friends, a good neighbor and friend. Thus in the midst of life we are in death. Funeral services by the writer.

WM. ARNOLD.

SHELLER.—In the Falling Spring Congregation, on Dec. 10, 1873, sister Elizabeth Sheller, aged 82 yrs., 6 mos. and 4 days Funeral services by Bro. J. A. Stover and Jos Gipe. J. Z.

KURTZ.—In the Maple Grove Congregation, Ashland Co., Ohio, Dorabell, daughter of brother and sister John Kurtz, aged 7 years, 3 months and 9 days. Funeral services by the writer and others from 1st Thess. 4 : 13.

Little Dora, although very young, manifested a love for Heaven, and during her illness would frequently sing the well known hymn, "My heavenly home is bright and fair," and shortly ere she fell asleep she expressed a desire that her dear mother might go with her. Thus, how often would the dark valley seem brighter, could we be led by the hand of some dear friend. But Jesus has promised to go with us, then why should we fear?

(*Companion* please copy.)

D. N. WORKMAN.

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LITERATURE.

A. B. Brumbaugh, Huntingdon, Pa. Literary Editor.

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6 05	8 20	McConnellstown	3 45	9 05	
6 10	8 26	Pleasant Grove	3 40	8 58	
6 25	8 45	Marklesburg	3 25	8 45	
6 35	8 55	Coffee Run	3 15	8 35	
6 40	9 03	Rough & Ready	3 09	8 29	
6 48	9 10	Cove	3 01	8 20	
6 51	9 13	Fisher's Summit	2 58	8 17	
AR7 05	AR9 25		LE2 45	LE8 05	
LE7 10	LE9 30	Saxton	AR2 40	AR8 00	
7 25	9 45	Riddlesburg	2 25	7 45	
7 33	9 52	Hopewell	2 20	7 38	
7 45	10 05	Piper's Run	2 08	7 26	
7 53	10 10	Brallier's Siding	2 00	7 20	
8 00	10 17	Tatesville	1 55	7 12	
8 05	10 20	B. Run Siding	1 49	7 09	
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8 15	10 30	Mt. Dallas	1 40	7 00	
AR8 35	AR10 50	Bedford	1 20	6 40	

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7 35	9 55	Coalmont	2 15	7 35
7 40	10 00	Crawford	2 10	7 30
7 50	10 10	Dudley	2 00	7 20

The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., JANUARY 13, 1874. NO. 2.

POETRY.

THE LAST GOOD NIGHT.

Close her eyelids, press them gently
O'er the dim and leaden eyes,
For the soul that made them lovely
Hath returned in to the skies;
Wipe the death drops from her forehead,
Sever one dear golden tress,
Fold her icy hands all meekly,
Smooth the snowy little dress;
Scatter flowers o'er her pillow—
Gentle flowers, so pure and white—
Lay this bud upon her bosom;
There—now softly say, Good night!

Though our tears flow fast and faster,
Yet we would not call her back,
We are glad her feet no longer
Tread life's rough and stormy track;
We are glad our Heavenly Father
Took her while her heart was pure,
We are glad he did not leave her
All life's trials to endure;
We are glad—and yet the tear drop
Falleth; for, alas! we know
That our fireside will be lonely,
We shall miss our darling so.

While the twilight shadows gather
We shall wait in vain to feel
Little arms all white and dimpled,
Round our necks so softly steal,
Our wet cheeks will miss the pressure
Of sweet lips as warm and red,
And our bosoms sadly, sadly
Miss that darling little head,
Which was wont to rest there sweetly,
And those gentle eyes so bright,
We shall miss their loving glanceas,
We shall miss their soft Good night.

When the morrow's sun is shining,
They will take this cherished form,
They will bear it to the church-yard,
And consign it to the worm;
Well—what matter? It is only
The clay dress our darling wore;
God hath robed her as an angel,
She had need of this no more;
Fold her hands, and o'er her pillow
Scatter flowers, all pure and white,
Kiss that marble brow and whisper,
Once again, a last Good night.

ORIGINAL ESSAYS.

LETTER VS SPIRIT.

Who hath made us able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.—2 Cor. 3: 6.

I freely agree with brother Jacob Steel and all others, that the above is one of the most, if not the very most important subject that can be discussed, not only in our periodicals, but also in everything else that essays to make known the truth. The cause of the great importance attached to the subject is, the great stubborn tendency of professors of religion to lay hold upon the letter and cling rigorously and tenaciously to it until it kills them so dead that they are never quickened or made alive by the spirit.

It is the office of the letter, as an instrument in the hands of God, of His Son, and of His ministers, to kill, and in like manner it is the office of the spirit to make alive. The letter killed the Jews, but the spirit made them alive. By a superstitious and rigorous adherence to the outward dry formulas of the Mosaical law, an adherence that was destitute of the spirit,—by an adherence to God's law, which gave rise to the gulf which the word *letter* in the subject spans, evasions and hypocrisies, found an avenue into the Sanhedrin.

On the outside, the Jews were very strict observers of the law, but inside they were shrewdly outwitting, of course to their own destruction. Many of the things which the Jews would by no means suffer themselves to do, they will have done by Gentile servants, inasmuch as they were not under the law. I am aware that Jesus was careful of the religious prejudices of His time, and to be His followers we should be so too.

His object was to pierce through the outward forms to the central principle of Mosaism.

Of the Christian religion, Mosaism was the gem, the literal or formal commandments of both dispensations are the blossoms and the spirit of th fruit.

Christ did not come to destroy the Law or the Prophets, but to fulfill them. Through this genuine fulfillment many of the former customs dropped off like shells from delicious kernels.

All the transactions of Christ upon earth tended to manifest, through outward, visible, tangible things, the inward, invisible things of the spirit. The beatitudes in the sermon on the Mount, and everything else in it tends to evolve to a contending struggling, dying world, the one "all in all" spirit of God.

The lesson taught through the low outcast woman at Jacob's well, as well as that taught through the eminently moral Nicodemus, centralizes in the one grand mission of manifesting the things of the spirit.

The restoration of health to the man at the pool of Bethesda, and the command to him to take up his bed and walk, a formal violation of the Sabbath, as well as his obedience and the result as he walked—all serves as a key to unlock the spiritual mystery of the Gospel of Christ.

Likewise "plucking the ears" on the "Sabbath day" restoring the "withered hand" on the "Sabbath day," when He looked around upon the Jews "with anger, being grieved for the hardness of their hearts," because they were unconscious and destitute of the spirit underlying the formulas—"Remember the Sabbath day to keep it holy." The healing of the woman with the "issue" on the Sabbath day, and indeed everything which Jesus did, tends directly toward the ministration of the spirit which giveth life.

Again for example He says, "Now do ye pharisees make clean the outside of the cup and platter, but your inward parts is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have, and behold all things are clean unto you. But woe unto you pharisees, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." The whole Bible tends toward an able ministry of the spirit of Christ. J. B. GARVER.

Mt. Union, Pa.

In making our arrangements to live, we should never forget that we have also to die.

NEW YEAR.

Another year has just set its sun; and while we are just stepping on the threshold of a new year, I would suggest that we halt and look around us. First, let us take a glance over the year that has just closed. When we look back, we see so many changes that have taken place. Many homes have been visited with sorrow, affliction and death. Most of us entered this last new year with more or less hope and expectation of life and its enjoyments, and we have, no doubt, enjoyed our full allotted share. We also met many disappointments and sorrows. Many of our friends have been called to the other shore. Death, that unmerciful destroyer, has visited many peaceful homes, and, throughout this last year, he has, it appears, especially drawn his sword over our ministering brethren in the East as well as in the west. Four of our old ministering brethren, Elders, with whom I was well acquainted, in eastern Pennsylvania, have *laid their armor down* in the year that has just closed.

Yet it has also had its seasons of sunshine and joy. Especially do we remember the happy seasons where we have met together as one family to worship, sing, pray, and keep the commandments of our Lord and Master. Also were we made to rejoice much when we heard of souls becoming willing to forsake sin and cast in their lot with God's people.

But now what do we propose to make our object for the new year? Have we made new plans whereby to lay up more treasure on earth? We hope not, but if so, let it be abandoned immediately; for this night if our soul be required of us, whose should all this be? But let us set our minds to work to contrive what we may do whereby we may lay up treasure in Heaven, that when we arrive there, a treasure may await us. So I suggest to myself, and all who love the Lord, that we make new efforts to love and serve our Master, by doing as much as lieth in our power—his whole will, continuing in watching and prayer, and in all holiness and humility, giving our bodies a living sacrifice, holy and acceptable in the sight of God; and follow peace with all men and holiness without which no man shall see the Lord.

I yet desire to add a few words to the contributors of the PILGRIM. I have been a steady reader for nearly three years, and am fully convinced it is intended for good. Although I have no personal acquaintance with the editors, yet I am fully confident that they are sincere in their labors, and think the PILGRIM is worthy of the prayers and support of every sincere pilgrim traveler to a better land, and I intend, the Lord willing to do more for its support than heretofore. But let all contributions be well seasoned with grace and love as it is read over a large part of the United States, by all classes of people—and then laid by for future generations to read and refer to, to see the sentiment of the brethren of the present day. Brethren think of these things when you write for the PILGRIM. Let the blessed Gospel be the foundation upon which we write, build, hope and trust, and the gates of hell shall not prevail against it.

I have in possession several of old Christopher Saur's Almanacs, published over a century ago. They contain plain, simple, and sound truths. They are carefully preserved, and so, no doubt, will the PILGRIM be preserved that future generations may learn from it. May God's spirit direct its editors and contributors, and bless the readers, that fruits of everlasting life may grow out of it unto the honor and glory of God. Amen.

J. Y. HECKLER.

Mt. Carroll, Ill.

A REMARKABLE LETTER.

The following is a part of a letter from a most distinguished personage of the first century of the Christian era. He was personally acquainted with the most eminent defenders of the Christian religion of his day, and if history is correct, he was Bishop of the church at Jerusalem. As many Christian professors may not have read or studied said letter, we quote from it and especially recommend an examination of it to the "Evangelical Alliance" assembled in the city of New York, and all others who preach or believe in the popular error of "salvation by faith alone." The following are his views upon the subject named above.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God, thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works and by works was faith made perfect. And the Scripture was fulfilled which saith Abraham believed God and it was imputed unto him for righteousness, and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works when she had received the messengers and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."

B. B. BOLLINGER.

Louisville, Ohio.

MODESTY is one of the chief ornaments of youth.

JESUS ON THE CROSS.

"Eloi, Eloi, lama Sabachthani,"–Mark. 15: 34.

I. Introduction.

This language is expressive of Jesus's great sensitiveness of His true condition at the time of His expiration. Those of you my readers who have been reading my preceding articles will doubtless notice that we present the language heading this article as being the fourth expression of Jesus whilst hanging upon the cross. He made no complaint about himself until he had willed and provided for others. He first thought of those for whom He was then and there suffering. He first thought of those He came to seek and to save, the lost were the objects of his compassion. And how beautifully He lived out on the cross that sentiment He uttered to His disciples saying, "But love ye your enemies, and do good, and lend hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." Luke 6: 35, 36.

The apostle Paul's language corroborates also with this idea, when he says, "Let every one of us please his neighbor for his good to edification. For even Christ pleased not Himself; but as it is written, the reproaches of them that reproached thee fell on me."—Rom. 15: 2, 3.

To the Corinthians he further says of himself, "Even as I please all men in all things, not seeking my own profit, but the profit of many that they may be saved."—1 Cor. 10: 33.

II. Jesus's Emotions.

1. *Of Pity.*–By Jesus's emotions are meant those faculties or powers of the mind, that are capable of being aroused and excited to action by some inward susceptibility or feeling. Pity is the soul's action with reference to the condition of others. It is a great theme indeed, to contemplate the movings of that comprehensive mind of Jesus. Who indeed hath known the mind of the Lord. But how does the mind of Jesus move? Not first with reference to His own condition, but the condition of others. Here is charity—true and perfect, unfolded to the observation and admiration of the whole world. "Charity must first begin at home," is a falsehood that has been too long practiced by Christian professors. It is an expression that should be so completely buried by considering Jesus on the cross, as never to be capable of a resurrection again. That which assists at home is not charity. Charity goes abroad to do its work, making glad the hearts of the unfortunate.

Kind reader if you have not embraced the yoke of Jesus, you are unfortunate, and will continue to grow more so by straying away from your Father's House, as such Jesus pities you. His pitying eye wanders after you day by day, as He endeavors to get you, loves sweet lessons to obey. Truly this tender emotion of Jesus stands exemplified to all the world, as many as are afar off even as many as the Lord our God shall call.

Poor and downcast saint, Jesus pities you. If you are lashed by the tail of the angry serpent, who is tempting you to fall down and worship him, or thrown among wolves in sheep's clothing, who are eagerly watching for a favorable opportunity to devour you, be of good cheer, Jesus pities you. He pitied the downcast and forsaken disciples whilst on the cross, which stands as an emblem of love and sympathy to all the scattered sheep of Israel. Remember He has said I will never leave nor forsake thee. It is He that will make intercession to the Father, such as will prevail and bring you out more than conqueror through Him who has loved and pitied you.

2. *Of Despair.*–After Jesus had cast his pitying eye over that vast multitude that had surrounded him at the time of His crucifixion, and had so favorably expressed Himself, as an evidence that He desired their welfare, He suddenly contemplates His own situation. The heavens begin to frown with darkness. Until now the Lamb of God was calm and composed, but now His soul begins to move vehemently. Oh contemplate the scene, "Now from the sixth hour there was darkness over all the land unto the ninth hour."—Matt. 27: 45. The agitation the soul of Jesus experienced those three long, dark hours, must remain indescribable by finite minds. As the great curtain of darkness begins to be drawn over the land, I imagine I see those horrified and guilty Jews and Romans cease their shameful derisions, and tremble at the approaching scene. Their loud and boastful mockery is turned to whisperings of fear. Ah what a sudden change often seizes hold of the ungodly.

As the ninth hour begins to approach the soul of Jesus moves, being agitated now to such a degree, that He burts forth in emotion of despair, crying "My God, My God, why hast thou forsaken Me."

To be forsaken by friends, neighbors, brethren and all creation, He was able to bear without a murmur, but to be forsaken by God, the eternal Father, caused him to break forth in lamentations. Well might the earth quake and tremble, and the sun refuse to shine, upon witnessing a scene like this.

No doubt this bewailing lamentation of Jesus was brought forth by the separation of divinity and humanity. Jesus must needs die, and to accomplish this the Father must withdraw His divine power. Hence it was only Jesus in His humanity, that was made to exclaim, "Eloi, Eloi, lama Sabachthani."

Reader, in conclusion let me again appeal to you, upon this all important subject. God has darkened the sun once, he is going to darken it again. God has shaken the earth once, He is going to shake it again, and let me ask you are you prepared for the event? If you are, well; if not, and you continue in your sinful condition, you surely will experience a more terrible darkness in your soul than was ever witnessed on earth, when God the Everlasting Father will withdraw his supporting hand from you, and cast you *into outer darkness.*

Then will God mock when your fear cometh, and laugh at your calamity, whilst you may be raising your wail of woe, and despairingly crying, "My God, My God why hast thou forsaken me." Remember God has said "draw near unto me and I will draw near unto thee." He is drawing by the great chord of his love and good will, and has said whosoever will come let him come to the waters of life, and take freely, without money and without price, and let your soul delight itself in fatness. Oh! come and behold Jesus on the cross. Draw near all ye ends of the earth and be saved.

John Zuck.

Shady Grove, Pa.

Now, is the accepted time; resolve.

A VISIT TO WOODFORD CO. ILLINOIS.

Dec. 17. Left home early in the morning, and after a walk of a few miles found myself in Urbana, where I took the train for Bloomington about 9: 30 A. M. But first stopped at the post office, and received quite a bunch of letters, containing orders for books and charts, but cannot fill the orders till we return home in a few days. Also received the *American Christian Review*, a paper published by Franklin and Rice, in Cincinnati, Ohio. I opened the paper, and the first article that struck my eyes was "Reynold's Debate." *Franklin's first address.*

1 Proposition.—"Remission of sins, as set forth in the Gospel, is offered to the unconverted, or alien sinners, on conditions in which they exercise free-will, and have power to perform." It does not seem that any man who ever read the Bible, could be found to take the negative of this question, but in these times some men will teach almost anything but the ancient Gospel, even some, in order to get rid of the absurdity of dipping *backwards*, now begin to advance the idea of dipping *sideways*, as though the door into the Church were so very small that they cannot enter only in this *side* way of doing the work that they use to do *backward.* But to the story—Mr. Thompson takes issue with Franklin, and as soon as I am seated in the cars must read this opening speech.

10 A. M. Now on the train reading the debate. Find it capital. Franklin's logic is good. But then this is just the way it goes, give these Campbellites the right side of the question, and they beat the world, but if you want to see them back down just ask them to affirm that "backward single immersion is Christian baptism." This is too much for their skill, though they practice it in full faith. Or let them affirm that the Lord's Supper should be taken about noon," and here is something else that is not in the Bible. They should certainly cease to condemn others till they return to the primitive system of religion. In about one hour I found myself in Bloomington, where I waited till late in the afternoon before I could obtain a train for the north. Seeing that I could not make my way through in the daytime, I stopped at Hudson, and very unexpectedly to the family, put up at Bro. Lyon's, where I partook of their excellent hospitality. I always enjoy conversation with brother Lyon. He gives attention to reading, teaching and exhortation, and is therefore well versed in his discipline—the Bible. I also learn that this church is prospering, having baptized some during the season. We concluded not to preach in Hudson then, as it was very muddy and rather too late to get word to the members out of town. Bedtime near eleven closed our talk for the evening. Brother Lyon is well acquainted with the boyhood days of brother Quinter, and related to us some very interesting accounts of him, one of which I may give in a future paper.

18th 8: 30 A. M. Took a seat in a freight caboose and soon found myself in El Paso, with two hours to wait for the train passing west. In order to employ the time to advantage I visited the El Paso house to see a model of Ancient Jerusalem then on exhibition at that place. I was just too late, the gentleman had packed up to move to Bloomington, however I enjoyed the pleasure of a conversation with the exhibitor, who first of all things desired to know my calling, and to what people I belonged. No sooner was this made known when he stated I was just the man he wanted to see. He had heard much of us as a people, but knew little of our practice. After giving him our doctrine in full, in Bible language too at that, he remarked that we were nearer right than any class of people he had ever met. When he wished to know if we were like the Campbellites, I soon gave him to understand that we do not sanction their *backward* immersion which was invented in the 16th century, and the *single* immersion which found its origin after the middle of the 4th, but still cling to the general practice of all antiquity, which consists in dipping the body *three* times *face forward* into the water. I then handed him a copy of my Trine Immersion, which he commenced examining with perfect delight. I always keep some of these in my pocket for the especial benefit of preachers who oppose our practice. Soon 11 o'clock came, and on the train we were bound for Secor, where I arrived 11: 30. As I was on business, and not on a preaching tour, I had not given notice of my coming, so I had to foot it some four miles out to my uncle's—Isaac Moore. Found all well, uncle not at home, though he came that night. Spent the evening reading a Mormon history. It makes one's blood run high when he reads of the wicked transactions of Joe Smith and others to propagate their absurd theories, decoying loving wives and affectionate mothers away from their husbands and little children.

19th. Called on brother Rufus Gish, who is the Elder of this church. Found him with gun in hand out hunting rabbits. He enjoys it, as he learned it when a boy, and some men in this world never get done being boys when a snow comes up deep enough to track a rabbit. Spent the day with brother Gish—or perhaps I would better say with his books. He has quite a good selection, the contents of which he frequently uses in defense of primitive Christianity, a piece of work that is in much demand here.

Some 23 years ago my father and mother, who are now in the State of Mo., were two of the first three members in this county. The church was at first very small, but now it has grown to be one of the leading churches in Southern Illinois. The brethren here have been for years under the absolute necessity of defending their doctrine against the repeated assaults of a well disciplined force, and so far have not only held their own, but are steadily gaining ground. It may be worthy of note that the Campbellites have a college not far from here where preachers are trained to order, and it is with these that the brethren have been contending. Last Spring they had quite a stir about a public debate. The brethren wisely refused anything of the kind unless the whole thing should be published and go before the world in book form. This was finally agreed to when the brethren consented to be at all the expense. But when it came to arranging the propositions there was but little show of a debate upon the part of the Campbellites. They would not agree to defend their own practice at all. The propositions were ordered as fair as any set of men ought to demand, but the trouble is they have been for years practicing human inventions

ie the room of divine commandments, and none but the brethren have dared to question these things, and when called upon to defend their practice in full will not consent. I hope the time is not far distant when these things will be more fully developed. In the evening meeting at the Brethren's Meeting-house. Roads very bad, congregation small; but attention remarkably good. I never care how small the number, if they only give good attention. Subject, "The books were opened, and another book was opened, which is the book of life." Went home with my uncle Philip Moore, who lives in the house with his father-in-law, J. S. Robison.

20. The weather cold. Among the first things on docket, was to visit Roanoke, a small town not yet one year old. Its situation is excellent—on a railroad the name of which I have forgotten. The country around is nice and rolling, and not only this but it is settled by as industrious a set a people as can be found in the State of Illinois. A vote has been taken respecting the removal of the county seat from Metamoria to this place, and resulted in favor of Roanoak. Took dinnner in town with friend Price. Returned to uncle Philip's and spent the remainder of the day in religious conversation. Being that I have *two* ears, and *two* eyes, it is proper that I use them for both hearing and seeing by the wayside, and report what I think proper. Several here are taking the PILGRIM, and the only objection I heard against it is that it fails to come regular, one brother stating that he had not got his for nearly six months, I told him that in case of that kind they should inform the editor immediately, and learn just where the fault is.

Preaching in the evening at the Meeting-house. Subject, "Backward Immersion." Attention good. Congregation small, the roads being so rough that most of the people had to walk. Lodged with uncle Isaac Moore, uncle Philip and wife being in company.

21st. This being the appointed time to close the Brethren's Sunday School at the Meeting-house, it was agreed to have no meeting. Their school has been quite an interesting exercise for the members in general. I saw old gray-headed sisters here committing verses to memory as though they were little girls. The Bible is their text book. During the school about 14000 verses were committed to memory. Dined with uncle Isaac. Preaching in the evening, subject, "The perfect plan of salvation, or safe ground in religion." Congregation good, and attention excellent. Lodged with uncle Joseph Moore.

22. Was conveyed by uncle to Secor, took the train at noon, and arrived home about midnight the same day, found all well, but did not feel to go to bed till all the letters were read which had been received while gone. A number of orders for charts and books, I will have to delay filling them at least one week, a change in some business matters necessitates it.

J. H. MOORE.

Urbana, Ill.

NOTES OF TRAVEL AND PREAOHING.

The last of October I went to Bro. and sister Hartman's, near Woodland, Yolo county, Cal., and preached seven discourses in a church-house built by a Mr. Huntly, a very neat, well furnished and well finished house to worship in. Mr. Huntley and his wife belong to the United Brethren, are very friendly to the Brethren and have given us the social privilege to the house, it is so signified in the will. During the meetings there was the best of attention paid to the story of the Nazarine. It had such an effect on their minds that four asked for baptism in the Lord's method of baptizing. Three were baptized and the fourth one will be as soon as some one can visit that place again, If there could be regular preaching there much good might be done. Brother and sister Hartman and the four new members have a prominent standing in the vicinity that argues strong in favor of the teachings of Jesus. This Woodland county, has a rich soil, very pleasant and convenient place to live, good water, good oak timber, and water ditches for wrighting porposes, 25 miles west of Sacramento by rail.

After staying at Brother Hartman's a week, brother Hartman and his two daughters with their team conveyed me to Suisum, or rather Cordelia, 4 miles west of Suisum, a distance of 40 miles in the county. Sister Kate Gambel and Carrie Foster lives here, we had a feast of fat things, while we tried to plead the Master's cause in four discourses. Mr. Gambel, Mr. Foster and the two sisters their wives, have an influence in the community, worthy of imitation by brethren. The Episcopalian church was opened to us, and was crowded during every discourse with people who had an intense desire to hear. Catholics, Methodists, Baptists, Adventists, Episcopalians and outsiders, composed the audience. After 11 o'clock preaching on Sunday, a Christian brother came to me and said this was no new method of teaching to him. I said to him, where did you hear the Scriptures taught in this way? "Oh!" said he, "fifteen years ago I heard Eld. D. P. Sayler often in the State of Maryland." A Methodist lady, who got very happy during the meeting, said to me: "I have not heard the like since I heard the Brethren in Pennsylvania." So you see brethren, the Gospel sound is the same on the Pacific coast as it is on the Atlantic, or on the sea of Galilee.

Among the hearers at this meeting was a German, intelligent, and highly educated. The different denominations desired that he would attach himself to them, but the German would not yield to their solicitations, from the fact that he is a firm believer in the trine method of Baptism, and feet-washing, as the Savior gave the example and command. There is one item of faith in his mind that troubles him much. That is, the Seventh day of the week, or Jewish Sabbath, is the true day for Christians to keep and is essential to our salvation.

In conclusion, will some brother through the PILGRIM tell us whether the Seventh day spoken of in Genesis, the day the Lord finished his work, rested and hallowed it, was it a day of twenty-four hours, or a sacred number? If a sacred number, where is its application in the New Testament? ELD. GEO. WOLFE.

Lathrop, Cal.

REPORT FROM YELLOW CREEK.

Dear Brother Henry:—Inasmuch as you solicit Church news and reports, I will try and make use of some of my leisure moments in writing out a brief report of meetings held in our vicinity. On Christmas at 10 o'clock a. m., according to previous appointment, the brethren, sisters and friends in general, convened for public worship in the Snowberger M. H. There was a pretty good attendance. After the opening exercises, the second chapter of Luke's Gospel was selected and as the old order of the Brethren is, in this particular not lost sight of with us yet—one of the deacons was selected to read the above named chapter. As this day, by the great mass of people is regarded as an anniversary of the birth of Christ, our ministering brethren thought it prudent to take the birth of Christ for their subject, which was made use of we think, to the benefit of the congregation. Also on the same day and at the same place, evening meeting. Bro. John Hanawalt of Spring Run, spoke from Mark 1: 15 subject the same as above. The 26th, evening meeting at the Koontz's M. H. I was not there and do not know the text. Saturday the 27th, meeting at the same place; brothers Kelso and Keim from Dale City were the speakers. The former addressed the small but interesting congregation from Acts 17: 30—31, followed by the latter. The discourse we think was very interesting and we hope also beneficial. The last named brethren on a mission of love, to Snake Spring Valley congregation, came to the last point and held two meetings, and returned to the Valley again, where they held several more meetings.

On the evening of the 27th, meeting at Waterside M. H. In consequence of a snow falling on said day and inclement weather, there were but few in attendance. The small but attentive congregation was profitably entertained by Bro. Joseph Snowberger, from the words, "Who is on the Lord's side?" Ex 32: 26. Bro. S. was on his return from a visit to Eld. Andrew Snowberger his father, who, we are sorry to say, is very ill. He stayed all night with us and was followed by brother Geo. Hanawalt, of Spring Run. Also on Sunday the 28, meeting at the same place at 10 a. m. Brothers John and Geo. Hanawalt were the chief speakers. The entire 12 chapter of Romans was read according to order. The first and second verses of the chap. read was taken for a basis of their remarks.

May the labors of our dear brethren not be in vain in the Lord, if not effective immediately, may it be as bread cast upon the water, that it may be found many days hence. May the Lord reward their labors of love in this time and much in the world to come and we all be prepared to meet on the banks of a final deliverance is prayer of your unworthy cousin and brother in the Lord.

GEO. BRUMBAUGH.

Waterside, Pa.

A LETTER FROM CALIFORNIA.

Brother Brumbaugh:—The snow shows very plainly on the Sierra Nevada Mountains and the trains are now behind time on account of landslides and snow in the mountains. We are at a loss to know why our winter should set in on us so cold and stormy, as well as the Signal corps of the United States is to know why the November wave should have originated on the Pacific slope, so far north-west of its usual place of origin. It does seem the atmospheric wave has swooped down on us on the Pacific coast with a vengeance. The 3d day of this month (Dec.) we had a regular Illinois snow storm, which lasted all day. Mercury ranged at 36 all day which is very uncommon for California. The snow fell two inches deep through the day and melted away during the night. It has been threatening to rain and snow since the storm up to this date, Dec. 10th. If things continue as they now indicate, until the first of January, 1874, in all probability we will have a lively time for water. About New Year we get the heaviest rains Farmers are very busy now seeding their land on the sand plains. Here where we live, the more rain we get the better we like it

Up to this date I have not received a Prospectus or Almanac, for 1874. This is the worst trouble we have, not getting our mail. Some of the subscribers are often perplexed by the PILGRIM not coming. As a general thing, all like the PILGRIM and say it is a good little paper. We think it has done well to steer as straight a Gospel course as it has for the last four years. It is true we should have been glad if the Sunday School question had been let alone, both for and against it, Nevertheless we are not like some, that think our editors ought to be perfect, and steer free from all trouble. Now in conclusion we say as did the tribes of the children of Israel, to King David, after Absalom's disastrous battle, PILGRIM come back to us on the Pacific coast, this coming year, and counsel and comfort us as you did in the past 4 years. We do not claim ten shares in you, yet we do feel as though we have some interest in you.

ELD. GEO. WOLFE.

ATTENTION!

It will be remembered by the churches of the Middle District of Pa., that a resolution was passed at our District Conference in favor of building a Meeting House in Altoona, and in pursuance of this resolution I was appointed to receive the different reports from the different churches, of the amounts contribututed for the above purposes, with instructions to report to the investigating committee which was done and a proper statement given to them who, since have met at the place, and, in their deliberations appointed a building committee, who have now called on me for the money reported; whereupon I will be obliged to call upon the churches for it, hoping that they will not only send in the full amount, but as much more as they can get, and to those churches which have not contributed, I am requested to say that the brethren and friends at Altoona earnestly appeal to them for their aid and co-operation in this work believing it to be neccessary for the proper promulgation of the Gospel and the advancement of Christ's Kingdom on earth.

All money must be sent to me either by postal orders payable at Huntingdon, or drafts payable to my order. GEO. BRUMBAUGH,

Grafton, Huntingdon Co., Pa.

CHUROH NEWS.

We had a meeting that commenced on Christmas day. Brother Jacob Berky preached for us three days, then Bro's. David Hostetter, David M. Truly and Henry Gephart continued the meeting until New Year's night, when we closed our meeting. We had a large turn out, good order, and a good feeling with all the people, and some were almost persuaded to become Christians. May the spirit of the Lord continue to move upon the people that our labors may not be in vain.

SAMUEL LUPOLD.

Shipsewaney, Langrange Co., Ind.

The Weekly Pilgrim.

HUNTINGDON, PA., Jan 13, 1874.

☞ How to send money.--All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

OUR NEW HOME.

Those who have changed locations a number of times can appreciate the desirableness of having a permanent place of abode, and the trouble and vexation connected with moving. In our starting out in publishing the Pilgrim, location was a serious matter, and to meet the exigency of the time we concluded to make a temporary location at James Creek, which place we found to possess more advantages than we, at first expected. In many respects it was a desirable place to live, but as pertains to our business, there were a few important things that were decidedly against us. Under the circumstances, it became apparent to us, that, in order to make our enterprise a success, and do ourselves and patrons justice, we would be obliged to make a change. In doing this we were governed by several important considerations.

First, on account of church relations. In the precincts of this congregation (James Creek) we were born and brought up. Here it was that we enjoyed the care and prayers of kind parents, who ever were, and are still deeply concerned in our present and future welfare.

Their wishes were that we should not go beyond the limits of our congregation, and it is certainly no small affair to ignore the wishes of parents when they are just and reasonable, especially if they do not interfere with our great work of life. Here it was, that we first experinced the power of redeeming grace and entered the fold of Jesus, and, here too, we were called to the important work of the ministry. It is true, our field of labor is the world, but we were called especially to labor in this congregation, and it therefore has claims upon us that we do not feel to deny. The fact is, our attachment to our brethren, sisters, relatives and friends, have become so strong, that we do not feel to have them severed until we feel it our duty to do so. With one of old, "we are content to dwell among our own people."

A second consideration was to get a location that would benefit our patrons and our enterprise. Good mail facilities is a most important feature in our business, one that will be highly appreciated by our readers, as all desire to receive their papers as promptly as possible. Huntingdon, being situated on the great through route of the United States, possesses advantages in this respect that cannot well be excelled, as we have through mails North, South, East and West, so that our subscribers in California and Oregon can expect the Pilgrim in a few days after the date of publication. Therefore, if post masters do their duty, our patrons may expect the Pilgrim to be a prompt visitor during the present year.

A third consideration was our own personal interests. It is expected that when men invest money they do it to the best possible advantage, and surely editors should be no exception, providing it is done honest and honorable There is no place that we know of, where money can be invested in property, with a greater degree of safety and with better prospects of a reasonable profit than in Huntingdon.

After duly considering all these things, we made a purchase, and, during last summer, built a house especially adapted for our business, and on last Tuesday, Dec. 23d., moved our family, office and everything pertaining to our business, into it, and this is our first editorial written in the new Sanctum. Our removal was a dread on our minds and worried us considerably; but, as ever, good luck seemed to be on our side, as when the time came the weather was unusually pleasant for the time of year, and our brethren and friends came promptly to our assistance, so that the burden of moving was greatly lightened and everything passed pleasantly indeed. On our arrival our building was not in as completed a condition as could have been desired, but we are now rapidly getting things into shape and ready for work. It may be some time before we get everything properly adjusted and therefore ask the indulgence of our readers if there should be some mistakes made, and some delay in attending to letters, sending out books &c. Our readers will please notice our change of location and henceforth address us at Huntingdon, Pa., where we will be happy to receive calls from our brethren, sisters and friends who may stop or pass this way.

Those coming by railroad can take the 'buss,' (cost 10 cents) which meets all trains, and call for No. 1400, Washington street, where you will find us and receive such accommodations as our circumstances will afford. We feel to tender our grateful thanks to our brethren, sisters and friends for your promptness in renewing your subscriptions for 1874 and the many words of cheer and encouragement given us. May God bless your basket and store and especially your souls with the richness of his love.

TO BUSINESS MEN.

On the first floor of the Pilgrim office we have made a very excellent store room which we wish to have occupied as soon as we can get a suitable occupant. It is a first class room 18x46 with a twelve foot story. The location for building up a good trade is promising, as the neighborhood greatly needs a general variety and provision store.

This part of the town is rapidly building up and in a short time, a thriving business may be done. If any of our brethren wish to enter the mercantile business and wish a good location, we would be pleased to have them call and examine the inducements here offered. We have made this our home and will be much pleased to have our brethren move in among us and thus help us to build up a church in this place.

Those who may have money to invest in either buildings or lots, cannot find greater inducements anywhere than in West Huntingdon. Tradesmen of all kind who have a disposition to labor and get along, cannot find a better location. If any wish to examine our advantages and call to see us, we will do all for them that we possibly can.

Within the last year, over a hundred new houses have been built, and the indications are that the number of the present year will be even greater than the last.

Hoping that some of our brethren will be induced to cast their lot with us we will hold out no further inducements for the present. We have now a membership of nine or ten, but as yet no place for worship.

THE CROSS OF CHRIST.

The Savior tells us if we would be His disciples we must take up our cross and follow Him. In what does the cross consist, and how shall we take it up? The cross consists in the performance of duty, and to take it up, means merely to perform our duty when it is contrary to our carnal inclinations. Jonah was commanded to go and preach to the Ninevites, but as it was not in harmony with his inclinations, he did not take up the cross. The result is known to every Bible reader. We are to be obedient unto the commandments. One of these is, that we resist not evil. Of olden times, it was an eye for an eye, a tooth for a tooth, but Jesus says, "Resist not evil." Again we are to love our enemies, and do good to those who despitefully use and abuse us. All this is far from being in consonance with our inclinations. We are inclined to return evil for evil, and speak reproachfully of those who despitefully use us. This, however, is not the spirit of Christianity, and those who follow their inclinations in this respect, have either not taken up the cross at all, or left it drop.

Jesus also says, "Be not conformed to the world." This is also not in unison with our inclinations. We are inclined to talk like the world, act like the world, and appear like the world, all of which is foreign to the cross of Christ. We are to come out from among them and be a separate people; that is, there is to be an observable difference between our general deportment and that of a fashion-loving, sin-loving world. It may be a heavy cross at times to do this, but God has given us the power to perform all He requires of us, and we *must* do it, or forfeit the blessing which will follow the doing it.

We are also commanded to "pray without ceasing." It may be a cross to do this. We sometimes become so engrossed in the pursuits of this life that we forget, or do not take time to pray. But it is a duty and may, and ought to be done. In short, the cross of Christ is simply the performance of our duty regardless of our feelings; the possession of a meek and submissive spirit which at all times says, "Thy will be done."

"Take up thy cross the Savior said,
If thou would'st my disciple be;
Take up thy cross with willing heart,
And humbly follow after me."

J. B. B.

NOW IS THE TIME.

Now is the time to work, and no matter how good or worthy our paper may be, much of our success depends upon the efforts of our agents. If you all go to work with a will, our circulation can be greatly enlarged, especially if our liberal offers are fairly presented. It is true, the panic has crippled our financial affairs to some extent, but that is now about over, and by Spring it will be a thing of the past. Some of our brethren become unduly alarmed about such things and make it a pretext for not taking the Pilgrim. This is a wrong policy, as there are hundreds of other things that might be dispensed with before the children's bread should be taken away. Our religious advantages should be the last thing to sacrifice, and we feel assured that those who put their trust in the Lord and do right by aiding His cause and also aid the work of grace in their own souls, will not suffer loss, as all we have, cometh from the Lord, and when we spend it in a good cause, we only give back to Him that which He has lent us. These are things we wish understood by our brethren, and would have our agents make use of them. We believe that it is right not only to ask people to subscribe but to *persuade* them, because we believe that reading the Pilgrim may do them good and be a means of greatly assisting them in the divine life. There are thousands who would be benefitted by reading the Pilgrim, and would do it had they an opportunity of subscribing. Will not our agents give this opportunity? Prospectus, Almanacs and sample copies will be sent on application. There are places that there are no agents. Will not some one volunteer and go to work for us. Send in the names at once, and the money when you can get a sufficient amount together. All subscribers will be supplied with a *Pilgrim Almanac* free. We have given our whole energy to the work in promulgating the truth as it is in Jesus, and shall leave nothing undone to make the Pilgrim for 1874 worthy of the sympathy and support of the whole Brotherhood.

THE PILGRIM AND THE POOR.

From the beginning the PILGRIM has been the acknowledged friend of the poor, as we have never refused a single invitation to visit their homes, and indeed, we do not as yet feel that we have lost anything by it as there are but few who have failed to pay us, at least a part, if it was a year after date. To accommodate such, we have established the rule of accepting all who can and will pay during the year. This gives ample time for all to pay that have a desire or will to do so, as there certainly are but few but what can raise so small an amount during the year. We make the same offer for 1874, and hope our agents, brethren and sisters will appreciate our liberality by making continued efforts to increase our list. There is not a single brother in the Church should be deprived of reading the PILGRIM on account of poverty. If there are any who desire to read it and have not the means, the Church should supply the means, if not all, in part, as we cannot afford to supply all free of charge, neither will the liberality of the brethren ask it. Whatever is right and reasonable, we will do. Those of our brethren and sisters who paid in advance have our thanks for their promptness, as by so doing they enabled us to meet our present needs. Those who pay us during the early part of the year will no less oblige us as our business is a constant drain on our funds. Those who pay us during the year will oblige us by paying as soon as they can, so that we may be obliged all the time, and thus keep our ever emptying purse replenished.

CORRECTIONS FOR PILGRIM ALMANAC.

Brumbaugh —— Huntingdon, Pa. should be " H. B. " "
Brower Jacob, Salem, Marion Co, Or.
Brower C. M., " " "
should be South English, Keokuk Co., Iowa.
Brubaker Moses, Salem, Rockingham Co., Va., and Brubaker Eli, same place, should be Salem, Roanoak Co., Va.
Flory Ab'm, Salem, Columbia Co, O. should be . Montgomery Co.,
Harvey Romulus, Mercer City, &c., should be Princeton, Mercer Co., W. Va.
John C. Moomaw, Cloverdale, Rockingham Co., Va., should be Roanoak Co., Va.
Nall Joseph should be Naff Joseph.

NOT IN THE LIST.

Saml. Riner and G. W. Crouse of Oak Hill, Fayette Co., W. Va.

These are errors that were unavoidable on our part and we give them so that those interested can make the proper correction. These corrections can readily be made with a lead pencil.

CHANGE OF ADDRESS.

ELD. MARTIN NEHER's address is changed from Cerro Gorda, to La-Place, Piatt Co., Ill.,

BRO. ELIHU MOORE wishes us to inform our readers that his address is changed from Green, Iowa, to Monegaw, St.Clair Co., Mo., and says, " If any brethren pass through this way, I hope they will stop and give us a call as there is no preaching close here and we feel very lonesome."

Eld. J. S. Flory's address is changed from Greely to Buffalo, Weld county Colorado.

BOOKS.

Of late, we have had a number of orders for books, tracts, &c., but on account of moving and the rush of subscribers, we have not, as yet, had time to attend to them, but they are all placed on our order book and will be attended to at the earliest possible date. Of the Helping Hand, we are out, but will have a supply in a few days.

PLEASE NOTICE.

Our address is now changed from James Creek to Huntingdon, Pa. Our patrons will be careful to notice this change and send all our mail matter &c. to H. B. Brumbaugh, Box 172, Huntingdon Pa.

ELD. D. P. SAYLER has furnished us with a large batch of copy, some fifty or sixty foolscap pages. We have not yet had time to examine it but our readers can feel assured that it will be in harmony with his usual instructive style of writing. We would be pleased to have many others improve the long winter evenings in a similar manner. The PILGRIM, in its enlarged form, takes over two long columns more to fill it each week, and therefore we will need considerable more copy. Please bear this in mind and keep us well supplied. Just now there was handed us another large batch of copy from J. H. Moore. Bro. Moore is a good writer and intends to do considerable of it. All who feel to help us along in the good cause are heartily welcome to our columns.

A REPORTER is desired from every Church to send us in all such items of news as may be of general interest, obituaries, marriages, reports, reports of travel, of good meetings, accessions to the Church, elections of ministers, &c. For the present No. we are supplied to overflowing, but in our enlarged space we can soon make room for all. If our readers will keep us well supplied with matter we will promise to make the PILGRIM for 1874, more interesting and useful than ever before. Then brethren, sisters and friends, let us have your aid your sympathies and your prayers.

DON'T FORGET IT.—Agents are wanted in every Church district of the brotherhood, to work for the PILGRIM. We offer such liberal inducements that a club can be raised almost anywhere if the proper effort is made. Do not confine yourselves to the membership alone, but invite your neighbors and friends—all such as have a desire to walk in the footsteps of the humble Nazarine of Galilee, who came not to call the righteous but sinners to repentance.

ELD. J. S. FLORY now dwells in the land of buffaloes and persons wishing to supply themselves with good robes, &c., we think could buy of him cheaper than of any other person, especially if a bale of a dozen or more is ordered at one time. Terms &c., will be given by sending two 3 cent stamps to J. S. Flory, Buffalo, Weld Co., Col.

POETRY.—Many in sending obituaries accompany them with poetry, which we generally admit if at all poetical and not too lengthy, but on account of the great number we now have on hands, we were compelled to omit some. Please excuse as it was stern necessity.

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

NOTES OF TRAVEL.

Against my own natural inclination, I, at the earnest solicitation of the dear brethren and sisters of Perry and Juniata counties Pa., with whom I labored, prayed and wept on my recent visit of love among them, I make some extracts from my diary for publication, as they say, "for our second benefit."

November 29, 1873.

I was met by brother Barnhart Roth at Newville, on the line of the Cumberland Valley R. R; he took me in charge and conveyed me to his home in Perry county, a distance of 16 miles, over two very rugged and high mountains, which at the time were covered with snow. Deer and wild turkey tracks were to be seen in abundance. I arrived at Bro. Roth's after 5. p. m., chilled through with cold, and before I could get warm, had to eat supper shivering with cold, and go to meeting in the Manassa meeting house, built by five different denominations; the Brethren, being one of the five. I found the house full of people who had come to see and hear. Elder Peter Long was the only one I knew. I preached as best I could, from Psalm 23. I lodged with brother Roth.

Sunday 30. Meeting in the same place. I felt much impressed, and the house was filled with hearers; preached from Mat. 5: 13, 14. The object of these two sermons was to bring before the people the advantages of religion. Meeting at night in the same place, house was crowded, read Acts 8, preached from 5th and 12th verses. This introduced the practical part of religion.

Mon. December 1. Meeting at the same place. Well attended for a week day. Brother Christian Myers preached an appropriate sermon from Isaiah 1: 19, 20. Meeting at night, preached from Rev. 20: 11 Some concern manifested among the hearers.

Tues. 2. Lodged with Bro. Book, had no meeting until night. Elder J. D. Trostle who had been detained at home a few days, now joined us and preached a good sermon from Mat. 6: 33.

Wednes. 3. No meeting to-day, weather inclement, but very comfortable in the pleasant family and home of Bro. Edmond Book; meeting at night. I preached from 1 Cor. 1: 9. After meeting two men made application for baptism.

Thurs. 4. In charge of Elder Peter Long, visited some families. The father of one says he has been convinced of the duty he owes to God and himself for 25 years. Meeting at night. Bro. Trostle preached a stirring sermon from Rom. 16: 1.

Fri. 5. Spent the day in visiting the members, was brought to meeting by Bro. A. Trostle, at night, and preached from Ex. 8: 10. To-morrow, after meeting, another application for baptism.

Sat. 6. Meeting at 10 o'clock a. m. Bro. Trostle preached a sermon from Mat. 28: 19, 20; after meeting we repaired to where there was much water when he immersed three happy, believing souls. Meeting at night. Bro. Trostle again preached from Rom. 6.

Sun. 7. Meeting at 10 a. m. I preached from Psalm 119: 59–61. Tears began to flow freely. Meeting at 2:30 p. m., but as I was to preach again at night, I did not attend it. Bro. Trostle did. Sunday evening our house was a perfect jam. I preached from 2 Cor. 13: 5. It seemed as if the power of the Almighty had had come down to help us. But as the brethren always do, when their work is just begun, they go off and leave it; so here. This was my last meeting with the people. Bro. Trostle will remain a few days more, and will have a pleasant time bringing the Lord's wounded into camp. I lodged with Bro. E. Book, ready on to-morrow to depart. While talking with his daughter, an interesting maiden of 16, on the subject of salvation, I found that she was much concerned on that subject.

Mon. 8. The weather unpleasant, drizzling with sleet. In the morning exercises the daughter of Bro. Book, Annie, again manifested her deep concern for her salvation. Bro. Book took me in charge and conveyed me over another mountain to a new field of labor in East Waterford, Juniata county. On taking my leave, of Bro. Book's family, Annie said, "you must come again." What can I call you if I come back again? "A sister," was the prompt reply. God bless the dear child! She was buried with Christ in baptism during the week. In East Waterford I had my nights lodging with my cousin sister Sarah Stero and her kind husband Samuel. When I think how much this friend does for the Brethren, I give God thanks for his kindness and pray that he will yet be a brother in Christ. My labors were in a large house built for school and meeting purposes, the brethren having a share in it. I preached from St. John 3: 18.

Tues. 9. Visited friends and preached at night from Heb. 6: 9, last clause.

Wednes. 10. Visited friends and brethren and preached at night from Psalm 5: 3, 5.

Thurs. 11. Visited brethren and friends and at night preached from Heb. 12: 1, 2.

Fri. 12. Visited during the day and preached at night from Mark 10: 46—52.

Sat. 13. Visited at Abraham Rohrers', where we had a social meeting, preached at night from 1 Cor. 1: 9, house much crowded, two Presbyterian preachers present.

Sun. 14. In consequence of the Lutheran's regular appointment here at 2:30 p. m. and the Presbyterians (which is the prevailing religion here) having their sacramental meeting. This was the first meeting of

the kind I ever attended. It is certainly to those who believe it, the easiest religion known to man. Salvation by predestination was the "Alpha and Omega" of the sermon. At 2:30 p. m. I preached at our usual place from Eccl. 12: 13, 14. At night I preached by invitation in the Presbyterian church to a very large congregation from Ps. 119: 59—61. This closed my labors here. Eight sermons in all, without any visible change of sentiment. The weather was rainy, the nights very dark, and the roads bad; yet notwithstanding all this, the house was full at every meeting of very attentive hearers.

Mon. 15. Elder Christian Myers took me in his charge to convey me to Johnstown, another new field of labor. I dined with him on the way, arrived at brother Benjamin Shallenberger's in time for supper, and preached at night in a fine, commodious school-house from Luke 10: 42.

Tues. 16. Passed the day at Bro. Shallenberger's, at night preached from St. John 1: 11—13.

Wednes. 17, visited some brethren, meeting at night, where Bro. Trostle again joined me. And here brother S. Yoder from Ill., on a visit among friends, met with us. He preached from 2 Tim. 4: 2.

Thurs. 18. Visited sister Bollinger an afflicted sister, confined to her bed over three months; had prayer with her, and now hope the Lord will make her bed in her affliction. From here we visited her parents, her father being in the 80th year of his age. He wished to be anointed with oil in the name of the Lord, which was done. His name is Jacob Stung. Meeting at night, where we met Eld. John Spanogle, and Isaac Myers of Ill. Bro. Trostle preached from Heb. 2: 1—3.

Fri. 19. Visited sister Maehappy, she being confined to her bed over three years. For her comfort we held a regular meeting and preached from Psalm 15: 69. Meeting at night, I preached from Jonah, 3d: 9.

Sat. 20. We were over night with brother Kauffman, and breakfasted on a very fine and well cooked wild turkey, which was the ninth his sons had captured this season. These mountains abound with these very savory birds. If I lived here perhaps I would spend too much of my time in pursuit of them. Meeting at 10 a. m. Bro. Trostle preached a telling sermon to the members from Mat. 5: 14—17. Dined with our friend Henry and his wife Annie Shallenberger. Henry and Lizzie, a young woman living with them, have been deeply impressed with the importance of salvation, and as the Lord has no pleasure in them that turn back, I pray that they never will turn back, and that Annie will go forward. Here we ate some fine venison which Henry had captured. Deer also abound in these mountains. Meeting at night, I preached from Psalm 138: 8, first clause. The power of the Almighty was felt to be present, one more was taken hold of and was overcome with weeping. He said next day: "I went out of the house in the midst of preaching, thinking I could refrain from weeping." Poor man! He did not know that the fountain of his heart was broken, and of course the stream would flow. It appears that he had a hard night of it; his wife, a sister, said to me, "If ever a sister tried to pray, I did." "Weeping may endure for a night, but joy *cometh* in the morning." So it was in this case; early the next morning, Sunday 21st, he came to Bro. Shallenberger's where the brethren were, and where a kind husband and father, who had faithfully attended the meetings at East Waterford, had come for baptism. This brother stood in connection with the Baptist church for 25 years. Meeting at 10. a. m., Bro. Trostle preached a telling sermon from Acts 21: 30. After preaching the two believers were baptized by Elder Christian Myers. It being the regular time for the Methodists to hold meeting in the house we occupied, we had a social meeting at the house of Bro. Shallenberger, where a number of brethren and friends had assembled. The time for my return home had now come.

Mon. 22. I took my leave of the brethren and arrived safe at home on Tuesday 23, and found all well, for which I thank God. Elder Trostle and Spanogle remained on the field to gather in the Lord's wounded.

In conclusion I will say that the zeal of the membership was very commendable. Elder P. Long, notwithstanding his age and physical impairments, attended all the meetings while I was in Perry, but broke down after I left and came near dying. Isaac Eby and Edmond Book, ministers, missed no meetings; while Christian Myers crossed the two *big mountains* between his home and Perry, and attended six meetings, and in Juniata county he attended all. Bro. Isaac Book came over from Huntingdon county, and brethren and sisters from adjoining churches came to the place where the Lord met with his people. Such zeal inspires the zeal of the Lord's servants. For this, and for the unmerited love, friendship, and unbounded hospitality, I received at the hands of all with whom I associated, I thank God and take courage, but the good Lord will bless you all. D. P. Sayler.

Colorado House, Greely, Col.
Dec. 30, 1873

Dear Pilgrim:—Though my fingers are almost numbed with much writing, I must not forget to give you a word.

On my arrival here yesterday, on business, I found in the office awaiting my attention, 36 letters, and last night's mail swelled the number. I do not allude to the matter to induce any one not to write to me and ask all necessary information. I court from those who contemplate coming west, and am ready "as much as lieth within me," to give all the information I can. Every day the prospects brighten, as to the probabilities of soon having a settlement of dear brethren in this part of God's heritage. Some of our letters bear the tidings that friends we left in the east have passed from earth; others upon whom the hand of affliction has been laid. Sad was I to learn such was the case of a dear young sister in Wayne county Ohio. In reading her letter, we could not help but inwardly exclaim: "Oh the consoling power of the religion of Jesus in times of affliction!" So resigned, so hopeful and joyous of spirit, looking forward to the great reward laid up for the meek. My dear sister K., you can say the Lord's will be done, for you have so trusted in Him that you know all he does is well done. Where such a strong arm of protection as that of our Father in Heaven, where a hand so soft as that felt by the sensitiveness of faith to be near and ready to wipe away every tear? And where an expression of love so sweet as that of a dying Saint? We answer; no where else in all this wide world can such consolation be found as a trust in Jesus' love; especially in times of affliction. Though billows run high, and the storm seems fierce, there is heard a sweet voice: "Be not afraid it is I." Oh vain and worldly-minded reader, how is it with thee when you feel the pains of disease? Ah! yes; you trouble and fear that it may be the stealthy steps of death, and to think of dying out of Christ—unprepared! Can you afford to risk so much for the pleasures of this world?

One more day and another year will have passed away. What changes come rushing to our remembrances! Kindred ties have been broken, family associations withsome have been severed. Death, as usual, has been reaping a harvest for the grave, dear ones have passed away who now have a place in our sad remembrance. But such is life here, and, from the many warnings around us we should learn wisdom. We look forward to the dawning of another year with anticipations of seeing its end; but how soon may our frail bark cease to stem the storm of life and we go down to the tomb. So it may be with you, dear reader. Let us then endeavor to be prepared for the momentous change.

We wish all of the readers of the Pilgrim "A happy new year," and may prosperity, especially in the "narrow way" crown you with her choicest blessings.

By the blessings of God, we are enjoying more than our usual good health. The weather now is pleasant after a few weeks of cold, dry weather. At the present time of writing we are sitting in a room without fire and are comfortable, notwithstanding a gentle wind is blowing in at the window from the snow clad mountains that loom up before our eyes and behind which the the decending sun will soon disappear.

Our western winds here are the warmest, and our south winds generally cold or chilly as they are burdened with more or less dampness.

In many respects the climate of this Territory is unlike that of the state east of this. In some respects it is better, in some not so good. It is claimed that the better part is much the largest, as to that we cannot yet say from personal experience.

Yours in love. J. S. Flory.

Marmton, Bourbon Co., Kan.
Dec. 25, 1873.

Dear brethren of the Pilgrim:—

The last number of the last volume is at hand with its full pages of wholesome instructions. The "Three Feasts' and the Birth of Christ, by D. P. Sayler, "Time Flies, O how swiftly!" by Leonard Furry. "There are two sides to the question," by J. H. Moore, and "Finish thy Work," by Laora H. Miller, are papers worthy of notice, and should be carefully considered by every brother and sister under whose notice they may happen to come to fall; while "Christ's Yoke," by J. B. B. is so truthful, humble and simple that it strikes me that it is truly worthy of the space it occupies, and observing this rich train of facts, and taking into consideration the correspondence, editorials and reports, marriages &c., I at first imagined that the last issue was of unusual interest, but after examining the whole volume (of which I have preserved all of the numbers, except one which was missed in the early part of the volume,) I find them interesting throughout, and can learn much by rereading, and considering the whole, I can truly say, that I have been richly paid for the $1.50 sent you at the beginning of this volume. I have read the Pilgrim from the beginning of the 3d volume, and have been well pleased with its contents. Sometimes there has been considerable controversy, with which we find no great fault, providing, the brethren do not fall out by the way for we are to earnestly contend for the faith &c., and in earnestly contending for the faith brethren should be careful not to offend one of these little ones. We all know the penalty annexed and cannot be too careful. Many good writers have caused many of their readers to frown on them for using insulting language which could easily have been avoided.

Brethren, we are living here in the west, in a new country, that has principally been settled since the war. Some of the first settlers, and some that came here with considerable means, are pretty favorably circumstanced, but there are others that are poor and it takes all their time and means to support their families. I have asked several to take the Pilgrim, they say they would like to read it but are not able to pay for it. Are there not some brethren that are so circumstanced in the older states that they could pay a part of their subscription, providing we would send a few names? We believe that the editors will do their part. I have been here a little over a year.

There has been six received into the Church by baptism since I have been here, two of them have changed time for eternity with the hope of a blessed immortality. There has been several received by letter since. The members here number about forty-five, with two ministers, brother A. C. Numer in the first degree, and the writer in the second degree of the ministry. Also three deacons, viz: J. B. Bollinger, David Bollinger and Jacob Dale. Now there are brethren traveling occasionaly and we hope they will remember us and give us a call. We will entertain you as well as we can. We know that brother H. R. give our Kansas cooks a bad name, which our sisters did not fail to notice and make some remarks in connection with it. We believe our sisters to be as tidy here as elsewhere, nor do we live in holes under the ground. Bro. H. must have got in the wrong pew. We desire some of the laboring brethren to come and labor for us as we believe there can be much good done here.

Your brother in the Lord.
John J. Hoover.

Brother Brumbaugh: I have been a reader of the Pilgrim for two years and love it very much and am very anxious for it to continue its welcome visits for 1874. We gave it an invitation the first of this month with other correspondence and are very anxious for it to come. I would not be without the Pilgrim by no means. I have been working all I could, or doing all I could to get subscribers for the good paper and will continue my efforts, for I do think every family ought to take some good religious paper, and especially those that are raising up children. Some say we have the Bible to read. Very good, and we should not neglect to read it, but if we are industrious and love good reading we can find time to read both, and how it makes my heart ache when I hear some say, "I have no money for the Pilgrim," and see them spend so much for unnecessary dress. But this does not hinder me from offering them the Pilgrim to read. I think we ought to let any one have our Pilgrim that will accept of it, as soon as we are done reading it our-

selves. I would not say so much in favor of it if I did not believe it was doing good. I love to read the church news and the interesting correspondence of the sisters. Dear sisters, do write often for I think some of you are doing a great deal of good for the cause of Christ. If I could write as some of you can I would spend more time and money than I do, but I do not feel myself capable of writing for publication.

But dear sisters, I do feel sometimes that we could do more good than we do in writing and letting our light shine by setting good examples before others, that seeing our good works they may be constrained to glorify our Father which is in Heaven. Oh, dear sisters, let us strive for the starry crown. When we see so many walking the downward road to endless ruin, how we ought to pray for them and warn them of their danger, for death is abroad in our country taking them off on the right and on the left, prepared or unprepared, they must go. Dear reader do you think of this? How awful to meet death unprepared, and as it finds us so will judgment, then if you are unprepared to meet death, stop and think before you farther go. From your unworthy sister.

NANCY CROUSE.

Oak Hill, W. Va.

MADISON, GEORGIA, Dec, 3, 1873.

Brother Brumbaugh:—The PILGRIM has not been a visitor to my home, as by some means I never had an opportunity of examining it until a few days ago I received No. 50, Vol. 4. In it I see contributions from brethren with whom I have been permitted to enjoy happy seasons of social and religious intercourse. Isolated from the entire brotherhood, as I have been for a long time, I love to hear from those whose lots are cast in more favorable society. The cares and duties of life forbid extensive private correspondence. But when the cares and perplexities of business and labor cast a gloomy shadow o'er the pathway of life, and cause sadness to the burdened heart, 'tis a relief to trace words of hope, comfort and encouragement, over the signature of loved ones whose hearts beat in sympathy with weary ones, and whose thoughts tend to lead our minds away from the disappointments of life, to yonder bright and happy world, where we may hope to meet again and meet under far more favobable circumstances than we may ever hope for here. May God grant it. Fraternally yours,

E. HEYSER.

SWATARA CHURCH, BERKS Co, PA.

Dear Brother: As there has been no report from this Church, I will give a little, hoping it may be acceptable. Eld. David Mackey has gone to rest. He was a minister of this Church for about 40 years and for the last 10 or 12 years the Bishop. I cannot now give the exact age, but think it was up in 70.

Dear cousins and friends, let us always remember what grandfather so earnestly taught us. The wife of Jno. A. Garhard, daughter of Jos. E. Merky is no more. She was a member of the Church for about five years, and leaves a husband and four children to mourn their loss.

I give these items of news because there has not, as yet, been anything reported for the PILGRIM from this church. Uncle John Hertzler, why do you not give us some news through the PILGRIM? WM. MERKY.

We wonder too why it is—will be glad to hear from more of the eastern Churches.—ED.

ANNOUNCEMENT.

God willing, there will be a series of meetings in the Aughwick Congregation commencing in Germany Valley at the Brethren's Meeting-house, on Saturday evening Feb. 21, 1874. All who desire to be with us are hereby cordially invited to attend. By order of the church.

J. B. G.

MARRIED.

CLAAR—WALTER.—By D. Shock at the house of the bride's parents, Nov. 23 '73, Mr. Michael Claar of Bedford Co. Pa., to Miss Jane Walter of Blair Co. Pa.

KELLER—PHEIL.—By the undersigned at his residence, Dec. 23 '73, Mr. Cyrus Keller to Miss Eliza Pheil, both from near St. Thomas, Franklin Co., Pa.

DANIEL MILLER.

EVANS—REFFNER.—By the undersigned at his residence, on Dec. 18, 1873, Mr. Thomas J. Evans, to Miss Rebecca Reffner.

PEPPLE—DUNKLE.—By the same at his residence, Dec 25th, 1873, Mr. James E. Pepple, to Mrs. Margaret Dunkle, all of Bedford county Pa.

SMOUSE—CROFFORD.—On the same day by the same, at his residence, Mr. David Smouse to Miss Mary Crofford of Bedford county Pa.

SNIDER—WYON.—At the same time and place, by the same, Mr M. L. Snider to Miss Ellie Wyon, all of Bedford county.

S. A. MOORE.

HAWK—SHOEMAKER.—By the undersigned at the bride's residence, Jan. 1st '74, brother Theodore Haw of Medina Co., to sister Isabel Shoemaker of Ashland Co., Ohio. WM. SADLER.

FACKLER - BAKER.—On the eve of the 20th of Dec. '73, at the house of the bride's parents, Mr. Joseph Fackler to Miss Nancy A. Baker, both of Richland Co., Ohio. I. J. ROSENBERGER.

HERSHBERGER—BOOR.—By the undersigned at his residence, near New Enterprise, Pa., Dec., 25, '73. Mr. Geo. S. Hershberger, to Miss Alice Boor, both of Bedford Co., Pa. L. FURRY.

PAUL—HESTAND.—By the undersigned at the bride's residence, Dec. 18 '73, brother Samuel Paul, and sister Mahala J. Hestand, all of Huntington Co., Ind.

S. MURRAY.

SQUIRES—SHARP—By the undersigned at the residence of the groom's father, March 24, '73, Wm. M. Squires to Julia A. Sharp.

SQUIRE—MORRIS.—On the 27th of Apr. '73, at the residence of the bride's father, Peter T. Squires to Mary J. Morris.

CARR—MORRIS.—Nov. 20, 1873, at the residence of Daniel Lorah, the brides' uncle, Thomas J. Carr, to Amanda E. Morris, all of Carroll Co., Mo.

ELI METZ.

BARR—PRICE—At the residence of the bride's parents, near Waynesbor'o Pa., by the undersigned, Mr. B. F. Barr of Waynesbor'o, to sister Prudy, daughter of Jacob Price near Waynesbor'o, Pa.

BURGER—BENEDICT—Dec. 30, at the residence of the bride's parents, near Quincy Pa., by the same, Mr. John Burger of Quincy, to Miss Lizzie, daughter of Daniel Benedict, near Quincy Pa.

J. F. OLLER.

CLUGSTON—GAFF.—At my residence in Shady Grove, Pa., Dec. 30 '73, Mr. F. W. R. Clugston, to Miss Annie M. Gaff, both of Franklin Co., Pa. JOHN ZUCK.

DIED.

GLICK.—In Carroll county Mo., Nov. 27, 1873, Viola Randes, daughter of Bro. Lewis and sister Alice Glick, aged 1 year 6 months and 27, days. Occasion improved by the undersigned and Daniel Lorah from Math, 19: 13—14.

BECHTAL.—In Carroll Co., Mo., Dec. 8 '73, Abraham Bechtal, aged 66 years, 2 months and 14 days. Occasion improved from Job 14: 1. ELI METZ.

SAUNDERS.—In Carroll Co., Mo., Dec. 1st '73, Alma A., daughter of Wm. H. and Elizabeth J. Saunders, and granddaughter of the writer, aged 21 days. Occasion improved by brother Daniel Lorah from 1 Peter 1: 24.

WIER.—Dec. 12, '73. Nancy, infant daughter of James and Catharine Wier, aged 2 years, 10 months and 17 days. Funeral preached by the writer from Matt. 18: 3. May the Lord help the parents to prepare themselves to meet their little ones in Heaven.

——In the Winamac District, Ind., Nov. 15, '73, our old and much beloved sister, (name not given Ed.) leaving a sorrowing husband and many children and relatives to mourn their loss. She was the wife of a deacon and will be very much missed in the Church. Her age, as near as can be ascertained, was about 63 yrs.

D. R. FREEMAN.

THOMPSON.—Aug. 2, '73, Emma, infant daughter of friend Samuel and Nancy Thompson, aged 1 year, 2 months and 15 days. Funeral discourse by the writer.

BROADWATER.—Near Preston, Fillmore Co., Minn., October 6 '73, Milton M., son of friend Benjamin and Amanda E. Broadwater, aged 11 months and 19 days. Funeral discourse by the writer, from 1 Peter 1 chapter and 24th vr.

Parents weep not for your little Milton, for the Savior says, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

W. H. RONEY.

DAVIS.—In the Mexico Church, Miami Co., Ind, Albert F., son of bro. Thomas and sister Elizabeth Davis, aged 3 years, 1 month and 3 days. Funeral service by brother Isaac Fisher and other.

Thus the Lord has plucked another bud from His garden below, to bloom in immortal beauty in the paradise above.

J. C. RICHER.

SHROCK.—In the Rock Run District, near Goshen, Ind., Oct. 30 '73, brother David Shrock, aged 76 years, 2 months and 6 days.

The subject of this notice was only sick a few days, and shortly before his departure he called for the Elders, who anointed him according to the instructions of the apostle James. Funeral services by brethren Jacob Berkey and Levi Weaver.

EFFIE OPIERMAN.

SOLLENBERGER.—In the Snake Spring Valley Church, Bedford Co., Pa., of Consumption, Sister Sarah, daughter of Bro. Samuel and sister Catharine Sollenberger, aged 23 years, 1 month and 23 days. Funeral discourse by Bro. Leonard Furry from John 14 three first verses.

The subject of this notice lived and died with her grandfather, Bro. Henry Snyder. She has always been a truthful, kind and respectable daughter, though like many others, neglected the one thing needful while in health. Five weeks before she died, she became alarmed about the salvation of her soul, when she called for the brethren and requested to be baptized. Though very weak, she was carried to the water and afterwards felt refreshed, and in a few weeks requested to be anointed in the name of the Lord. She bore her affliction with much patience and in her last days became entirely reconciled to the Lord's will, regretting her neglect in not serving Him sooner. She died in hope of immortal bliss We sorrow not as those who have no hope, and to her young companions we would say, take heed the Lord has called.

ELISA HERSHBERGER.

ALIFF.—In the Raleigh Church District, Caroline C., infant daughter of brother Thomas and sister Ann Aliff, aged 3 yrs. 3 months and 21 days. Funeral sermon by the writer from these words, "Blessed are they who die in the Lord."

ALIFF.—In the same District, sister Sarah Aliff, aged 87 years, having been a faithful member of the church 37 years. Funeral services Dec. 14 '73, from *Rev* 20: 9, to a large congregation, half of them crowded out of the house, seated in the snow, the house being too small. Farewell sister till we meet again.

MAYNOR.—In the same District, on the 16th day of Dec. '73, Clarkson Maynor, aged about 45 years, leaving a wife and 5 small children to mourn their loss. Funeral discourse from Rev. 21: 45-46, to a large concourse of weeping friends and relatives WM. H. BAILY.

CARNEYHAM.—In Shipswaney district Lagrange county, Ind. daughter of Alexandria Carneyham.

CARONA was sick about 25 hours and her spirit took its flight to the spirit world while she was being laid on her cooling board.

CHARLEY, was seen to become sick and in 4 hours his spirit followed his sister's to that upper and better world, both on the same day, Nov. 17, 1873.

The scene was a very solemn one. Their bodies were laid side by side in one grave. Carona was 4 years 2 months and 1 day old. Charley was 4 months and 27 days old. Disease, spotted fever Funeral services from John 5: 25—30, by Samuel Lupold and Benjamin Leer.

SUMEY.—In Shipsewaney district, Lagrange Co, Ind., of epileptic of the brain, and heart, John Sumey, on Oct. 21, 1873. He was as well as usual and in two hours and twenty minutes he departed this life. He was a very fine man and much loved by all, but was not a member of any church.

In eight weeks his side companion followed him through the dark valley of the shadow of death. She was formerly a member of the "Winebrennarians." They formerly lived in Wayne county, Ohio, where they sold their possessions and came to the West to spend the remainder of their days with their children. They enjoyed themselves very well for a short time when they were called to try the realities of another world.

John Sumey's age 72 years, 11 months 21 days. Susannah Sumey's age 78 years 8 months and 14 days. Funeral services by David M. Truby, Henry Gephart and others.

ESHLEMAN.—In Jefferson Co., Iowa, Dec. 14 '73, Susannah, wife of Samuel Eshleman, aged 69 years and 25 days. She was a consistent member of the Mennonite Church for many years, much beloved by all who knew her. She leaves a kind husband, five children and numerous relatives and friends to mourn her loss. Three of her children belong to the Church of the Brethren. Her remains were committed to the earth on the 15th, witnessed by a large concourse of people. Occasion improved by brother Peter Lutz.

The subject of this notice was afflicted over 9 years. The doctors called her disease slow palsy. It came on her by degrees, like numbness, on her left hand and went all over her left side until it got entirely helpless, then it commenced on her right side the same way until she was entirely helpless and in that way she had to lay. In daytime they would set her in an arm chair. She could not walk nor even feed herself, and by spells suffered great pain. D. B. TEETER.

(*Companion* please copy.)

BOTTOMFIELD.—In the Clover Creek Church, near Williamsburg, Blair Co., Pa., October 31, 1873, our beloved brother John Bottomfiled, aged 66 years, 6 mos. and 27 days. Funeral occasion improved by the brethren.

Our brother some time the first of the month, took a trip to Indiana and Ohio on business, connected with his deceased brother's estate, in company with his brother Joseph, and on their arrival in Ohio, near Dayton, at his brother's home took sick, (disease kidney affection,) dispatched home to Pa., for his only son Samuel, but ere Samuel could reach his father he was numbered with the dead. Preparations were hastily made to bring him home, and he was met by his son about 2 miles on the way to Pa., and Oh, you may imagine the feelings of his son meeting his father a corpse on the hearse, not even having an idea that the case was a dangerous one. Our brother leaves a bereaved widow, a son and daughter, to mourn their loss .A. S. *Beightel.*

MONEY LIST.

Isaac Bright	$3.00	J W Keiser	16.50
C H Masters	1.50	Benj Musser	1.50
Keelin Leonard	1.50	Joshua Ollinger	4.50
J D Rosenberger	2.75	D Gibbon	1.—
Abram Ritchy	1.50	Danl Keller	6.—
Wm Forney	1.50	Maria Herring	1.50
Danl Fouts	5 00	Wm. Mallory	2.—
S C Miller	3.00	H Zimmerman	75
Clara Stouffer	1.50	Louis D Davis	1.50
J R Miller	1.00	J T Heckler	3.20
D B Teeter	1.00	I Brumbaugh	1.50
M J McClure	4.50	Marg. Dell	1.50
W M Wise	1.50	Lydia A Foutz	1.50
Sarah E Miller	50	G M Fitzgerald	1.50
Math Noffsinger	3.00	Mary Reddick	1.50
Eld Danl Neher	2.50	J R Lane	1.50
Sol Blickenstaff	1.50	Bell Myers	1.50
Lydia Snavely	1.50	J D Trostle	3.20
J B Montgomery	1.50	Wm H Robey	5.—
R B Riegert	1.50	Mollie E Houck	1.50
Saml Miller	1.50	Kate Strickler	4.50
Julia Rimble	1.50	Saml Rebert	1.50
Mrs C Rollins	1.50	Saml Lupold	3.—
Joseph Zahn	70	Mary C Kanost	75
D G Rowland	4.75	Aaron Diehl	4.50
Wm Merky	1.50	Benj F Flory	5.—
Ja'b Brumbaugh	1.50	J Clingingsmith	1.50
J J A Days	1.50	Martha M Fitz	1.50
J Pfoutz	1.50	S M Mummert	3.—
Wm Myers	3.60	T B Maddocks	3.—
Mary Shaver	2.50	Peter Beer	2.50
W R Frick	1.50	L P Grossnickle	7.50
Jacob N Deitrick	2.60	J D Bear	75
George Row	1.50	Levi Brumbaugh	1.50
Jno K Shively	4.50	A Barnhart	9.50
S J Garber	6.75	A Trostel	9.—
J B Wolf	2.00	F Young	50
Noah Hoover	1.50	Joseph Zahn	1.50
Jacob B. Kindig	1.50	John J Hoover	6.—
Saml Plough	1.50	S W Bollinger	6.—
D B Stutzman	3.00	Leonard Furry	30.25
Mathias Frantz	12.00	Jno Bottorff	1.50
Jno N Plank	2.—	Dan'l Brown	2.25
Christian Kline	3.—	Christ Blough	1.60
Jon W Blauch	6.25	Jno J Hoover	6.—
Isaac Ault	2.—	Geo W Shively	7.50
Enoch Eby	1.50	Henry Haines	1.50
Moses Miller	15.50	H B Mitchell	6.—
H F Rosenberger	1.50	S M Goughnour	2.85
Henry Grise	1.50	Wm Ludy	9.—
P Brower	1.50	Jonah Bulf	1.50
J B Tawzer	3.—	Jer. Rethermel	1.50
Josiah Keim	4.50	Lewis Ridenour	1.50
Jas W Reynolds	75	H Brumbaugh	3.10
Eld J Murray	1.50	Ann E Nead	1.50
Jos Zahn	70	G R Baker	2.85
N Dice	1.50	C Secrist	2.00

(*Money list partially crowded out.*)

LITERATURE.

"NOTES, Exegetical, Practical and Devotional, on the book of Exodus; for the Pulpit, Family, and Sabbath School, by Alfred Nevin, D. D., L. L. D., with 7 illustrations." Published by Claxton, Remson, & Haffelfinger, Philadelphia, Pa., for sale by J. C. Blair, Huntingdon, Pa.

Dr. Nevin's previous works, and especially his "Exposition of the Gospels and Acts" have gained for him such a reputation as a commentator that the announcement of a new book by him is a guarantee of its worth and bespeaks for him a cordial welcome. These notes are not only valuable as being full and satisfactory explanations of this book of the Old Testament Scriptures, but are extremely appropriate at this time, as the International series of Sabbath School Lessons takes up the Exodus of the Israelites, January 1st, 1874, and this cannot fail to be the very help needed by Ministers, Parents, Sabbath School Teachers and pupils in the study of those lessons, making them intelligible, interesting and practical. Price $1.50.

CHRISTMAS POEMS. By J. W. Welch. This is the second book of poems by this gifted rural poet—"The Bard of the Mountain"—issued from the press of J. R. Durborrow & Co., of this place. Mr. Welch manifests peculiar poetic ability—natural talent. His poems run quite smoothly, have considerable power, and contain some exceedingly fine passages. This little book comprises several poems.—The Night before Christmas; Address to Christmas; The Poets Dream; The Outcast, in two parts; and Farewell to Christmas. Price 25 cents. The Crowning Gift of Heaven by same author is now to be sold for 40 cents per copy.

MAGAZINES.—The January Magazines present rare attractions, and it seems as though the publishers were determined to redeem every promise given in their new prospectuses for 1874.

SCRIBNER'S seems to improve with every number. This number opens with a poem by H. H., entitled The Singer's Hills, followed by an article from that exciting book "From the Earth to the Moon, and A Journey Around the Moon." by Jules Verne. These are followed by a continuation of the serials of Earthen Pitchers, &c., a profusely illustrated chapter of "The Great South," showing Texan life perfectly. We do not know where so much useful and entertaining matter could be found at so little cost, as by taking Scribner for 1874.

SCIENCE OF HEALTH commences its fourth volume with the January number. This monthly is devoted to physical development and health reform. It is not a medical journal full of technical terms but is plain, practical and independent in its teachings, and should be read by every family. This number contains many valuable articles, opening with "How to Get Well and How to Keep Well." The Household Department is always made up of matter of great importance to every housekeeper.

PHRENOLOGICAL JOURNAL opens the year with a creditable number. Among the articles making up its table of contents we have Gerald Massey, the Poet Author with portrait; Real Success; Analagous Expression in Men and Animals, illustrated; the articulation school for the deaf and dumb; Hoosac Tunnel, illustrated; the currency of the future, &c., besides many other entertaining articles. Now is the time to subscribe. S. R. Wells, N. Y. $3.00 a year.

WOOD'S HOUSEHOLD MAGAZINE for January, contains a lavish supply of first-rate articles. It is now in its fourteenth volume and every year has increased its popularity and added new friends to its large list of admirers. Though retaining its old name, it has not the slightest connection with its former proprietor, but has for many months been the exclusive property of Mr. S. E. Shutes, its present publisher. H. V. Osborne (Tenoroom) still continues as its editor and is the only person employed in that capacity—giving to the magazine not a careless supervision, but a direct personal attention in every department. The magazine is improving constantly, and is splendidly adapted to the members of the household. The present number contains three engravings and other good things in proportion.

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6 25	8 45	Marklesburg	3 25	8 45
6 35	8 55	Coffee Run	3 15	8 35
6 43	9 03	Rough & Ready	3 07	8 24
6 48	9 10	Cove	2 58	8 17
6 51	9 13	Fisher's Summit	2 55	8 13
AR7 05	AR9 25	Saxton	LE2 45	LE8 05
LE7 10	LE9 30		AR2 40	AR8 00
7 25	9 45	Riddlesburg	2 25	7 45
7 33	9 52	Hopewell	2 20	7 38
7 45	10 05	Piper's Run	2 08	7 28
7 55	10 10	Bradley's Siding	2 00	7 20
7 58	10 17	Tatesville	1 55	7 12
8 00	10 17	B. Run Siding	1 49	7 09
8 05	10 20	B. Run Siding	1 45	7 03
8 10	10 27	Everett	1 40	6 60
8 15	10 30	Mt. Dallas	1 30	6 40
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P. M.	A. M.		2 30	7 50
7 20	9 40	Saxton	2 15	7 35
7 35	9 55	Coalmont	2 10	7 30
7 40	10 00	Crawford	2 00	7 20
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The Weekly Pilgrim.

PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. B. & GEO. BRUMBAUGH.
Corresponding Editors.
D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

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VOL. 5. HUNTINGDON, PA., JANUARY 20, 1874. NO. 3.

POETRY.

"I AM WITH YOU ALWAY EVEN UNTO THE END OF THE WORLD."

BY WESLEY.

If thy heart be burdened, weary, worn and sad,
In the sombre garments of defection clad,
Hear the voice of Jesus from beyond the tomb.
Let His cheering promise drive away thy gloom.

O'er the surging waters dashing at thy feet,
Hear the soothing accents gently now repeat,
As the guardian angels to thy aid descend,
"I am with you alway even to the end."

Canst thou doubt the merit of the sacrifice?
Which for thy redemption from the cross did rise;
To appease stern justice he the burden bore,
Suffered for the guilty, blushed in crimson gore.

Oh! look up my brethren, thou hast naught to fear,
See, The Intercessor for thee doth appear!
Rivers of salvation far and wide extend,
He is with you alway, even to the end.

Why should fear or sadness overcast thy soul?
When from mercy's fountain living waters roll,
Though in gloom and darkness we may journey here,
This great consolation shall our spirits cheer.

Let us be encouraged though temptations rise;
Fight the battle nobly thou shalt win the prize,
Ill shall ne'er befall thee led by such a friend,
He is with thee "always even to the end."

Though the murky shadows of the land of death,
Settle o'er thy hearth-stone, steal thy loved one's breath,
Yield in meek submission to thy Master's will,
Soon the light of Heaven shall thy bosom fill.

Then when the light is waning and the gate appears,
Leading to the mansions where there are no tears;
Forms of brilliant beauty with thee shall ascend.
Jesus loves us "alway even to the end."

In that land of sunshine with the Holy King,
Where the mighty chorus o'er the plains shall ring,
And in adoration low the angels bend,
He will love us ever, our praises ne'er shall end.

ORIGINAL ESSAYS.

A VIEW OF THE PAST AND PRESENT.

And it came to pass that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father. And his mother answered not so, but he shall be called John.—Luke 1:59-60.

As our mind wandered back over the past, we were made to reflect on what occurred eighteen hundred and seventy-three years ago, when God remembered the condition of the human family, and saw they needed a Savior. How peculiar the circumstances were that brought about the wonderful event! In the first place a visit of the angel to Zacharias while officiating in his priestly office; he being of the course of Abia, whose duty it was to exercise in the duties of his office at stated times according to the command of God, his wife being of the daughters of Aaron, and they were both righteous before God walking in all the commandments of the Lord blameless. And it came to pass, that while he executed the priests office, his lot was to burn incense when he went into the temple of the Lord, and the entire multitude were without engaged in prayer at the time of incense. While engaged in that solemn work the angel appeared unto him and, delivered the wonderful and unlooked for message that his prayer was heard. Perhaps the most solemn and most glorious and joyful event of his life, to have an audible expression of approval from God. Think of this kind reader when we walk righteous before God, when an altar is erected in our house and the incense of our hearts are burning at the altar. An expression, if not audible, will bring joy and gladness which no man can take away. His prayer was not only heard but the announcement was made that his wife Elizabeth should bear him a son and his name should be called John, and many would rejoice at his birth for he would be great in the sight of the Lord, and many of the children of Israel he would turn to the Lord their God.

In the days of Abraham God established the covenant of circumcision and commanded him to circumcise himself and all his household, and ever after, all those born in his house and all bought with money were to undergo the rite; every male child born at eight days old must be circumcised, which made them a separate people, having favors above the rest of mankind, for thro' them must life and immortality be brought to light. Before the days of Abraham a Redeemer was promised to fallen man. Therefore a way must be made and through Abraham and the covenant of circumcision it was brought about. Now that the people might be prepared to receive the coming Redeemer, God, in His wisdom, thought it necessary to send one before to pave the way, or prepare the people to receive Him when He came. In glancing over his vast Israel we discover He selected persons that were righteous before Him walking in all His commandments, and ordinances blameless.

Now kind reader, here is a thought worthy of our attention. In looking over the plans of God's dealing with man, when anything wonderful, anything special, anything good was to be brought to man through the agency of man, the righteous were always selected, and if ever you receive an appointment, or ever expect to be sanctified for any good purpose before God, you must first become righteous and walk in the commandments and ordinances of the Lord, and not only so, but if you ever expect to stand the test at the bar of God, you must become righteous. Glad are we to know that we have the means at our command to become so, for God has revealed them to us.

And they came according to custom to circumcise the child on the eighth day, and when they had given him a name they were not a little surprised that the name was not accepted by the mother. Then by making signs to the father, they found they were of one mind concerning the name because the angel commanded the name of John to be given, which means the grace of God. From that time the mouth of Zacharias was opened, his tongue was loosed, and he spake and praised God so as to cause a great sensation throughout the hill country of Judea, and fear came upon them, wondering what manner of child this should be, and the hand of the Lord was with him, and the child grew and waxed strong in spirit and was in the desert till the day of his shewing unto Israel. Now in the fifteenth year of the reign of Tiberias Cesaar, the word of God came unto John, the son of Zacharias, in the wilderness, and he responded to the call by coming into the country about Jordan preaching the baptism of repentance for the remission of sins, or in other words, repentance and baptism for the remission of sins, which is the fulfillment of the prophet Esaias, "The voice of one crying in the wilderness, prepare ye the ways of the Lord, make his paths straight, fill up the valleys, level down the mountains, make the crooked straight and the rough ways smooth, and all flesh shall see the salvation of God." O, the manifest token of God's grace now appearing to man in a milder form, not attended with such tedious labor, with so many ceremonial forms, with sacrificial offerings, which was considered by the prophet both crooked and rough. These were straightened and smoothed for the convenience of man with a John at the helm, saying, "Come and see the salvation of God." His father Zacharias said to the Holy Ghost, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up a horn of salvation for us which is an emblem of power." Behold the multitude coming, vipers and all to his baptism, but He said, "Generation of vipers, who hath warned you to flee the wrath to come? Bring forth fruits worthy of repentance and don't begin to say, we have Abraham to our father, for God is able of these stones to raise up children unto Abraham." And when the people ask him saying, "What shall we do?" then He answered and said, "He that hath two coats let him impart to him that hath none." Here are fruits worthy of imitation. He that hath meat do likewise, exact no more than is right and just, do violence to no one, do not make false accusations. What a model of righteousness is here laid down by the forerunner of Christ! Are we willing to accept it in its plain, positive terms? And as the people had some knowledge of the coming of the Messiah, they began to wonder whether he were not him. But he told them that he baptized them with water, but one would come after him who was more worthy than him, He would baptize the righteous with the Holy Ghost, and the wicked with fire; with fan in hand he would purge the floor, put the wheat in the garner, but burn the chaff. Eventually the Savior came and was also baptized. The heavens opened and God's approval manifested by the descent of the Holy Ghost in a bodily shape like a dove, with a voice declaring this is the Son of God.

Now I have set before you an open door which no man can shut. I now increase, but John must decrease. Christ through the Evangelist John says, "Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way is a thief and a robber; but he that entereth in by the door is the shepherd of the sheep: to him the porter openeth."—John 10: 1, 2. Here we have it all before the mind, when he says I am the door of the sheep. He is the shepherd, he entered by the door, the porter opened, which was John the baptist, the door is baptism. He, Christ, went before; we must enter in the same way, that is, by him. If any came before him to affect an entrance they were thieves and robbers. He says, "I am the door if any man enter in by me he shall be saved, and shall go in and out and find pasture." The good shepherd gave his life for the sheep, by offering himself for the sins of the whole world, and opened up a new and a living way which is accessible to all. No one is debarred, no one slighted, but all invited to come, and whosoever will may take the water of life freely. When we take a general view of God's great mercy shown to man in all ages of the world, and the sinfulness of man, and how unwilling

he is and was to accept the offers of salvation in the different ages of the world, we are made to wonder at the patience of God. It is said God so loved the world that he gave his only begotten Son that whosoever would believe on him should not perish but have everlasting life. And again, "Behold what manner of love the Father has bestowed on us that we should be called the sons of God." Truly language fails us to express, and finite minds unable to conceive or comprehend the kind of love, or the amount of love, which has been lavished upon us; and yet the thousands who live devoid of peace with God, or live as though there was no God to love, no heaven to obtain, or no hell to shun! It is truly remarkable.

John the baptist when he had run his course, according to divine appointment, was cast into prison and finally beheaded because he dared to reprove wickedness in high places. Jesus was condemned and crucified as a malefactor because he done wonderful things, and supposed to be born a king, jealousy took hold of the people; those in high life became fearful they would be shorn of their power, although they professed to have in possession the oracles of God, and conducting God's affairs according to the plan laid down by Moses and the prophets.

Peter suffered martyrdom because he had courage to vindicate the cause of God. Paul was beheaded for preaching Jesus and the resurrection to a fallen race. You see persecution is hatched and cradled in high places, and was in all ages of the world. From whence justice and mercy ought to emanate we find persecution, rapine, and murder. If you wish to seek righteousness, mercy, and truth, go where the humble dwell, for satan is represented to be the prince and power of the air, and ruleth in the hearts of the disobedient. So then if we get down low, down at the feet of Jesus, satan will sail over us, and will not be able to reach us, for he cannot get as low as the feet of Jesus. Whenever we begin to sail high, we get into the element he soars around in, and we will be attacked, and likely overcome through his deception. But we are sorry to say, the general movement of the Church is upward, *upward*, ONWARD. *Keep up with the times fast age, fast living, fast Christianity*, and if we are not very careful we will altogether lose sight of the "Ancient Landmarks." If our old brethren that died fifty years ago, were here now they would hardly know the Brethren anywhere. Let the cry go up everywhere: "Mind not high things, but condescend to men of low estate."

GEORGE WORST.

THE END OF THE RIGHTEOUS.

Though thy beginning was small, yet thy latter end shall greatly increase.—Job 8:7.

This was the reasoning of Bildad the Shuhite. He wished to prove that Job could not possibly be an upright man, for if he were so, he here affirms that his prosperity would increase continually, or that if he fell into any trouble, God would awake for him and make the habitation of his righteousness prosperous; and though his family were now all destroyed and his wealth scattered to the winds, yet if he were an upright man God would surely appear for him, and his latter end would greatly increase.

Now the utterances of Bildad, and the other two men who came to comfort Job, but who made his life bitter and his wounds sorer, are not to be accepted as being inspired. They spake as men—as *mere* men. They reasoned no doubt, in their own esteem, logically, but the spirit of God was not with them in their speech, therefore in regard to any sentiment uttered by them, we must use our own judgment, and if it be not consistent with the Holy Scripture, it will be our bounden duty to reject it as being but the word of man,—of a wise and ancient man it is true, but still of a *man* only.

But in regard to the passage which I have selected as a text, *it is true*, altogether apart from its being said by Bildad, or even being found in the Bible at all, its truth the facts of the book of Job prove, for Job did greatly increase in his latter end. His beginning was small; he was brought to poverty, to the potsherd and the dunghill. He had many graves, but no children; he had many losses, and he had now nothing left to lose, and yet God did awake for him, his righteousness came out from the darkness which had eclipsed it, he shone in sevenfold prosperity. The words of Bildad were prophetic, tho' he knew it not and seemingly did not so intend it, and used language by which Job might know that he doubted his fidelity, yet God made it come true after all. We have here a principle, a *great principle* against which none can ever successfully contend, the beginning of the godly and the upright man may be very small, but his latter end shall greatly increase.

This text was suggested to my mind on my late circuit to the Love feasts which come off in the Spring and Fall season of each year in the churches around us, while listening to a brother minister giving an account of an intelligent lady he had conversed with, who had been a member of a fashionable church for several years, but now sees the errors among the people of her religious choice, in not observing all the commandments of the New Testament, and now believes and knows that in the Church of the Brethren all are believed and observed. She now feels she ought to unite herself with the Brethren where she can believe and obey all the commands of her Savior. And as may be readily inferred, such an one will be sorely tried in being ridded and delivered from the hand of strange children, whose mouths speak vanity, and whose right hand is the hand of falsehood, yet strange to say, of this the young woman fears no trouble; she feels that to forsake error is an act that God will honor, and unless we forsake all, we cannot be his disciples. Her trouble and fears lie in another direction. Her fears are that she will not enjoy the same amount of happiness she thinks the members of the church do enjoy. This is a strange temptation surely, but is nevertheless not at all uncommon, and while men continue to measure themselves by the appearance of others, there will be more or less of it. It is felt by different names and known by different names, but is one and the same spirit. With some it takes this form: My beginning in religion was so small that I cannot tell where it did begin, and therefore I sometimes think I cannot have been converted at all, but am still in the gall of bitterness. Another feels himself so weak that he thinks he can do nothing in the way of discharging the practical duties of Christianity, and because he cannot *sing, read and pray* with the family as some other one, he is tempted not to do it at all. Another doubts and fears whether his faith is strong enough to carry him through persecution should it arise. Others don't know but what they serve God more through fear than love &c. And now this dear seeker after truth is tempted to fear she will not enjoy as much happiness as she thinks the members do enjoy, and if so, she would be disappointed. All the above alluded to trials common to the Christian life, are the effect of the same spirit, while the devil is the author of it all. We in all our trials and temptations, should always look at his objective point, which is the destruction of the believer always; but his attacks are always at points most congenial to our natural feelings. So with the young lady in question, if he can establish a doubt in her mind, that she cannot enjoy the same amount of happiness in the Church others do, she will conclude she had as well remain where she is, that perfect happiness is no where enjoyed, and she had as well remain with the people of her first choice, which will be so congenial to her nature that he will at last lull her to sleep in the church in which she knows the Lord is not obeyed, and the ending will be evil. Evil things often seem to begin well, but they end badly. There is a way which seemeth right to a man, but the end of it is death. Evil things begin like mountains; they end as mole-hills. Behold satan in the garden of Eden, wherein the temptation to sin is his promise, "Ye shall be as gods." How great is its beginning, but where, O where does it end? So will it be with us my friends, if we choose the path of evil. Evil goes downward; it has its great things first, and its terrible things last. Not so, however with good. With good the beginning is small, but its latter end doth greatly increase. They are like Jacob's ladder—they ascended round by round. We begin as men, we end as angels; we climb until the promise of satan is fulfilled in a sense in which he never understood or meant it, we become as Gods and are made partakers of the Divine. We shall see Him as He is, and we shall be like Him.

Now then let me talk but a moment with such as may be thus in trouble in order to calm your fears. Have you, my dear brother or sister, ever learned to distinguish between grace and gifts? For you must learn to know they are very dissimilar. A man may be saved who has not a grain of gifts, but none can be saved who has no grace. The brother who preaches and prays so well, and the sister who can talk so fluently, and can and do say so many nice things about religion, all these act so well because God has given them excellent gifts, and it may not be because of grace.

Another question will I put to you, my dear tempted brother. Have you ever learned to distinguish between grace that saves, and grace which develops itself afterwards? Remember there are some graces that are absolately necessary to the saving of the soul, while there are others that are only necessary to its comfort. Faith, for instance, is absolutely necessary for salvation, but *assurance* is not. Love is indispensible, but that high degree of love which influences the martyr's spirit, is not required of every one, even of those who are saved. The possession of grace in some degree is needful to salvation, but the possession of the highest degree, tho' it be extremely desirable, is not absolutely necessary for an entrance into Heaven. Then if I be the weakest lamb in Jesus' fold, I will be happy to think that I am in the flock. If I be the smallest babe in Jesus' family, I will bless His name to think that I have a portion among the sanctified. If I be the smallest jewel in the Savior's crown, I will glisten and shine as best I can, to the praise of Him who bought me with His blood. If then, fellow Christian, you have but little beginnings, quiet your fears, for these beginnings will save your soul, and in the end will greatly increase, and you may in this rejoice exceedingly.

A few words to the lady seeking truth, and has fears, and I am done. In what sense do you think the members of the church enjoy happiness that you have fears you cannot attain unto? You are well aware that we do not enjoy happiness in the sense in which a boisterous professing religion enjoy it; for we don't believe that there is anything acceptable to God in a boisterous screaming, stamping, shouting, crawling on all fours on the floor, or pounding on the back, with all the zeal of the false prophets of Baal, and hence we believe there is no Scriptural happiness in it. This spirit of delusion and anti-scripture however has tainted the minds of many who really think some rude manifestations are evidences of Christian happiness. But you will agree with me that anything not taught in the Scriptures does not belong to Christianity, and as nothing of this kind is found in the Scripture neither expressed nor implied, set it down as an idle delusion.

The happiness the Scripture Christian enjoys consists in doing the Lord's commandments. The apostles enjoyed happiness in this that they were counted worthy to suffer shame for His name.—Acts 1:41. Certainly none of these shouting professors will rejoice in suffering shame for His name, for they have none of His service to be ashamed of. Their antics and crawling are none of Jesus' commandments, and hence have nothing to be ashamed of for Christ. But we in washing one anothers' feet may be laughed at by such, and then we have something to endure for Christ, and certainly in the happiness such obedience affords, you need not have fears that any will enjoy more of than you. And as all true Christian happiness consists in the doing the commandments of the Lord, I don't see in what your fears rest. "Blessed are they that do his commandments," is the language of the spirit of God in the Revelations 22:14. And "If ye know these things, happy are ye if ye do them."—St. John 13:17. The very thought that while living in disobedience and sin we do not do any of these humiliating commands of the Savior, and now doing and obeying from the heart that form of doctrine delivered us, we are made free from sin, and are made the servants of righteousness, we cannot feel otherwise than happy in the observance of them.

I shall never forget the first Communion season I engaged in. While sitting at the table with my brethren, I looked over the outside crowd where I used to occupy a place. I could now see the vanity and uselessness of such a life I lived when that was my society, but now being counted worthy of God and the brethren to have a part

in the service of God as commanded by my Savior, my heart was full of joy. And I am just sure if you give your will to the Lord, and let him humble your heart to be righteous with God, by walking in all the commandments and ordinances of the Lord blameless, your happiness will be excelled by none, for in the knowledge of doing all the commands of Jesus consists the only true happiness, and from this standpoint you can enojy your full share.

D. P. SAYLER.

BROTHERLY LOVE.

Man is not, neither can he be, influenced by a more pure and holy element than that of undying brotherly love, for it is more than mortal; its birth-place is Heaven; it is a sweet emanation from God Himself. Perhaps there is nothing in creation's wide domain, with which man is so intimately connected, of such intrinsic value, that throws over his pathway, while he tarries here below, such brilliant and dazzling beams of celestial light, and wraps around him such glowing beauties of resplendant glories, as brotherly love. It towers in sublimity and native grandure far above the dark and frowning clouds of envy, hatred and malice, and the foul breath of malignant slander. It throws around the object of its kind affection and regard its mighty power and willing protection, using its shield to ward off the shafts of the wicked, and puts forth its giant arm and snatches from the very jaws of the ruthless enemy these of its warm love and tenderness. It is this bright trait in man's character that conduces so much and so highly to his happiness and refined enjoyment while passing through this imperfect state of existence, for by this we are distinguished and placed at a lofty distance in the scale of beings above the brute creation around us. We all know, by more or less experience, how bleak and desolate this earth would be, how despoiled of its joys and sweet communions, how stripped of its pleasures and robbed of its sunny smiles, how insupportable and overpowering its trials and disappointments, how cold and cheerless in aspect the human face divine, how would the Universe be converted into a black and frigid wilderness of wild despair, were all the finer feelings chilled, were brotherly love and all its warm gushing affections which cement heart to heart, binding them together as a chain of adamant, blotted out from the face of the earth forever.

Brotherly love is a mighty power that raises us far above the changing vicissitudes of this sometimes dark and gloomy world, and the pitiless peltings of the howling storms of bleak and sad adversity. When a world frowns with hateful malignancy upon us, and all we hold near and dear on earth, when it scorns and hates without a just cause, how exceedingly pleasant, how agreeable and delightful are the warm, generous and confiding smiles of those in whom we can place implicit confidence—on whom we can lean for support and succor. Such brotherly love dispels the dark musty clouds of wretched despair, and sheds a bright and cheering ray of sunshine, joy and gladness over our rough and uneven path. How important then, my dear brethren and sisters, that we have that lasting love upon whose fidelity and steadfast adherence we can rely with unshaken confidence in the dark hours of severe adversity, trials and temptations, sorrow and sadness—those who will not forsake or desert us, but will weep when we weep and rejoice when we rejoice.

Brotherly love does not by any means, require us to overlook the faults and imperfections of our brother; we are not to uphold him in anything but what is honorable, just and virtuous. The most glorious and most enduring manifestations of true brotherly love, is that affection which we watch over our brother with anxious solicitude the actions of another, pointing out to *him*, not to the wide world, his errors and shortcomings, and by the gentle influence of love divine, lead him back to the bright and joyous paths of peace and sunshine. It teaches us to endure, with kind and pure feelings, the waywardness and the little variations in his temper and character, whether he is elated with undue joy or depressed with sorrow and sadness, ever remembering that the best of us, those whose lives come the nearest to the divine standard, are very imperfect indeed, for those who stand as untoward circumstances, over which perhaps, they had not control, fall tomorrow.

"Deal meekly with the hope that guides
The lowliest brother straying from thy side—
If right, they bid thee tremble for thine own,
If wrong, the verdict is with God alone."

W. W. WARNES.

Plymouth, Ind.

A SALUTATION BY THE WAY.

"Wherefore comfort one another with these words."—1 Thess. 4: 18.

Toil-worn pilgrim! Where away? Ah in your brow I read, "bound for the haven of rest," but ere you shall view your Sovereign in that eminence where your eye is so fixed—where you raise your toil-stricken hands when you "ask," yea ere He come to receive you, you may fall beneath the clod. But if He fell who had His glory with the Eternal Father before the world was, and who is exalted at His Father's right hand again, why should we fear to fall? Or, if it should be our lot to remain, we shall not be prevented by those who sleep. And hath He decreed for us a few more "light afflictions?" Amen. They shall work out "for us a far more exceeding and eternal weight of glory" If another sheaf can be gathered ere He come, be the glory God's and ours the joys of our Lord. If we are spared, surely it was decreed in the council-chambers of Heaven, and if we answer the design He will receive us up when He shall call,—those rise who sleep, though unprofitable servants we be, yet that very day shall we at last ourselves see Abraham, enjoy the mutual society of Isaac in the immediate presence of Jacob. That day shall Noah be present with us, and Daniel and all the holy prophets will be in our midst. Imaginations of the personage of Peter and James and all the holy apostles will that day be forgotten on account of their real presence there, and that lovely one, Jesus, yes, Jesus, and He will say, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Then dear pilgrim, let us go on and toil. Let us not "be weary in well doing," it has not yet entered into our hearts what more "God has prepared for those that love Him."

But now as "many shall seek to enter in and shall not be able," it becometh us to "strive lawfully." Christ is our legislator and the Gospel is His law, and on that same day when He bids us "Come up higher," He shall appear to come "in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." And now seeing that our days are but few, and we shall have done, or must forever leave undone, let us strive to redeem the time, and let us not neglect "the assembling of ourselves together as the manner of some is," and let us bring up our children in the "nurture and admonition of the Lord," so that where we, be in glory, they may be also. Let us teach them to "mind not high things, but condescend to men of pleasta te," and show them our examlow in so doing. We must also "let patience have her perfect work," and "follow peace with all," and speak every man the truth to his neighbor, and be our speech of all manner of holy conversation,—suffer with Him, that we may say "Abba Father."—"Come Lord Jesus." C. C. ROOT.

Mirabile, Mo.

TO PARENTS.

Parents be careful, very careful, of the trust committed to your keeping. Immortal, never-dying souls, are placed in your arms to be trained up in the paths of righteousness and fitted for a higher and holier, state of existence. God will hold you responsible for the manner in which your duty is performed. To you, is entrusted the moulding of their characters, upon the fair open page stamp the bright impress of truth, innocence, and virtue, and the result of your untiring exertions, will be a fair and beautiful mind, endowed with high aims and lofty purposes.

Fathers, if when weary with the toils and cares of life, a little lisping prattling one should chance to ask some simple question, do not turn pettishly or impatiently from it, but answer it kindly, speak gently, to it, and then turn its little thoughts and feelings, into a channel of usefulness.

But mothers to you more especially belongs the great work of educating aright the young mind. From the earliest dawn of infancy your task commences and your influence may be exerted for good. The first smile which plays upon a child's face is only of recognition for its mother. It will imbibe your thoughts and sentiments and nothing in after years will be able to blot out the memory of child hood's sunny hours. Then mothers, although wearied with watchings, cares and anxieties, still toil on and in years to come, when gentle confiding spirits and loving manly hearts are gathered about you, and you hear them speak with love and reverence of the happy, joyous hours of earlier years, and of a mother's deep, unchanging love, you will have your reward, and emotions of gratitude and praise will swell your bosoms that you were enabled to persevere in your labor of love. Your counsels and admonitons may remain unheeded for a long time, but falter not in the discharge of your duty. Continue to sow in hope the precious grain, and eventually it will spring up and bear rich, abundant fruit. Your prayers will not have been offered up in vain; you may not live to see the answer to them, but your perseverance in the path of duty will be one more star in your crown of rejoicing. Then parents, cast thy bread upon the waters and thou shalt find it after many days.

MARY C. KANOST.

Parnassus, Va.

LED BY THE SPIRIT.

I believe in the influence of the Holy Spirit, but wonder sometimes that I am so unwilling to recognize its still small voice. I would like to know if others who pray for the Spirit's guidance, often doubt and hesitate to obey the call which says, Go here, or go there. At times I seem called to do something which I should have thought entirely out of my sphere, and then I remember these words, "My ways are not as your ways, nor my thoughts as your thoughts." At times I am about to say, here am I, Lord send me, when another power, even Satan's, I believe, whispers words in my heart, which make me hesitate. I pause and review my life, I am reminded that my light does not shine brightly at home where are hearts not bound to Jesus and who need to see its ways. I decide that I must live better in the family circle before undertaking new work in paths where daily duties do not lead me, and alas, thus I ponder until the opportunity is no longer offered, and then I mourn that I have grieved the spirit, and sigh for its return. At other times, not doubting, I obey the summons, and having done a work for the Savior. I leave the results with him, and after many days, so various unexpected ways, I have been permitted to hear good tidings of great joy.

I have learned that what I had done for Jesus' sake has yielded a rich blessing, and such results have filled my heart with thankfulness, increased my faith, helped me in my daily life, and brought me, I trust, nearer to my God. TOBIAS M. KAUFFMAN.

Neffsville, Pa.

I COUNSEL THEE.

Who counsels me? I want to know who gives me advice before I take it. Christ says, "I counsel thee." Ah! I know he is infinitely wise and good. What dost thou advise me to do? I counsel thee to buy of me gold. Buy gold of Christ? Does he sell gold? Yes. He advises me to buy gold of him, and I shall be rich. Ah, Lord, how can I buy gold? What have I to buy with? Listen, soul of mine, to the spirit voice telling thee what to bring to buy this gold with,—thy poverty! The reason many do not buy this gold is, they are not poor enough. O, let us make haste to be poor, that we may buy, for this gold will pass current in another world. This is gold for eternity! And raiment is spoken of. Can I buy raiment of Christ? Yes. White robes are waiting for me to wear now, and the terms are the same, poverty, miserableness, blindness, nakedness; truly he might well say, "Not as the world giveth, give I unto thee!" The world never gives on these terms. How often have we had occasion to say, "I would buy but I cannot afford it." Spiritually, there is no reason why any one should be poor. We may be rich, the shame of our nakedness need not appear, for raiment is provided. We may have good spiritual eyesight, for eyesalve is offered us. Now who will be rich? Who will be clothed? Who will be anointed?

"We walk not with the jewelled great,
Where love's dear name is sold;
Yet have we wealth we would not give
For all their world of gold!
We revel not in corn and wine,
Yet have we from above
Manna divine, and we'll not pine,
While we may live and love."

—*The Christian.*

SMILES AND FROWNS.—One smile of a Savior's love can lift a penitent soul to heaven—while all the smiles of an approving world cannot save a hero from condemnation. One frown from an angry God can send the thunderbolt of destruction upon nations, while all the frowns of a single world cannot harm the humblest of God's children.—*J. S. Flory.*

I am the resurrection and the life, he that believeth in me shall never die, but have everlasting life.—*Bible*

The Weekly Pilgrim.

HUNTINODON, PA., Jan 20, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

The *Campanion* office, Dale City, Pa., sends us a copy of the Brethren's Almanac. It, like the Pilgrim Almanac, contains a ministerial list and also much valuable reading. Price 10 cents.

Clubbing.—A number of our readers are taking advantage of our club terms but some do not seem to know that such subscription should be accompanied with the cash, as we must pay the cash to all papers with which we club.

The Publishers of the *Herald of Truth* have published a very handsome Family Almanac, both in English and German. It contains much valuable reading and is richly worth the price asked for it. Price 10 cents. Address J. F. Funk & Bro., Elkhart Ind.

Registered Letters. It is much cheaper to send money in this way now than formerly, as the fee has been reduced from 15 to 8 cents. So far, we have found it to be a safe way of sending money and hope our agents will take advantage of the late reduction. Postal orders or checks are also a very safe way of sending money. All large sums should be registered or sent in postal orders and checks.

The large banking house of Henry Clews & Co., New York, have resumed business again, as well as many others of equal importance. The late panic is rapidly passing away and by spring its effects will, to a very great extent, be wiped away. The large manufacturing establishments are commencing to operate again, and soon the cry for employment will be heard no more.

Agents will please continue to work for the Pilgrim. New subscribers are always gladly received. Much of our success depends upon the effort you make. Some have done very well without losing but very little time. Not only do we solicit the efforts of agents but we will be glad to have every reader speak a good word for us by introducing the Pilgrim to his neighbor. There is no telling what might be done if all would get to work and solicit subscribers. The probability is that our list might be doubled in a very short time.

The Poor.—The saying is, "A good rule works both ways," but we have found one that only works one way, and that way is seriously out of pocket to us. The poor list is increasing daily and as yet we have not received a single cent towards paying for them. Last year our poor list was reasonably large, but to meet it, a number of liberal hearted brethren and sisters helped us largely to pay pay for it. Are there none who feel to lend a little to the Lord for 1874? Brethren and sisters help us, the burden will become oppressive and yet we cannot think of refusing any who desire to read the Pilgrim. Whatever may be donated for this purpose will be gratefully received.

OUR WORK.

In this life we all have a work to perform and upon the manner in which it is done, depends our future weal or woe. Although there are certain duties set before each of us, yet they differ perhaps as widely as we differ in character and development. But because we differ in character and development makes us no less responsible to God for that which is given us. Hence it is important that we consider well what is our special duty and work. This, with us, has been a serious consideration since our boyhood, and even before we enlisted as a soldier of Jesus. We are not of those who can give a long history of profligate days, as we were early impressed with the advantages of devoting our time and influence in favor of our own good and God's glory, hence we took up the cross while young and determined that our work should be for the Lord, and to-day, when we look back, we cannot remember of a single instance that we ever regretted the resolution then made, but we *can* remember of many seasons of peace and joy it afforded us which a thousand times compensated for all the cost.

Ever since we entered the Kingdom we have had but one continual and determined purpose, and that was to become proficient in the divine life, and labor for the good and final salvation of others. First, in the capacity of a private member, afterwards in the ministry, and now in the two-fold calling of minister and editor. The ministry is a great work, a high calling, and oft-times have we felt the heavy responsibilities weighing upon us. But as great as were our responsibilities then, they are still greater now and if there are any who can justly say, "Brethren, pray for us," they are those who edit a religious paper.

Since we have taken upon us the great work, it seems as if God has blessed our every step which gives us great encouragement in our arduous labors. To suppose that all the blessings conferred was on account of merit in us, would be preposterous indeed, but we do believe in the fervent and effectual prayer of the righteous, and we also believe that the prayers of such have availed for us, and we hope will still avail.

That our work is a great one, we are assured. Our congregations are numbered by thousands every week, and what we put forth is doing its work and will tell in the great day of accounts. Some of our labor may be ineffective and not worthy of one in so responsible position, but if so, it is not our work, not our purpose. It may be the weakness of the flesh—the vain desire to please or tickle the fancy of some itching ear, but our spirit-work is to labor for the advancement of Christianity in the world, in the Church and in the soul—to warn the unconcerned, to awaken the sleepy, feed the hungry, give sight to the blind, unstop the ears of the dumb and make the lame to walk. Think of it brethren and sisters, is there not a great work before us? Can we remain quiet and unconcerned while countless thousands are plunging into the gulf of despair before our eyes? That we, by the blessing of God, have accomplished a great work during the year that is past, is evident from the general tenor of those who have expressed themselves in regard to our labors. Many have been prevailed upon to study their best interests and cast their lot with the people of God, others have been provoked to good works, while still others have been richly fed from the crumbs that fell from our brethren's and sister's tables.

We talk of the past just now because our memory has been refreshed to-day by a number of letters from isolated brethren and sisters who have been giving their experience. One says, "I am poor and thought I could not get the Pilgrim for the coming year, but when I think of the many good lessons it brought me during 1873 it seems as if I cannot do without it, send it along and if I cannot raise the money any other way, I will go out and wash until I earn that amount." No wonder it is said, for theirs is the Kingdom of Heaven. Some of such not only pay for their own, but really pay for others. When we hear how some love to read the Pilgrim and the high estimate they put upon it, we are reminded of the poor widow who was heard returning thanks for a crust of bread. It ran thus: "All this and Jesus too, *all this and Jesus too.*" Could we but all realize this fullness in Jesus and feel within our souls that He is the "Bread of Life," then would our life's work be, "to do thy will, O God." We might fill page after page with the outpourings of grateful hearts, but as some might think it inexpedient, we forbear, but would say, God bless you dear brethren and sisters for your many words of cheer and the prayers made in our behalf. We feel encouraged and refreshed, and by the grace of God we hope to make the Pilgrim, more than ever, a welcome and instructive visitor to your homes. May God in His fullness, richly bless us all, and thus enable us to press forward in the great work of Christainizing and saving the world. Let our work be what the Lord would have us do, feeling assured that our labor shall not be in vain for it is declared that we shall reap if we faint not.

Subscribe for the Pilgrim.

OUR ENLARGEMENT.

There are several of our readers cannot see that the Pilgrim is enlarged. To determine this please measure a number of 1873 and one of 1874, and you will find it just as much larger as we promised to make it. Our former sheet was 22x31 and the present 22x33, giving an additional reading surface of 76 square inches on each side, or 152 in all. If that is not a sufficient increase without advancing the price, we despair of pleasing. Those who wish a large paper should be willing to pay for it. Give us $2.00 or $2.50 and we will give as much reading, or even more than any other paper of an ordinary circulation. We get a large number of the religious periodicals and ours compares very favorably with them, the fact is, we give more reading for the amount of money, than any paper that comes to our office. If we were allowed to use one-third or one-half of our space for advertisements and paying notices, we could sail a much larger sheet than we do, even at the small price asked for it. Our reading surface at present is really larger than any publisher can afford to give for the small consideration of $1.50, and we hope that henceforth instead of complaining about the size there will be an extra effort made to fill our present space to advantage, and just as soon as the Church is prepared to support a large paper, it shall have it, but it must be at a corresponding price.

SAD INTELLIGENCE.

We have just received the sad news of the departure of Eld. Henry Kurtz. He died very suddenly. On Sunday the 11th, he was as well as usual, attended meeting and took an active part in the services, and on the morning of the 12th, at 9 o'clock he was found dead in his rocking-chair. Eld. Kurtz was extensively known throughout the Brotherhood as the originator of the *Gospel Visitor*, the pioneer paper of the Brotherhood. As we have the promise of a more extended notice, we will say no more at present, hoping that at an early date we may be enabled to give our readers a full biography of our old cross bearer.

Youth's Department.

Dear young readers:—For a long time I have remained silent, not because I cared less for you, but on account of the Pilgrim having so many other things to talk about, much of which I trust has been as interesting to you as if it had been written expressly for you and placed under your special department. But we now have the promise of a little room and therefore presume to have a little talk with you.

Since we last met Christmas has passed by and the New Year has commenced, and may I not hope you all had a good time, although I fear some of you have since felt some of the bitter that follows such sweet seasons. The eating of candies, &c., like many other short pleasures, gen-

erally is followed by unpleasant results. I often wish I could introduce, for the enjoyment of the young, a more harmless mode of having a good time, one that would give enjoyment without being followed with pain, and it occurs to me it could be done with perhaps less expense. If your papa's would spend several dollars in getting you pretty books, or several papers printed especially for the young, it would not only afford you pleasure and amusement, but might do you a permanent good and leave you no aches and pains as do such things which only gratify the taste. I would like you to understand that this life is intended for more than to eat and drink. These things are intended only to keep us alive and in a healthy condition, so that we may be enabled to attend to those things which will afford us lasting pleasures when our work is done.

It is really shocking how things are changed from the use which God intended them. Just to give you an idea, tobacco was, with thousands of other plants, intended for some medical purpose, the fact is, I do not know what it was made for, but now people have taken to chewing and smoking it, and even little boys may be seen in our streets, smoking segars, pipes, and squirting tobacco juice just as if they were paid for it, but this my young friends, is the result of bad example. If grown persons were never seen at such ugly practices, little boys would never think of doing a thing that is sure to make them awful sick. Again, wheat, rye and corn was made to eat, but now some of it is taken to the distilleries and brewed into strong drink, which makes drunken fathers and hungry and ragged children. No doubt you think this very wrong, to change things into such bad uses, but do you suppose these are the only things that are changed? No indeed, there are many other things that were made for a good purpose that are now used for bad ones, and I was just thinking that little boys and girls are sometimes changed as much as tobacco, wheat, rye and corn. You are made for a good purpose, to be good and do good, but how many grow up to be bad and do bad. Little hands that were made to help father and mother and to take care of little brothers and sisters, learn to strike, fight and scratch, and even some learn to steal. Little tongues that were made to talk pleasant and kind words, learn to say cross words, tell lies and swear. Little feet that were made to walk in the way that leads to peace, joy and happiness, learn to walk in the way of the ungodly, which ends in pain and misery. Are not these very bad changes? They are even worse than all the others put together and yet I fear that some of you have, and are about making them. If you are, I ask you for a moment, to think and consider where it will lead you to. Those changes are all wrong and will lead you away from your home, away from right and away from God. This would be unfortunate indeed, and I hope that not one of you will allow such changes to be made, and if some of you have done so there will never be a better time to change back again than just now. The New Year has just come in and with it, every boy and girl should make a resolution to do better, or commence some good work, and what could you do that would be better than to determine to leave off all bad habits and learn to do good ones in their place? Hoping that you all have had a happy Christmas and New Year, and that you all may be permitted to read the PILGRIM for 1874, I bid you an affectionate farewell until we meet again.

UNCLE HENRY.

OBEYING MOTHER PLEASANT.

Little Harry had seen some older boys fly their kites from the tops of houses, and he thought it would be nice fun if he could do so too—so he came to his aunt and said:

"Aunt Mary, may I go up to the top of the house and fly my kite?"

His aunt wished to do everything that was proper to please him; but she thought this was very unsafe, so she said:

"No, Harry, my boy, I think that is a very dangerous sort of play. I'd rather you wouldn't go."

"All right. Then I'll go out on the bridge," said Harry. His aunt smiled, and said she hoped he would always be as obedient as that.

"Harry, what are you doing?" said his mother on one occasion.

"Spinning my new top mother."

"Can't you take the baby out to ride? Get out the carriage and I'll bring him down."

"All right," shouted the boy, as he put the top away in his pocket, and hastened to obey his mother.

"Uncle William, may I go over to your store, this morning?" said Harry one day at breakfast. "I want to see those baskets again, that I was looking at yesterday."

"Oh, yes, Harry," said his uncle, "I shall be very glad to have you."

"But I can not spare you to-day, Harry," said his mother, "I want you to go out with me; you shall go to the store another time."

"All right," said Harry; and went on with his breakfast.

No matter what Harry was asked to do, or what refusal he met with when asking for anything, his constant answer was, "All right." He never asked "Why can't I?" or, "Why musn't I?" Harry not only learned to obey, but he learned to obey in good humor.—*Youth's Companion,*

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany such communication. Our Invitation is not personal but general—please respond to our call.

A VISIT—FIRST MEETING.

Being deprived of a comfort or a blessing we once enjoyed, we then more fully appreciate the good of such a comfort. Such was our experience a few days ago on our return to our humble roof to meet with two of the deacons of the same faith who had come from the State of Illinois to pay us a visit and look at Colorado. I allude to the visit of brother Leonard Wolfe and brother John F. Nehr, of Salem, Marrion county, Ill. They had heard much of Colorado and concluded to come and see it for themselves. Notwithstanding the rigors of winter was upon us they seemed favorably impressed with the country in general. Inasmuch as vacant claims were scarce here along the side of the river where the rail road runs, it was decided that we go farther down to where we might find a suitable location for a settlement of brethren all close together, an idea we had in view ever since we have moved here, seeing clearly that such could not be the case here as the claims were taken up much sooner than we anticipated. After going about ten miles we came to a place called "Sterling Colony," and a beautiful section it is, and the bottom quite extensive. It is astonishing that such a settlement should spring up, since the 10th day of last July, we found vacant claims very scarce in that section, embracing as it does, a tract of level bottom land ten miles long by four to five or more wide. We crossed Cedar Creek and passed down probably four or five miles farther where we found another beautiful bottom which we were told was all vacant yet. We at once decided that was "*the place.*" The brethren above mentioned picked the first claims, then others were taken up to the number of eight in all, and in a few weeks as many more will be taken, all by or for brethren that are coming in the Spring. The section is as fine as any we have seen in the South Platte Valley, better than we expected to find. The rail road will pass through about the middle of the bottom which is some miles wide, and as to its length we cannot say, as it seemed to extend as far as we could see. Now Brethren, you who contemplate coming this far west, here is a chance for you to make a settlement almost or quite entirely of Brethren, just what so many desire to do, but it will not do to tarry and continue to ask hundreds of questions. Prompt action is necessary as it is quite probable the whole Valley will be taken up in five or six months especially on the side of the river the R. R. runs. Already claims are taken up for one worthy brother who is in the ministry and two deacons, and I expect to take my homestead in the settlement.

A station and a large town on the railroad will be the result of a settlement. Bro. Wolfe and brother Nehr will doubtless give information, such as is desired, or if I am written to, I will try to respond, though I get *hundreds* of letters, my patience is unabated.

I presume that enough has been said in the PILGRIM and otherwise to give the inquiring mind some idea of this Territory, and the better way for those desiring to secure claims under the preemption or homestead law is to come as soon as possible, in person, and enter a claim when it will be secured for six months. Those who cannot come soon or do not want to spend their money in coming to look first, the best they can do is, to have some one here select a claim for them and have a small house put upon it at a cost of $40 or $45. When this course is pursued, as a general thing such claims are not molested for six months. A plank house 8x12 or 10 x12 will cost the above named amount. Brethren coming to see the country will please remember that "the latch string to my door is always hanging out." Buffalo is 80 miles down the river from Greely and 75 miles up the river from Julesburg.

Yesterday I preached my first sermon in the valley to a small congregation. The day was cold and other causes kept a number away that would otherwise have been present. Thus the work of preaching the Gospel in this section of country has begun and we hope soon to chronicle the fact that a church has been established and the sweet songs of Zion from many voices will float upon the breezes, and prayers of God's people ascend up as a 'sweet smelling savor' unto the most high God. There is work for missionaries. The Sabbath has been almost set aside here, infidels and scoffers stalk up and down, Goliah like, receiving strength and food every day from a false theology, and a Christianity unworthy the name of the "meek Man of sorrows." The walk and conduct of men claiming to be God's ministers has brought reproach upon the religion of Jesus and him crucified. There is power in the word of God—power in the name of Jesus, therefore we feel that if Davids can be found to come forth, and is there no cause to take pebbles from the river of life that flows from the throne of God, and cast them by the power of God's Almighty arm into the forehead of infidelity, the monster must fall as stubble before the devouring flames? Yea, God's words preached in demonstration of the spirit and with power shall awaken we trust, many a poor soul from the sleep of death to a life of action in the service of God. Brethren pray for us, pray for the success of God's people everywhere, until the name of Jesus shall be praised from shore to shore and every hill and valley shall echo forth the gladsome news of salvation through the Lamb of God.

J. S. FLORY.

Buffalo, Colorado.

A LETTER TO THE PILGRIM.

Dear Pilgrim:—I have been a reader of your columns for some time and feel as though I cannot do without you. You have been a weekly and welcome visitor to our hearth and home. Yes; how anxiously we await the call, and how eagerly we grasp for the contents of your columns, which makes us feel like giving you another invitation for 1874. Oh that your labor may not be in vain, but the means of drawing many precious and wandering souls to Christ. Yo have been of much pleasure to me in lonely hours. methinks I have derived much good, much encouragement in perusing your pages. So often we are afflicted and deprived of the privilege of going to the house of worship. Then how gladly we receive you and how eagerly we glance over your pages in search of some familiar name. Oh how glad we are to hear from the distant, and the much good that is being done in laboring in the good work. Yes, it encourages us to press onward in the cause of Christ.

Oh that we may all feel interested in the work of salvation, to prepare ourselves to tread life's narrow path with certainty, that our lights may shine so that our good works may be seen and our Father glorified. I am young in the service of my Master, but I have a strong desire to press on in the good work. Oh how deeply I was impressed with guilt for several years before I entered the fold, and I would often say within myself: "I will enlist under the banner of King

Jesus," but the tempter would come again and draw me away. But thanks be to God, He has been my helper to enter the fold, and may I ever be faithful in my duties, for he that endureth unto the end shall be saved. I no more join the company I once did, but am traveling with another company far better, for Jesus is the captain. Oh could I hear my comrades say they will join our company and enlist under this same banner.

If we can have Jesus for our friend, there is none other so true. Yes, I have sorrow and joy yet to feel that Jesus has been my friend, yes we have had sad, sad bereavements, but 'tis God that hath bereft us. He has called from our midst our much loved mother. Oh! those kind advices and cheering words we heard are heard no more, her voice is still. O! those pleasant smiles and affectionate embraces, happy meetings and greetings are no more; her foot-steps too, are heard no more. All is silent. She no more joins our number, her chair is vacant in the family circle. In the Sanctuary too, she is missed, where she was much loved and esteemed as a faithful servant. We miss her everywhere, but we feel that our loss is her eternal gain. How true the adage that death loves a shining mark. What joy, what consolation to feel that we can have a hope to meet those sainted ones who have gone to the spirit land. Oh that we may all be so happy as to meet all these dear, departed loved ones.

Yes, that our vessels may be filled with oil and our lamps be burning, that we may be ready to meet the Bridegroom and that our robes may be pure and white, that we may be of the number that will receive a crown, for the promise is not at the beginning, nor in the middle, but at the end of our race. P. BROWN.

Mexico, Ind.

CAWKER CITY, Mitchell Co., Kan. }
Dec. 20, 1873. }

Editor of Pilgrim:—Enclosed find $1.50 for the PILGRIM for 1873, and I want you to send me your prospectus and Almanac for 1874, and I will try to get some new subscribers. Send the PILGRIM for I do not want to be without it. There are no members in this part of the country, but my own family and we think it so long to hear some of our preachers again, and I was glad the other day when I received a letter from Bro. J. H. Fishel, from Pattawattomie county, Kan., stating that he wanted me to rent a house for him for a few months as he intended to move up here where we live, and that he wanted to look around some before he located. Such news as that brethren, is what we like to hear, especially from speakers. I think if we have preaching in this part of the country regular, we will have an organized church here soon.

We have good land, good water, good building stone, the white magnesia lime stone, and plenty of timber along the streams. We can get fire wood for fifty cents a load, if we cut it ourselves, and they have found stone coal in the centre of Mitchell county lately, and I think there is coal here where we live and will be found soon. Cottonwood lumber is from twenty to twenty-five dollars a thousand; pine flooring, forty dollars per thousand; common pine lumber, from $30 to $35 per thousand; pine shingles, from $4 to $5 per thousand; work horses, from $75 to $150 dollars; fresh milk cows, from $30 to $40; wheat, 70 cents per bushel; oats 25 cents per bushel; corn, 28 cents per bushel; pork, net, $5 dollars per cwt.; native beef, $5 per cwt.; butter, 25 cents per lb; eggs, 20 cts. per doz.

The best land is mostly taken up, but there is some good claims to homestead yet. But there can be good claims bought here cheap. We have no rail road land here. A claim is 160 acres. I would like to see all the brethren who intend to change their location, before they locate, to come and see the Solomon Valley. We live 4 miles north west from Cawker city. We live on the edge of Osborne county, but Cawker City, Mitchell county, is our post-office. Claims can be bought for from $100 up to $2000, according to the improvements. This county is good for stock raising, and I think that sheep would do well here. Some are setting out fruit trees, but the land is new yet and it will not do to set out fruit trees until the sod is well rotted. On the 6th of Dec., we had a snow to the depth of about 8 inches, but have had nice weather ever since. There is some snow on the ground yet.

There are some that I hear of in print sometimes who do not speak very favorably of the Solomon Valley; but those who do this, never saw this country, or, if they did, perhaps they are of those who want to make a living without working for it.

DANIEL SHOOK.

SABBATH SCHOOL REPORT.

Report of the Brethren's Sabbath School held in the Dickey Meeting house, Ashland Co. O., during the Summer of 1873.

Dear Pilgrim:—As S. S's. are yet in their infancy in many churches of the Brethren and others are entirely destitute of them, we submit the following concerning our school for the encouragement of what we deem a noble enterprise—one in which the Christian may find abundant room to labor for the Savior.

Although the proposition to organize a school had been carried without a dissenting voice, yet the prospect was not very flattering, as most of us were much limited in both theory and practice, however we have proven the old adage: "where's a will there's a way." The church had previously appointed Bro. D. S. Workman, Superintendent, and on June 29th, a goodly number met for organization. Nearly all manifested a deep interest in the work, which gave us fresh courage and led us to conclude that nothing short of a love for religious truth, and the solemn injunction to train up the young in the nurture and admonition of the Lord, prompted them to enlist in the S. S. cause. The necessary officers, were appointed, teachers selected, &c. and as we met Sabbath after Sabbath to learn the many beautiful lessons that gild the sacred page, and to mingle our voices in singing the sweet songs of praise, we felt well paid for all our labor. The Child's Paper published by the American Tract Society, and the Children's Paper edited by Bro. Kurtz came to us alternately every two weeks, and need I say that they were auxilaries in the great work?

The eagerness with which they were received and read by the children expressed the value and power of the moral lessons they contained better than I can with the pen. We regretted that they did not visit us weekly instead of semi-monthly. Will not our editors give us a weekly paper for our schools next year? Our children call for it, the cause demands it and we believe that the Church has the means and the talent to support it. Although there were three other schools near by we had as many as we could accommodate.

Average attendance of officers and teachers, Fourteen: scholars, Sixty-nine; Visitors, Twenty-three; Total, one-hundred and four. Notwithstanding we began late in the season and labored under the great disadvantage of inexperience, we think we can safely say the entire term was an interesting one. It certainly was, if the bright eyes and smiling countenances of the children in attendance were reliable tokens. Oh! how we loved to meet them in the sacred temple and listen to the ring of their merry voices and hear them repeat the golden texts gathered from the lives and teachings of the Saviour and Apostels. Whether the school will prove as profitable as it was interesting we know not, yet we live in hopes that the seed sown in youthful minds will become vigorous plants laden with fruit ripe for eternal glory on high. As some of our aged fathers and mothers in Israel fear that S. Ss. will not be conducive to the health and growth of the church, let me say that so far as we have tested its influence among us we see no cause of alarm, but are encouraged to go on feeling assured that we shall reap a golden harvest in due time if we faint not. Knowing that the young fall into error more readily than those who have already met the stern realities of life we are glad that our older brethren did not leave us alone, but encouraged us by their presence and faithful labor among us. Sabbath afternoon, Nov. 9, brought to us a mingled feeling of joy and sorrow. As we love to see parents and children, teachers and scholars together with friends and associates hymning God's praise, and instructing each other in things pertaining to the future welfare of our souls, we were pained to know that the pleasure and labor of that day, would close our school for the present year. We had spent but eighteen Sabbaths together, yet attachments had been formed that we were loath to break, and ere the time for reorganization would roll around, perhaps many of us would be summoned to cross the dark river of death leaving here and there a vacant seat. Oh, how sad the thoughts that thus forced their way into our minds! In addition to the usual exercises, each class had prepared a recitation of questions with biblical answers. These together with a brief lecture on temperance added much to the interest of the occasion. As some would like to know the nature of the recitations refered to we give one of them; Subject:

FAITH.

Ques. 1. What is faith?

Pupil No. 1, answers from Heb. 11: 1.

Ques. 2. What do we understand through faith in reference to the power of God?

Pupil No. 2 answers from Heb. 11. 3.

Ques. 3. Please enumerate some of the things accomplished by faith?

Pupil No 3. ans.' from Heb. 11: 7.
" " 4 " " " " 17.
" " 5 " " " " 24, 25, 26.
" " 6 " " " " 30.
" " 7 " " " " 8.
" " 8 " " " " 29.
" " 9 " " Luke, 17: 6.
" " 10 " " " " 11, 31, 32, 33, 34.

Ques. 4. Who hath everlasting life?

Pupil No. 11 answers from John 3: 36.

Ques. 5. Since salvation is by faith, are we to understand that faith alone will save us?

Pupil No. 12 answers from James 2, 23, 24. 19. 20.

Ques. 6. What then is the evidence of faith?

Pupil No. 13 answers from James 2: 18.

Ques. 7. As James teaches justification by faith and works, do we merit salvation by them?

Pupil No. 14 answers from Luke 17: 10.

In concluding this article we would give it as our opinion that scholars would more readily comprehend the various subjects treated of in the Bible if they had lessons for each Sabbath, modeled somewhat after the above plan, printed on slips of paper to guide them. If our publishers, after giving the matter some thought, think it would be advisable, we would be glad to see the plan carried into operation. I. D PARKER.

Ashland, Ohio.

A GENERAL APPEAL.

A CIRCULAR.

Dear brethren and sisters:—The following appeal and explanation is prompted by circumstances which render them really necessary, The numerous letters received from various parts of the United States and Canada, require something of the kind. I have withheld these remarks longer than I ought to have done, hoping that before this period I would be able to issue a more favorable circular; but now I see just what I can do, and what I cannot do, hence this circular. Furthermore, I shall make these remarks answer about all the inquiries and requests in general that have been presented to me respecting my publications.

1. Since I published my work on "Trine Immersion, Traced to the Apostles"—a little over one year ago—I have sold nearly 3000 copies. They have found their way into nearly all the states and territories in the union, and have been extensively circulated in various parts of Canada. Of this work I still have on hand a few hundred copies, price by mail 25 cents, or ten copies, $2.00, and would wish to sell them out as soon as possible, as I desire to use the money in publishing other works.

2. My "Historical chart of baptism," considering the hard times, has been selling remarkably well. This production has cost me more labor and study in general, than any other work I ever undertook. I commenced it when I was collecting material for my pamphlet, merely and alone for my own benefit, as a guide to assist my memory in arranging matter for my pamphlet on "Trine Immersion;" nor never, in fact, thought of publishing it till one of our well informed ministers, called and staid over night with me, and on looking over my papers, &c., he saw this chronological "Chart of Baptism;" its plan and arrangement in general, struck him so forcibly that he urged me very strongly to prepare it for the press. Since that time until its publication, it has been the object of the most of my reading and literary attention. At first I thought to put it up in map form and insert it in my pamphlet, but the cost of publishing it was so great that I was compelled to abandon the project, and

hence its appearance in a chart form.

This Chart I have been selling at retail for $1.00 per copy. But I have now reduced the price to mere cost, and it will hereafter be sent post paid to any part of the United States and Canada, for 50 cts. per copy. I have reduced the price for two reasons: 1. That they may become more extensively circulated, and 2, I need money to publish other works, hence all who wish a copy of either of the above named works, will do well to order immediately, as I am needing money very badly. To publish these works I borrowed the money. I have never in my life been worth more than five-hundred dollars [my library exacted] and am now reduced to considerable less; so that what I have accomplished, so far in defense of primitive Christianity has been in the very face of poverty.

3. All parties who know themselves to be inebted to me for either books or charts, will confer a favor by sending the amount in as soon as possible.

4. In answer to those who desire to know what other works I contemplate publishing, I herewith append a list of a part of them only:

1st. "*Genuine Baptism.*" an infallible rule for finding the apostolic method of baptizing, accompanied by a "Diagram of Baptisms," exhibiting the origin of *Sprinkling*, *Pouring* and forward and backward, *Single* immersion.

2nd. *Single Immersion not Christian Baptism*," or the origin, history and validity of *single* immersion.

3rd. "*The perfect plan of salvation*," or safe ground, showing that the position occupied by the Brethren is *infallibly* safe.

4th. "*One Baptism.*" Showing that *trine immersion* is the only true ground of union in baptism, that can be conscienciously occupied by all of the leading religious denominations of Christendom. These works which are intended for all classes of readers, I shall publish whenever I am able to command the means, and if the brethren and sisters and friends will do a good part by purchasing my works that are already published, they will help the good cause along rapidly. My means are too limited to travel and preach, and hence I have concluded to do the greater part of my preaching with my pen, my adaptation being much better suited to this kind of work.

5th. The only promise that I can now make as to when these works will be ready for delivery, is by simply stating, whenever I can spare the money they shall come. This is as much as any one ought to ask of me. I believe that what has already been stated will answer all that seems necessary to notice in this circular. I hope to hear from many of you now, send in your orders and help the good cause along.

All sums of $2.00 and under may be sent at my risk if properly enclosed and plainly addressed, but all sums over this amount should be either *registered* or sent in *post-office order*.—Address, J. H. MOORE. *Urbana, Champaigne Co., Ill.*

HUTCHINSON, Reno Co., Kan. Dec. 18, 1873.

Dear Editor: As it is your desire to hear from the brethren and sisters, I am glad that I can say that I am still in the faith of the Brethren, although far from any church. There are three of us in the family that are members, and I have met with two more since we came to this wild prairie country. But I hope we will some day have the good privilege of having a church here in this beautiful country. This is my greatest desire.

We have had a beautiful Fall and Winter so far. We have had but one snow yet, it laid a few days and then came warm weather again. People could plow all the time except about one week or perhaps a little over. There is considerable green grass here yet. We have a very good climate and a very healthy country. I hope the brethren will come and help to settle it, as they are needed very badly here. The country is settling up very rapidly, and there are some that say to me, are any of your ministers coming? I think I would like the Dunkard church very well, and if so I would join the church. Brethren I surely think this would be a good place to come and start a church, and I don't know whether you will do your duty or not if some of you do not come and preach for us, and also for the worldly people, when they all seem to feel the need of some one to come. We have received a letter from one preacher in Indiana. He talks of coming to see the country next fall, and we hope he will stay and labor for us. I hope he will, but I have a hope that if we have to be deprived of meeting with the brethren here on earth, that we can meet them in a far better world if we hold out faithful to the end. Oh, what a glorious consolation this is! When we can have that hope to "meet to part no more, and sing the everlasting song, with those who've gone before."

M. V. WAMPLER.

CERRO GORDO, Piatt Co., Ill. Dec. 15, 1873.

Mr. Editor:—Whilst reading the columns of your valuable paper, I saw the calls for help by some of our Christian friends, for the purpose of building churches. I ask your many readers, who have the pleasure of going to comfortable churches to worship God, do you think of your brethren, who have asked you the small sum of one dollar and under, to build a house that they too may worship God with comfort? "Whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—John 3: 17. This is something for those who are indifferent to the calls for help to think of. If we have the love of God within us, we will certainly be willing to help our brethren who are in need. If our brethren need houses to worship in it is certainly our duty to help them. Will you not do it?

JULY M. ZIGLER.

MONROVIA, Mo. Jan 14, 1874.

Dear Brethren.—Having been absent for some time, and have not seen the last issues of the PILGRIM, I feel as though I have lost a friend and supposing all have sent who wish it, I will ask you to send me the PILGRIM and *Almanac*, as I wish to read our Church news. It is my chief delight to see and hear of the progress of our loved Church. The Lord has been with us during the past year and has blessed us with an addition of some fourteen. We are truly thankful, and feel encouraged that more made up their minds to come to Jesus.

The relatives of Brother Jacob Bailey who moved from our Church some years ago, are anxious to hear of his whereabouts. Any information your readers may be able to give of him will be gladly received by the family. Please give this through the PILGRIM. It will be a great relief to his relatives to hear of him. They suppose him to be in Iowa.

Your sister, CATH. CRONISE.

TO THE BROTHERHOOD.

"*Will this Annual Meeting purchase the tent under which she is now sitting?*

The above query passed through the District Meeting, and will come up again at the next Annual Meeting, and brethren coming to the meeting should come prepared to answer the question. The Brethren of Southern Ill., are getting a tent made of good, durable material, the making and hire of which will cost them about $400. The tentmaker, after being thus paid for the making and hire of it, will offer it to the A. M. at panic prices, which will probably be less than eight-hundred dollars. This will no doubt be a very favorable time for the Brotherhood to purchase a tent, provided it will suit the A. M. after examining and using it. Further information concerning the keeping of it from year to year, &c., will be given at the meeting.

DANIEL VANIMAN.

Corresponding Secretary, Box 53, Virden, Ill.

CLEAR SPRING, Jan. 6th, 1874.

Dear Pilgrim:—I this evening, inform you that we had quite a happy New Year. We had meeting on New Year's day and evening in our Holtzswamp meetinghouse, on Friday morning and evening at Bermudian meetinghouse. We had quite a refreshing time. Abram Pfoutz from Berks Co., and David Etter from Dauphin Co., and Bros. Andrew Miller and Adam Brown were with us. I hope the visit may not be in vain. I think some solemn impressions have been made. I wish some more brethren would come to us as we are weak in ministerial force, and our territory is very large and many appointments.

JOHN H. RAFFENSBERY.

ANNOUNCEMENT.

The Brethren of the Black River Congregation have appointed a series of meetings to commence on the evening of the 24th of January, 1874, at their Meetinghouse in Chatham, Medina Co., Ohio. A general invitation is extended to all, especially ministering brethren.

JOS. RITTENHOUSE.

MARRIED.

HANAWALT—SHIVELY.—At the residence of the bride's parents, near Imwood, Marshall Co., Ind., by Eld. Nathaniel Drake, Bro. Jos. M Hanawalt of McVeytown, Pa., to Miss Caroline Shively.

DIED.

LAYMAN.—In the Maple Grove Congregation, Jan. 11th, 1874, Lily Ieadora Layman, daughter of Bro. Jacob and sister Sophia Layman. Funeral services by the brethren from Luke 18: 15-17

WM. SADLER.

MILLER.—In Aughwic Valley, Huntingdon Co., Pa., Nov. 15th, 1873. Adam Miller, aged 81 years, 10 mos. and 12 days. The deceased was a member of the M. E. Church, and a citizen of Shirley township, for nearly 60 years. Sent by request of his son-in-law, D. Boyer. JOS. KOTON.

BOCK.—In the Dry Creek Congregation, Linn Co., Iowa, Dec. 10, 1873, George, son of Bro. Samuel and sister Catharine Bock, aged 1 year, 4 mos. and 22 days. Funeral services by the brethren.

JACOB BOCK.

MURRAY.—In Lower Miami Church, Montgomery county, Ohio, on January 12, 1874, Josiah Murray, aged 19 years 10 months and 2 days. A son of Elder Jacob Murray.

The subject of this notice was nearly 100 miles from home teaching school, having a brother and a sister living in the neighborhood, he was kindly cared for during his illness of a few weeks. His remains were brought home on the train, which was truly a sorrowful time. He was a pious youth, always kind and loving, and beloved by all who knew him. On the 14th his body was conveyed to the silent tomb, followed by a large concourse of relatives and friends.

Funeral services were improved by the brethren and the writer from 1 Peter, 1: 23, 24, 25. DANIEL BOCK.

(*Companion, please copy.*)

SIMMONS.—In the Union district, Stark Co., Ind., on Jan. 9, 1874, Sister —— Simmons, wife of friend Jacob Simmons; aged 51 years, 5 months and 2 days.

She leaves a husband, and out of the church. May he remember the good examples of a christian wife, and the responsibility resting on him before he be called to account. There are 6 children, only one in the church. Oh may they prepare to meet their mother in a better world, as she was a worthy sister, a good mother and we believe a christian woman. Funeral occasion improved from Rev. 14: 13, by the writer and WM. G. COOK.

McCRISTER.—Also in the same district on Jan. 13 1874, Sarah Ann, wife of John McCristy, formerly wife of Christian McCristy, aged about 41 years.

She died without making any preparation for death and without any profession. May we all remember that we have to die and then the judgement. Funeral attended by the brethren, M. A. EISENHOUR, WM. G. COOK and the writer.

SNYDER.—Also in the same district on Jan. 14, David Wilson, son of Bro. Daniel, and Sister —— Snyder; aged 10 mos. and 11 days.

He was a pleasant little child and leaves a little twin brother. This is the fourth child that they have buried. May they remember that of such is the Kingdom of Heaven. Funeral discourse by the writer.

ADAM APPLEMAN.

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LITERATURE.

THE MORNING STAR; or Wayside Musings, and other Poems. By Wm. Newton. Published by Claxton, Remsen & Haffelfinger, Philadelphia, Pa.

Of the many thousands of books that have been published and are still publishing there is, perhaps, not a single one that does not find its particular niche in the great public mind where it can nestle and exert its quiet influence, according as the spirit of the book may be, for good or for evil. Many books are short lived. Some die as soon as issued, and exert very little influence, still there are many issued that it were better that it could have been said of them—they died in their inception. No author has a right to afflict the reading public with a book written merely for his amusement, or to employ leisure hours, as the results of such employments are often worse than the mischief resulting from idleness. The book before us is a religious poem in blank verse comprised in 3 canto's—God's Great Design, The Unfolding, The Result. It is after the style of Bickersteth's "Yesterday To-Day and Forever," and is perhaps, little, if any, inferior to it in design, or conception. Some of the miscellaneous poems which comprise about one-third of the book are very beautiful and deserve to live. The book is beautifully printed on heavy tinted paper and handsomely bound in cloth.

FAIRMOUNT, by Henry Peterson. Claxton, Remsen & Haffelfinger, publishers. 16mo., cloth $1.

A poem descriptive of several spots of romantic interest on the banks of the Schuylkill river, all dear to the memory of Philadelphians, but not wanting in interest to all who have or shall visit the delightful Park belonging to the Quaker City. The book, though not pretentious in size, is illustrated with views of Fairmount, Belmount and other places, to which there are attached many historical and poetical reminiscences.

One of the most interesting and readable periodicals coming to our office, and the one containing the most sprightly articles is *Appleton's Journal*. Its weekly visits are looked for with eagerness and the expectations of a pleasure to be enjoyed. This *Journal* with the *Popular Science Monthly*, also published by the APPLETON'S, would enable a person who would carefully read them, to keep pace with the progress of science and the advancements in literature of our age and time. The Journal may be had in weekly or monthly parts, and special inducements are offered to new subscribers for 1874. *Popular Science Monthly* for January, contains exceedingly interesting articles, the first on serpents, others on the Theory of Meteorites, The Emotional Language of the Future, Growth and Decay of Mind, Genesis, Geology and Evolution, &c. It is an exceedingly valuable number of a most valuable magazine.

——H. O. HOUGHTON & Co., the new publishers of the "*Atlantic Monthly*," with their January number present their compliments to the old friends and patrons of that excellent magazine, and express their determination of "purpose to keep it equal to its old reputation," We certainly think the present number one of the most attractive yet issued. It contains several papers of more than ordinary merit, besides poems by Whittier, Holmes, and Bayard Taylor. The editor of *Every Saturday* begins a serial story in the February number. The Atlantic has lost nothing by the change and we doubt not but that the present publishers will add to it a part of their well earned reputation as book publishers.

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6 25	8 45	Marklesburg	3 25	8 45
6 35	8 55	Coffee Run	3 15	8 35
6 40	9 01	Rough & Ready	3 09	8 29
6 48	9 10	Cove	3 01	8 20
6 51	9 13	Fisher's Summit	2 58	8 17
ARR 05	ARR 25		LEA 45	LEA 05
LEA 10	LEA 30	Saxton	ARR 40	ARR 00
7 25	9 45	Riddlesburg	2 25	7 45
7 33	9 52	Hopewell	2 20	7 38
7 45	10 05	Piper's Run	2 08	7 26
7 53	10 10	Brallier's Siding	2 00	7 20
8 00	10 17	Tatesville	1 55	7 12
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The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, [illegible]

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., JANUARY 27, 1874. NO. 4

POETRY.

RESCUED.

BY WESLEY.

I've trodden the way of the faithless,
When earth's trivial follies did lure;
And caught a brief glimpse of the horrors
Which satan's adherents endure.

But yesterday, prone to hold faintly,
The power vouchsafed from on high;
I walked arm in arm with the tempter,
'Mid scenes that were fair to the eye.

He led me by paths lined with roses,
Through vistas of crimson and gold,
'Till my soul grew desirous to linger,
Such beauty for'er to behold.

I drank of the maddening nectar
Distilled in the bowls of despair;
Perfumed with the breath of lost angels,
Who practice deep subtlety there.

But, stayed by the wail of a mourner
I turned my infatuate eye;
And saw the fair form of my Savior,
Who breathed for the erring a sigh.

Ah! whither weak soul dost thou wander,
Beguiled by the smile of the foe;
Come back, erring mortal, come quickly,
Nor tread the dark pathway of woe.

The scenes that now gladden thy vision
Will fade as the dew of the morn;
And leave the fond seeker in anguish,
When hope from his bosom is torn.

Then, vanished the ravishing tinsel
From off the gay scene where I stood;
Its beauty had power no longer,
To whelm my poor soul as a flood.

And, yielding I sought the blest shelter,
Held forth to the children who stray;
Determined to cling to the Master,
Through all of life's intricate way.

Reclining on Jesus' bosom,
No earthly allurement can win
My soul from her peace-giving haven,
To walk in the valley of sin.

ORIGINAL ESSAYS.

ALL TO THE GLORY OF GOD.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10: 31.

Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee. Mark 5: 19.

By examining the Scriptures of divine truth carefully we may learn that it is the privilege of the servants of Jesus to be constantly engaged in his service. The apostles' language at the heading of this article seems to cover the entire ground. "Whether therefore ye eat or drink, or whatsoever ye do, do it all to the glory of God." There is nothing that affords more comfort to the Christ loving soul, than the fact that he may always be in the Lord's employ. If our service were confined to stated periods of worship, or certain kinds of worship, then perhaps there might be some excuse if we would grow cold and formal; for we might be so circumstanced that we would seldom have an opportunity to participate in those means of grace. Then indeed, might we with propriety expect more holiness and purity from those whose time and attention is almost wholly given to the reading and expounding of the Scriptures; we might well suppose them to be less exposed to temptation, and that they are the recipients of more of God's love.

But our heavenly Father has arranged everything in His family so as to give to each member equal privelege, and an equal opportunity to gain his favor and approval. We have heard it remarked that some kinds of service, is in itself more worthy of reward than other kinds, and that these servants are entitled to a higher place in the celestial city than is possibly attainable to other servants.

We have not so learned the word of God. Peter was at last convinced that God is no respecter of persons, although it required considerable training to convince him of this fact. And there are persons now, whom it would be harder to convince, perhaps than even Peter was, that all of God's people are equally dear to him, and that their work no matter what kind of labor it may be, it done in a proper spirit, is equally acceptable with him.

In our Master's vineyard there is much work, and a great variety of work. It should be the humble inquiry of each servant as he enters the vineyard: "Lord, what wilt thou have me do?" Then with unshaken confidence in his wisdom, and his goodness, and with a perfect surrender of our wills to His, we should cheerfully accept our work at his hands.

No matter how hard our task, or how obscure or humble our place of labor, we should remember that it doth not become a servant to chose his own work, but that he should be subject to the will of his master; and then our confidence in him should convince us that he knows best what kind of labor we are best calculated for, and also in what circumstances and through what labor we can the best work out our own salvation, and form for ourselves a character that is designed, when the veil of flesh shall be removed, to outshine the brightness of the sun, in the kingdom of our Father.

This humble confidence in our dear Lord lends to the most menial service a dignity and glory, and throws a halo of brightness around our daily pathway. We will cheerfully perform any kind of labor, no matter how degrading it may appear to the eyes of man, or submit to the most straitening circumstances, if this be necessary to procure the white robe and unfading crown which are in reservation for those who endure temptations. Jas. 1: 12.

The principles upon which our Lord's kingdom are based are wholly different from those of the world. In the latter kingdoms those who hold public offices are honored according to the importance of the office they hold.

When the ten had indignation against James and John, because they seemed to aspire to the chief posts of honor, our Lord took occasion to show them that those places in His church were not to be sought for, nor to be exercised as they are in the world. Said he, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever would be great among you, let him be your minister; and whosoever would be chief among you let him be your servant, even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." Math 25: 28. Paul, who had fully imbibed the teachings of his Master, says: "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." Rom. 15: 1.

Those in the world who possess superior talents, wealth, or power, use them for their own pleasure or profit. But not so should it be in the kingdom of Christ; His servants, like the Lord, should not please themselves.

We are to love Him with all our heart, and with all our soul, and with all our mind. Math. 22: 37.

All that we possess, let it be wealth, talent, power or influence, let that all be little or much, must be laid upon the altar, and consecrated to his service. And our greatness in his sight depends not upon what we of ourselves possess, but upon the completeness of our consecration.

Our Savior upon one occasion, in speaking of his forerunner, uses the following remarkable language: "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of Heaven is greater than he." Math. 11: 11. John possessed all the elements of greatness. His birth was foretold by an angel sent purposely to deliver this joyful message. It was also foretold by the same heavenly messenger, that he should be great in the sight of the Lord. He was great officially. He belonged to that favored, honorable class of men, the Jewish Prophets, and he seems to have been the greatest of these Prophets, yet our Savior says, "the least in the kingdom of heaven is greater than he. That is the one who is least in his own estimation, the one who most realizes his own weakness and ignorance, and who feels his dependence upon God. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "But to this man will I look, even to him that is poor, and of a contrite spirit and trembleth at my word. Isaiah 66: 2. "The sacrifices of God are a broken spirit and a contrite heart, O God, thou wilt not despise." Psalm 51: 17. Therefore Paul, who was compelled because of the dissensions in the Corinthian church, to vindicate the dignity of his office and person, says that "if he must glory, he will glory in his infirmities.

This noble man, though he possessed mental powers that were almost superhuman, he will not glory in this, he will not glory in the priveleges which were his, in consequence of his being a Roman citizen, he will not glory because he is a son of Abraham; he will not glory because he had acquired a liberal education, he will not glory because he had been favored with such wonderful revelations No; but he will glory in his infirmities, because this is the sheet anchor by which he lays firm hold on Jesus; therefore he presents himself to his Corinthian brethren, not strong in his own strength, but strong in the strength of his divine Master.

The weaker he was in himself, the stronger he was in his Lord. He could do nothing of himself, but he could do all things through Christ who strengthened him. Oh how invincible is one thus equipped! The darts of Satan cannot penetrate such an armor, and the sorrow, afflictions and vicissitudes of this world can have no effect upon him whose life is hid with Christianity.

Our Savior in his commendation of the poor widow, who cast into the treasury of the temple two mites, plainly teaches that he sees not as man sees.

Though many that were rich cast in much, yet they did it out of their abundance, and at a small sacrifice; but this poor widow cast in all she had. It was the giving up of her all to the service of God, that made the gift so precious in the eyes of that glorious Being of whom Isaiah says that he shall be of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth, Isaiah 11: 3, 4.

Man would have looked upon such a meagre gift with contempt, and would have despised the dower. The

amount was very small indeed. being not more than the thirteenth part of a penny, sterling. But God is not dependent upon human gifts, or human instrumentalities for the propagation of his cause. By reading the 50th Psalm, from the 7th verse to the 14th, we may learn how contemptable in themselves are the most magnificent gifts. If Jehovah were hungry or in want, would he tell us, or ask us to supply his wants? He who is the Creator of all things, and to whom all things belong? No; verily, no. Let us then, never think that when we give anything to His holy cause, or engage in His holy service, that He becomes indebted to us. We should esteem it our highest privilege to be permitted to co-labor with Jesus in any capacity whatever. Human distinctions are nothing in the sight of him who sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. Isai. 40: 22. The only acceptable service is to present our bodies a living sacrifice holy and acceptable unto God which is our reasonable service." He requires that we give ourselves wholly up to Him, and the gift will be acceptable, not according to the greatness of the gift, but according to the completeness of the surrender. For instance, one talent wholly devoted to His service, is just as much, with Him as five talents are that are wholly devoted; provided that in both cases they be all that we have. "For unto whomsoever much is given, of him shall be much required." Luke 12: 48.

"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5: 19 Having had the privilege of hearing a sermon preached from the above text, which caused us to examine and reflect much upon it, we will now try to present a few thoughts thereupon. The man to whom our Saviour addressed the above language, had been cured of a dreadful malady. No wonder that his heart overflows with love and gratitude towards that blessed Being who had done so much for him. Instead of being a raving maniac, dwelling among the tombs, crying and cutting himself with stones; he is now clothed and in his right mind. Ah! No wonder that when his great Deliverer is about to take His departure, he entreats Him that he may be with Him.

But the Divine Master sees best to refuse this petition, He has another field of labor marked for this servant, He wants him to go to his home, and there publish among his friends the great work that had been wrought upon him. His desire to be with Jesus was quite consonant with his feelings of love and gratitude. How we all love to be with those whom we highly esteem and venerate, and whose conversation is to us a constant source of instruction and comfort.

When the people of God are permitted to sit for a while together in heavenly places in Christ Jesus and to enjoy a rich feast of His love, they dread to descend from that mount of holiness, where they have beheld such a wonderful display of his glory and perfections. Their feelings recoil at the the thought of being again plunged into the cold atmosphere of the world; and from the very depths of exuberant feelings produced by obtaining a clearer view of the divine beauty and glory, they are ready to exclaim with Peter: "Lord it is *good* for us to be *here*: if thou wilt, let us erect tabernacles *here* for *thee* and *us*, oh let us remain *here*! let us never again go down into the world.

What a poor erring creature is man at his best estate, while he is feasting upon the riches of God's grace, even then, he is prone to indulge feelings of selfishness, and forget the famishing world which is perishing for the bread of life. This is our militant state, our time for fighting and for labor; as this time is short it is necessary that we improve every moment, and that we spend not too much time in rest. With our divine Master, we should work while it is day, for the night of death will soon come, when no man can work.

The Revelator says, "the Spirit and the Bride say come."

These two agencies Christ sends into the world to prosecute His work, to battle with the powers of darkness, and induce the children of men to leave the ranks of Satan, and enlist under the banner of King Emanuel, Oh what a glorious work to take of the things of Christ and shew them unto men! A work that Angels might well delight to engage in.

Our Savior commands us, saying: "Let your light shine before men, that they may see your good work, and glorify your Father which is in Heaven." Math. 5: 16. The only way that we can let our light shine before the world, and thus glorify our Heavenly Father, is to mingle freely with the world as our Master did. But we do not of ourselves know where we can do the most good, or in what capacity; we should therefore, submit ourselves into the hands of God, asking him to direct and guide us. When we contemplate a change of location or employment, our prime object should be to glorify God. Our motive should not be to improve our temporal condition, but to enlarge the borders of Sion. Whatever we do should be done to the glory and honor of God. Having then submitted ourselves into his hands, we should cheerfully take the work that he allots unto us, and whatever our hands find to do, do it with our might. No matter what work falls to us, if it be the work that God has given us, in that work, and in that only, can we glorify His name. Let us then take courage. Let none think that they cannot work for Jesus. He has work enough for all. To each one he says: "Go work in my vineyard and I will give you your wages.

The husbandman when he tills the soil, or gathers in the golden grain, the mechanic with his tools, the miner when he digs into the bowels of the earth, the physician at his practice, the minister in the sacred desk, the woman pursuing her lonely and unobtrusive labor, whether in the kitchen baking, cooking, washing or or performing whatever service her position requires, and often amid sufferings untold; but with a patient resignation to the will of God, daily taking up her monotonous routine of labor, or with her little ones about her, trying to impart useful instruction to their unfolding minds. The servant in his lowly calling, or the invalid stricken down by disease, or in whatever position we may be placed; if our calling be honest and does not conflict with the laws of God, and if we have submitted ourselves into his hands, not desiring to please ourselves, but to honor him in all that we do, then we may feel assured that just the place where we are is the place for us; and only there can we serve him with acceptance. He has a work to do in each place, which none but they whom he has appointed to fill that place can do.

It is impossible for us to say which place is the most important. Eternity alone will reveal this, It is our business now to be subject to the will of God, and to do his bidding, then we can be co-workers together, and co-workers with Him.

The most humble position, is infinitely more honorable if we are trying to honor God in our calling, than the position of the proudest monarch if his heart is rebellious. Oh let our actions then be a model for the world; in whatever position we may be, let us so act that they may take knowledge of us that we have been with Jesus, and have learned of Him. Let us show by our conduct and conversation, as we mingle with the children of men, that we have higher hopes and higher aims than this poor world.

Christ wills that His servants shall manifest to the world in their daily lives, and in their daily conduct, the power of His love and grace. Therefore he employs the following emphatic words: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9: 23. Nothing will so powerfully convince the world of the reality of the religion of Jesus Christ as to see it exemplified in the lives of its professed followers. James tells us that "Pure religion and undefiled before God and the Father, is this; to visit the fatherless and widows in their affliction, and keep himself unspotted from the world." Jas. 1: 27. The world may resist the most powerful and eloquent appeals from the pulpit. They may rebut them with arguments, but they can bring no arguments to bear against the pure and upright conduct of those humble servants who carry the principles of their holy religion into all their concerns of life. They are convinced that here is an inward power at work, to which they are strangers.

The conduct of Christians, under severe trials, and painful sufferings, has perhaps been the most powerful and effectual means that Christ has ever employed in the conversion of the world. Hence so many of the primitive Christians were called upon to endure the most frightful tortures, that the world might see by their firmness, and by the calmness and courage which they exhibited under such trials, a living manifestation of that inner life by which they were sustained. Many were led to embrace the religion of the martyrs after witnessing their torture and death.

Oh that each member felt and realized their individual responsibility, and that each would fill with acceptance the several spheres to which God has appointed them! Then what a power for good the Church would be. She would indeed look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners" Cant. 6: 10.

MATTIE A. LEAR.

THE CAUSE WHY IT IS SO.

"Produce your cause saith the Lord: bring forth your strong *reasons*, saith the King of Jacob."—Isa. 41: 21.

The words of the text were suggested to the writer some time ago at the close of a meeting where there had been very earnest and pointed preaching by the brethren; and in the closing prayer a brother made fervant appeals to God to add his blessing to the preached word, and a special blessing was prayed for in behalf of the young and rising part of the congregation, of which it was largely composed. The congregation being strange to me, and wishing to know what effect such a prayer had upon them, I looked over it, expecting to see them in tears and trembling as did the jailor when he asked, what must I do to be saved. But imagine my horror on seeing several squads of young persons, especially women, kneeling together and bowing their heads to each other, laughing and talking as merrily together as if they were at the picnic or ball. The text, "Produce your cause, and bring up your strong reasons" for such conduct presented itself to my mind, and I thought why is it that so many of our young people are so irreligious? We might reply, *because they choose to be so*, and the fault is with them; and with this answer dismiss the subject. But as the same prophet, chap. 40: 30, says, "Even the youth's shall faint and be weary, and the young men shall utterly fall." I feel to examine the cause, or causes *why it is so*, a little farther before I dismiss the subject.

That we are creatures of habit and must learn everything, is a fact known to all. We learn to walk, to talk, to eat and drink; and we learn habits, customs, and manners, &c., and we learn all according to surrounding influences. The fact is we are imitative creatures, the child learns to speak, to think and act by imitation. And it is a question, how little he would know how to say and do if he had no example to imitate. Without regard to his nationality, he will acquire the language spoken around him, and the habits of the people, whether they be Christians, Jews, Pagans, or Mohammedans. So it necessarily follows that a child will acquire a pure, refined, or a vulgar and profane language, and will form moral and religious, or immoral and vicious habits, according to the character of the examples he may have to imitate.

In the face of these facts we must conclude that there once was a time in the period of their lives that the young people of the present generation, were in a condition in which they were susceptible and impressible, from which starting point they might have been trained to good morals, for God and religion if the proper influence had been thrown around them for imitation. The question arises, *Who is at fault?* And the answer is, *the parents*; for to them is the training of these children committed. "Father's provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord," —Eph. 6: 4.

It is a fact to be grieved and lamented over, that there are very many parents who manifest no more concern for the civil or moral training of these children than if they had none to train. Boys from their cradle are left do as they please, using vulgar and profane language, slang phrases, &c., smoke and chew tobacco, with ill manners enough to blow their smoke even into old people's faces, while a religious word never falls from the lips of the father; he not being religious himself of course has no religious instruction to impart to his offspring. But sad to say, in many such families the mother is no better. Such parents not only fail to restrain their children, but even encourage them in vice; by their own ungodly examples they set them to imitate, and we see the sad result; a generation of irreligious and immoral young men and women who hold a power, and exert an influence in the cause of sin that is alarming to contemplate. A power and influence that if properly directed, would make good morality and religion a triumph

in the land. I do not mean to say that there are no good parents who try to teach their children—try to bring up these children in the nurture and admonition of the religion of Jesus, for I know that there are such, and yet with all their care, their prayers and tears, some of their children have disappointed their expectations, and crushed their fondest hope. Among the most immoral we find those who had moral parents, but have forgotten their early training. And children of pious parents, children of many prayers, and many tears, who were consecrated to God by the benedictions of dying fathers and mothers, who took them in their arms, and with their dying breath said, O LORD GOD, keep and preserve my child. We see some of these among the vilest in the carnival of sin, rushing hellward with them.

While I recognize the fact that there are many good and pious parents who have tried to train their children properly, and they have turned out badly, I claim they are only exceptions to the rule, and do not change the fact that the prevailing religion of the young men and women is the result to a great extent of the failure on the part of parents, properly, to bring up their children in the love of the truth and fear of God. "Bring up a child in the way he should go, and when he is old he will not depart from it." Had all the parents of our country, for the last fifty years *professed* and *loved* the religion of the New Testament Scriptures, walking in all the commandments and ordinances of the Lord blameless, and had trained their children in that religion, the rising generation to-day would be strong in God, and in the cause of truth. What a spectacle this would be to contemplate. While the failure is a very sad one, I do not say this merely to afflict the minds of those parents who neglected and failed to properly train their children and have done so much to produce this calamity, but also to arrest the attention of those parents, who have yet in their hands the training of the children of the present, and coming generation.

Parents, let us learn wisdom from the failures of the past, and their sad consequences, and let us remember that nothing less than a thorough religious training of our children in the religion of the New Testament Scriptures, will qualify them to act their parts in the future, or fill the measure of our responsibility. I wish to impress this fact, that example is stronger than precept; we must not only tell our children what they must do, but we must show them *how to do it*. But this is the more needful, because there are so many adverse influences thrown around the *few* children who have had a proper and correct Christian training. A few of these influences I will refer to, in order to enable us to counteract them if possible.

The fact that children generally learn the form of speech of their parents, and adopt their customs, manners, habits, as well as their estimate of morality and religion, &c., proves that the status of the present generation is the result of the irreligion at home; many parents professing *a religion* which sees no wrong, or harm in anything. The ball, the dance, the fair, the theatre, and the church are all right, *if the heart only is right*. This class of parents see as much pride in the heart of the humble follower of Christ in a dress becoming those professing godliness, as they themselves profess to have in their *stage dress*. Children of such parents imbibe the same principles and adopt the same faith and habits. Brethren these exert an influence over your children, that if they are not well fortified, will surely corrupt their good christian manners, but should they ever become your sons- and daughter-in-laws, the case will be deplorable indeed. These think it no sacrilege to talk and laugh on their knees while one of the *old fogies* pray.

That our youth's faint, and our young men utterly fall, must be ascribed to the practical infidelity of the times in which they live. A religion corrupted and made to suit every taste, is ready to receive all these within as they say, *some branch* of the Christian church, where they are taught to believe that they have the religion of the Bible, and all is well with them, saying "peace, peace, where there is no peace." This corrupted and perverted religion is approved by popular society, and fosters certain things which have a tendency to lead the youths to form immoral habits. Among these is the trashy literature of the day,—*novels*. Novels are piled on the center table in the fashionable religious parlors, and are highly relished by the young people, in whose estimation the Bible is a dry book in comparison. But says popular opinion, they must have them to encourage the habit of reading. So *Novels* crowd the counters of book stores, and are piled up on the street corners, and are literally thrust in your face in every car and steamboat. These novels are written in every style and every degree of immorality from that bordering near the religion and decency of the times, down to the most abominable and corrupt. They poison the mind, and corrupt the heart, and render it unfit for the humble religion of Christ. And while the law allows the sale of them, the corrupt, though popular Christianity sanctions it.

There is another reason why our youths faint, and our young men utterly fall, that I *dare* in this connection to refer to as an evil; knowing, however, that here I will not have the approbation of all my brethren, among whom may be our editors. As the Rev. I. W. Saugley has expressed my views on the subject, in a sermon on that subject, so fully, I beg to give his words as my own views.

"There is a disposition to educate the head at the expense of the heart, to improve the mind and neglect the heart, forgetting that education is worth little, where there is no solid moral and religious foundation, that education without moral principles may be a curse and not a blessing. The young man enters the ordeal of college life, and after a few years, comes out as Aaron's gold comes out of the fire, a calf, polished it may be, yet only a symbol of true manhood, but not a true man. The tendency of the times is to bring out fast young men. It is natural that we should desire that our sons should be smart, but there is danger of unseasonable smartness that is not healthy, and there is too much disposition to force the growth of young men. Why a young fellow in these days is expected to have the barber skim over his smooth face, and set his mustache before his beard has fairly begun to grow. He is expected to puff his cigar in the most approved style, sip the wine, and shuffle the cards for the social game, to attend the theatre and ball, and in a word, to deport himself as a fashionable man in fashionable society, before he is old enough to be cut loose from his mother's apron-strings. What is the result? Force out the boy under the impression that the highest duty of man is to act the fop on the stage of life, bring the social pressure to bear upon him, as you would turn the heat upon the plant in the hot-house, cram his head full of words and nonsense, and leave his heart as dry as a dried gourd,—force growth, and what kind of a specimen have you? A mere human vegetable."

These are some of the things that public sentiment approves, and a popular religion sustains, as not being morally wrong. But in this is the greater danger, for under the impression that they are not wrong, the youths correctly trained are the more easily lead into them, and their better principles will gradually but certainly be wrecked and corrupted, and lay the foundation of an immoral, and impious life.

These are some of the characteristics of the times in which we live. The apostle says there will be perilous times. Are not these perilous times which have come upon us? But who made them so? Not our children certainly, for the character of the times was fixed without them. It was fixed up by the parents of every community. They made the times irreligious, and the times made our children so. We see then where the responsibility falls, to wit, on the parents. Am I correct on this view of the subject? Let us see.

Take for instance all the people in this and other countries who have held to Roman Catholicism, and you will find that their children have almost universally adopted the path and observe the forms of the Catholic Church. The children have followed the example of the parents, and the result is, all the youth in their respective communities are Catholics. Now suppose that for the last forty years all the parents of this country had been Christians after the pattern laid down in the New Testament Scriptures, observing all the commandments and ordinances of the Lord blameless, is it not certain that their children would have followed their holy example, and the youth of this day would be religious, and none would laugh or talk while on their knees in time of prayer, public or private.

Notwithstanding all these admitted evils of our times, let me in conclusion ask one and all, parents and children individually, *why are you irreligious*? Produce your cause, bring up your strong reasons, why you are so. You may refer to the evils I have spoken of, but they cannot justify your irreligion. If you are the children of irreligious parents it will not justify you to be, or become irreligious parents yourselves. Have you been born in times of a corrupt Christianity and approved by popular sentiment, yet it will not justify you to approve it, nor to give it aid and comfort by you acquiescence. But many of you cannot plead the lack of moral and religious training, for you are the children of pious parents and of many prayers, and the subjects of correct religious instructions. It will not justify you to plead ignorance, for you live in a land of Christian liberty and freedom of speech, and an open Bible before you; while you have received an education to enable you to read it. It will not justify you to plead want of ability to obey the Divine precepts, for the Scriptures teach you that His commands are not grievious, but the yoke is easy and the burden light. If you but will, the powers of a corrupt religion and enmity of false professors combined, cannot hinder you to obey the truth. If you will, you can be a Gospel Christian in spite of the vices of society and of the corruptions and hostility of the age in which you live. May God help you. Amen.

D. P. SAYLOR.

GLORIFYING GOD.

It is right we should praise, extol and adore God's holy name. Paul recommends that we glorify God in our bodies and in our spirits. It is out of the question to suppose that we can, in an acceptable manner, glorify God with our souls or spirits while satan is holding a high festival in our body, or flesh. One of the most cunning devices of satan to lead men to sin, is that of varnishing his wares with would-be holy things. How often we are made sad to see and learn how God's name and the name of Jesus are used to advance and build up some deep laid scheme of satan. Some men would glorify by singing, "Praise God from whom all blessings flow," and turn around and dance the tune of "Yankee Doodle." Not long since I saw a man raise both hands high above his head and praise God for a work of deception he had been instrumental in bringing about.

How many good meaning people are led to church houses, and halls, through supposed motives of good, under the polished garb of religion, and there induced to engage in "pious" gambling, and that, too often for purposes to gratify the lust of the eye in adorning houses of worship! It is claimed by some that the building of richly adorned houses of worship is one way of glorifying God. The giving of a penny to the least of the Lord's disciples, through proper motives, will be more to the praise of God than millions devoted to the adorning of a temple for show.

Some good people claim they can glorify God in a Sunday-school picnic, gotten up after the fashion of a worldly minded worshiping people. Yes, they would glorify God in that which is under the generalship of the world—satan leading the van, and God receiving the praise! Away, away with such abominations—take not the name of the Lord in vain! Oh, let us beware of those who steal the livery of Heaven to serve the world in. God can only be glorified in an acceptable manner, by actions and motives emanating from a soul entirely consecrated to the service of Christ. The sound of a defective bell falls dead on the ear. In like manner a soul imbued in sin, pride, and a love for the world's ways and earth's pleasures, cannot glorify God to acceptance. Honesty of purpose outside of the requirements of the law hath no promise of good in the word of God. Oh! then, let us glorify God in our bodies and spirits, in that way that we may insure the great blessings of our heavenly Father. If we expect to glorify God in Heaven with all the redeemed, as children learning to lisp his name, we must learn to glorify Him here in deed and truth. J. S. FLORY.

ALL Scripture is given by inspiration of the Holy Spirit, and therefore to *refuse* to obey any of the commandments in the New Testament, is simply to *resist* the Holy Spirit of God.—*J. H Moore.*

Observed duties maintain our credit; but secret duties maintain our life.

The Weekly Pilgrim.

HUNTINGDON, PA., Jan 20, 1874.

☞ How to send money.--All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

BEHIND TIME.

Although we are making every effort to gain time, we are still some few days behind and may be for a few weeks yet. Our late removal has given us more labor and takes more time to get things adjusted than we at first anticipated. However patience and perseverence will overcome all in a short time, when we hope to send out the Pilgrim on its mission regularly and hope it may reach its destination in due season. With this expectation, we kindly ask our patrons to bear with us a little as we are doing the very best we can.

MAIL IRREGULARITIES.

We are much vexed to hear complaints of the non-arrival of the Pilgrim. We have carefully examined our books and in almost every case the names were properly booked and the papers sent. Where the trouble can be we cannot imagine, but it is evident that they are detained somewhere. In a few cases it was an oversight. These have all been carefully set right. This we gladly do when informed of it and would just here say, if your paper fails to reach you do not delay notifying us too long as is sometimes the case, and then entertain hard feelings because you did not receive your paper. Our motto is, whatever is not right we will make right, but this, oftentimes cannot be done until we are apprised of it.

DON'T FORGET US.

Our easy terms may cause some to be more slack in remitting for the Pilgrim than circumstances would call for. This should not be as we have heavy liabilities and need all the money we can possibly get. Therefore we hope all will pay us as soon as they can. We wait on subscribers for their special accommodation, and therefore expect that as soon as they can they will return the compliment by accommodating us. We know that there are some who cannot pay now. On such we are willing to wait, but all such as have the money will much oblige us by sending it along as soon as possible, and will still oblige us more by sending along with it several new subscribers. Please think of this.

EXPLANATORY.

It has frequently been asked of me, why I do not write more for the Pilgrim, and indeed it may be properly a query in the minds of many, while my name stands in the relation it does with the work. My reasons seem sufficiently obvious to my own mind, yet this may not be the case with others. But to answer the inquiry, I will say in the first place, that my mind, as well as hands, have been very busily engaged since last Spring on account of a change then made in location, as well as in a business calling. I moved to New Pleasant Grove, or (Grafton) which is a village of some note on the line of the H. & B. T. R. R., seven miles south of Huntingdon, and 2½ miles north of the James Creek Meeting-house, where I have since been battling with the cares and duties of life, with as much patience and determination as I could command under the circumstances. I was necessitated to build during the Summer in order to conduct and carry on a supporting business; beside this, the care of the church, and duties of the ministry may altogether account for my non-appearance as a writer for the press. It may here be observed that I do not depend upon the Pilgrim for a support at present, therefore my pecuniary interests do not enter as largely into it as it might otherwise do, yet I do not wish to insinuate in this, that I am in the least indifferent to its work, but to the contrary, I have been really sorry that I have not been able to give it more attention, and devote more time in laboring for and through it, believing as I do, that it is, and may still be, rather an excellent auxillary in the promulgation of truth, and the advancement of our holy and blessed religion. I do hope ere long to give this noble work more of my attention, yet I am aware that those who are more directly concerned in it, are devoting their whole time and greatest energies to the promotion of their hopeful enterprise. Notwithstanding all this, it may be admitted that the work has not nearly reached that standard of perfection that may be hoped for it. That there is a demand for a better class of Christian literature, and a higher and purer grade of Gospel doctrine, making its way out through our church periodicals, is a fact that will not be denied. In view of the demorlized condition of the world, and the depravity of the human mind, its susceptibility of being deceived, and the danger of being engulfed in that deep flood of error that is constantly flowing out through the press of this day and time, every Christian heart should throb with fearful emotion, and bleed at the awful sight of the thousands of precious souls being carried away in this deep stream of falsehood. Every regenerate mind should arouse to the rescue, and as falsehood may be met, and conquered through the same medium by which it asserts and wields its power, we may also resort to the press as a successful means by which to engage in the contest. When we see the thousands of copies of periodicals teeming forth from the press bearing little else but falsehood and fiction upon their pages, and entering families of every grade and station in life, and the contents being devoured with an alarming relish, peculiar to the depravity of the human mind, should not we, as Christians, then awaken to a sense of our duty in this respect, and meet the boasting and defiant enemy on his own grounds, and equip our periodicals with an armor of truth gathered from the pure streams and brooks of the blessed Gospel? Though they may appear as a sling in the hand of little David, yet by the divine power, they may bring down the proud and boasting Goliah, and like the host of conquered Philistines, falsehood must retreat and vanish away, and truth bear off the victory with joy and rejoicing. Then brethren and sisters, to the rescue! While much has already been done, much more can be done in this way. While all cannot write for the Pilgrim, some can work for its wider circulation, and give encouragement to those who equip and conduct the work. May God bless and sanctify the same to His own honor and glory.

G. B.

NOT WHERE TO LAY HIS HEAD.

Circumstances in life are very different indeed and many seem to have their cups filled to overflowing with the ills of this life, but after all there are but few, when the day toil is over, but what has a soft spot on which to lay his weary head, and to think that there should be any so unfortunate as to be deprived of this last blessing, is to grasp sorrow in its deepest woes.

No matter what our labors, or how full the cup of misery, the soft pillow invites the gentle goddess of sleep, and the weary rest; even Jonah in his high-handed rebellion, found the coveted spot and snored his guilt away.

Is it possible that there ever was was or ever should be one in the world deprived of this crowning, earthly gift? Yes, possible. There was one. The Father's Son. To save us he came into the world, but there seemed to be but a few lost. He came to His own but they received Him not—cast out, rejected, without home or without friends, we hear the plaintive lamentation: "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head!" In undertaking a work our first object is to elicit the sympathies of others, especially if they should, in any way, be concerned in that which we expect to perform. If in this we are disappointed, we frequently become discouraged and perhaps abandon our purpose. If such is human, and we all admit it is, what must have been the feeling of Him who came to redeem a lost and condemned world, when he found not only discouragements but all the frowns and abuses that an ungodly and sinful world could heap upon Him. Dear reader, have you ever given this idea a solemn sober, thought? Have you ever thought what would be your feelings under similar circumstances, and whether you could ever be pursuaded to treat a friend so ill? You may. Yes, you may have tried to feel that sorrow but you felt it not. Such love is heaven born and is not contained in earthly vessels contaminated with sin.

There are noble characters in the world, some that seem to be promnted by a love that is, at least akin to that that endured all things, but how sacredly few? We noticed a circumtance in an exchange the other day that struck us as being nearly in harmony with the spirit of Christ as we generally meet, and for the benefit of our readers we will relate it as nearly as we can rememberer. There was a man of large worldly possesions, which he had earned and laid away by hard labor and great economy. Thinking that he had labored long enough and that he had a sufficiency for his after support, he concluded to retire. He built himself a splendid mansion, regardless of cost, leaving nothing undone that might add to his comfort and happiness. After having it completed and furnished he moved into it with the assurance that he had left nothing undone.

After entering his splendidly furnished home, a stranger came in, and after admiring the completeness of the house, asked him whether he would sell it?

"No; with a great deal of care and anxiety have I had this house built expressly for my own use and therefore expect to occupy it during life."

After having eaten supper from a table richly laden with the good things of life, before retiring, and he took the Bible and opened on the chapter wherein is contained that most touching part of Christ's history: "The foxes have holes and the air have nests but the Son of man hath not where to lay His head." Not where to lay his head! Is it possible that I have all this, and the Lord of life and glory had not where to lay His head?

He went to his well furnished bed room and there beheld his spring bed and soft pillows—but Jesus had not where to lay His head. During the night, sleep forsook him, but the head without a pillow was ever present until he made the resolve to divide with Him of his substance. In the morning he sought the stranger and offered him his mansion, a bargain was made—the house was sold and with a portion of it he purchased a much humbler one, and the remainder was devoted to buying pillows for God's poor.

Dear reader, how many of us should go and do likewise! That precious head is still unpillowed—still waiting for a favored spot--why withhold? Have we not got our pleasant homes, our ladened tables and easy couches, while Jesus, in the person of a poor Lazarus, is seeking a place upon which to lay his head. Brethren and sisters, let us throw open our hearts and doors to God's poor and thus realize the promise: "Inasmuch as you have done it unto one of the least of these you have done it unto Me."

TO OUR PATRONS.

We have now reached the fourth number of present volume, and the prospects for an increased circulation at present, are far better than at any other time since we commenced the publication of the PILGRIM. Whether our prospects will be realized or not, will depend largely upon our patrons. We can do no more than perform our part of the work, and entreat you to help us. This we can do with a free conscience, for we feel that our work is a good one, and should call forth the sympathies and prayers of every Christian heart. From the many letters we are receiving containing words of encouragement, we believe we have as a general thing, the hearty cooperation of our brethren and sisters; you wish us success; you would love to see our work prosper, yet we are inclined to think that many do not look at it with that degree of importance that they should. Especially does this appear to be so among the wealthiest portions of our Brotherhood.

In one among the wealthiest congregations in Pa., we had a fair circulation last year. This year the prospectus came in with about five names on it, accompanied with an apology something like the followiog: "Times awful tight, and others are in favor of consolidation." Are not these brethren aware that we are obliged to spend thousands of dollars right in these days of financial panic in order to carry on our business, and how do you, who are worth thousands, expect that we are to get thro' if you withhold from us the small sum of $1.50 for subscription which we earn by harder labor than any of you would be willing to do? You sit at home in your riehly furnished houses, and your tables almost crushed beneath the weight of the richest and most expensive food; you have your fast horses and splendid carriages, and your large rich farms, and yet not willing to give us the price of a hard earned subscription, so as to meet our indebtedness, and labor successfully for the promotion of Christianity. This is something for our patrons to thiuk of; we need your support at this time more especially, and whatever our shortcomings may have heen in the past, we know it is our purpose to do only that which is right, and therefore feel to urge our claims upon you. We should have a largely increased circulation, and there is no reason why we should not have it. Our lists in places have largely increased, while in some few places they have grown less, and it is a fact that where this decrease has occurred, as a general thing, it is in the wealthy congregations. Why is this? We are to judge the tree by its fruits, and if the love of money is not a little too prominent, then the order of things must be reversed, and good vines are now bringing forth sour grapes. When we look at the effects that riches are producing in the church it is really alarming, and our hope for the support of any good cause must after all largely depend upon the poor, or those in moderate circumstances. We do not mean that all those who have large possessions are not good. Many of these are quite charitable and are willing to help any laudable enterprise, and are in a position to do much for the Master's cause. But we do say that the *rich* cannot be good, that is, those who are indifferent to the calls for money that is intended as an auxillary for the advancement of religion, and whose highest object is to add to their earthly possessions. Christ says it is easier for a camel to go through the eye of a needle, than for such to enter the Kingdom. This of course makes it impossible. Then dear patrons, those of you who may be entangled with the riches of this world, beware; see that you love Jesus and his cause best, for where the heart is there is your treasure also. If you are most concerned about accumulating riches in this life, and neglect the things pertaining to your eternal interest, there is a time coming in which you will be miserably poor.

In conclusion we would say to our patrons, strive to overcome this growing evil among us. Fight it down for it is doing more harm than anything else in the Church. Pride is said to be growing amongst us but our convictions are that it is not doing near as much to destroy vital piety as riches. Do not let riches stand so much in the way of our periodicals. It is really the love of riches that is hindering them from becoming what they should be, and meeting the ideal for which they are intended. If it were possible for all our periodicals to be merged into one and published at a starvation price it would perhaps suit some, but whether it would be better for the Church and the world at large is an other question. If we thought it would be for the better we surely would make an effort to have but one paper, but as this is not so apparent to us, and the church in general, we shall continue to labor as we now do.

Ever since we commenced the publication of the PILGRIM we have been very badly in need of a suitable building in which to publish. We have now erected one that is suitable for our business, and as this has cost us a large sum, we kindly entreat our patrons to come to our aid. When we have this building paid for we will not by any means be rich; we will only be prepared to pursue our calling, and then we will be just as rich as we want to be. When we see the effect of riches we sometimes feel glad that we do not have much of this world's goods. Then brethren and sisters, come to our aid. We hope none of our agents will cease making efforts to obtain subscribers during the year; we will be glad to receive them at any time, and if all will make the proper effort we believe our circulation can easily be doubled, and by this means our increased expenses may be met at the proper time.

J. B. B.

WANTED.—Agents everywhere to work for the *Weekly Pilgrim*.

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

A TEMPERANOE TOWN.

The experiment of building up a town and community, where King Alcohol should have no license or favor was made in the building up of the Union Colony and town of Greeley in Weld Co., Colorado. An article in the Constitution of the colony was engrafted at the first, that all the members of the colony were restrieted in this one particular,—a forfeiture of title to their possessions if they should engage in the sale or in anywise vend spirituous or malt liquors within the limits of the colony, and it was expressly declared and understood that this provision should be respected. The experiment we are happy to announce has been a success, so decided and laudable that none need be ashamed of. 'Tis true, as in every act tending to reform, the experiment was evil spoken of and earnest efforts were made by the enemies of temperance to break down that provision; and even some good meaning men thought it would be best for the prosperity of the town to not be too strenuous in the policy of temperance. The strict temperance policy was carried out, the sale of all intoxicating liquors, beer, &c., was strictly forbidden. The result is the town of Greeley, like many western towns has grown up almost like magic, not yet 4 years old and containing about two thousand inhabitants, with many fine residences and capacious business houses, such as would be a credit to many eastern towns or cities. A place of business and trade second to none of its size in the Territory. But in some respects it is behind other towns, or I might say, so far ahead, that certain trades and influences are left out of sight. And that is in the sale of intoxicating beverages, or open houses for billiard saloons, or any of the demoralizing agencies that are run by King Alcohol. We don't find them here, neither do we find the bloated drunkard, the suspicious loafer, or "gentleman" gambler, who lives at somebody else's expense. As a fish cannot live out of water, neither can the scum of immorality exist in an element void of the smell of whiskey! The rising generation of this town numbers hundreds; influences to lead them to ruin through the doors of saloons do not exist here. It was my privilege to spend a week during the holidays in this town, and I did not see a man under the influence of ardent spirits, saw or heard of on street brawl or anything of the kind. And now we are bold to give vent to our convictions, and say what has been done here can be done anywhere. And if every town, city and community in the Union would "go and do likewise"—turn the demon out, and show no favor to the great destroyer, what a blessed country we would have! 'Tis true that to accomplish a purpose of such magnitude, it will take men of determination, and women too, for in this "good work" who shall deny them a right to battle with that foe that is continually striking at their dearest interests. We would by no means advocate coercion at the point of the bayonet, but let the friends of temperance, and lovers of the divine principles of the Christian religion, use every lawful means to discourage the use of Alcoholic beverages, and encourage that standard of morals that would be above dram drinking and all its evil accompaniments. Let our children be taught from their early infancy, that the use of intoxicating liquors as a beverage is an abomination, and Satan's highway that leads to destruction. Implant in the mind of the young an abhorrence of that great evil, that leads its millions to shame and disgrace in this life, and eternal death in the life to come.

It was said in my hearing not long since, that "*Greely would prosper faster if the people were not so moral*," meaning if they would have whiskey saloons, billiard tables, &c., more money would contentrate there to go into the town coffers. I thought, and said, "yes but there would be a great sacrifice for the gain." What! sacrifice principles of right for a few dollars. Sacrifice and throw away the safeguard of morality to let in mammon. Yes some would have the good people of this town throw away the bright glory of the goddess Temperance, and hug to their bosom the red dragon! And that too, in order that a greater prosperity might follow in the funeral train. Prosperity at such a sacrifice, I am sure the people of Greeley will now consent to.

In nothing should we be more vigilant than in maintaining our principles of right that are calculated to make us and our children happy on earth and in heaven.

J. S. FLORY.

Greeley, Col.

TO ELD. GEO. WOLF OF CALIFORNIA.

Our conviction is that the day spoken of in Genesis in which the Lord rested from His labors and hallowed it, was a period of time the length of which we cannot accurately determine. We know that "one day with the Lord is as a thousand years, and a thousand years as one day," and in the account we have of the creation we find that the "lights made in the firmament of the Heavens to divide the day from the night and to be for signs and seasons and days and years," were not made until the fourth day. The terms evening and morning are rather indefinite, and we see no change in the language used by God at the conclusion of each day's work, either before or after the labor of the fourth day. We can see no particular application in this to anything in the New Testament except that God demands the seventh part of our time to be set apart especially for His service and worship; and as on the first day of the week our Lord and Saviour Jesus Christ rose from the dead and accomplished the victory over Death and the Grave, and thus fully completed the work of Redemption, we think we do well to remember it as our Sabbath, resting from the toils and cares incident to our calling in this world, and employing as best we can the time to the glory and honor of God and the advancement of our souls in the "hidden life" which it is our blessed privilege to enjoy. Yours in love,

GEO. S. MYERS.

Lewistown, Pa.

CHURCHVILLE, Neb., Dec. 14, '73.

Dear Editors: I have read the PILGRIM of 1873 and want it for 1874. As none of the brethren live near here we have not the pleasure of hearing them expound the Gospel

truth, and for this reason we want the PILGRIM again. I do not expect to remain in this part of the country. I want to go to Osbone Co., Kansas as soon as I can dispose of my property in Indiana. This money panic has thrown it out of the question. There is preaching in this section of country but it is not according t. Christs' doctrine. I heard a preacher saying that the fashions comes from the devil. The thought struck me how can any person serve Christ under the cloak of the devil? The people in this country chiefly believe as a person thinks so he should do, for all that the preachers say they should not trust their own conscience and then turn right around and say it makes no difference, as they think, so they should do, only believe and get up in church and tell your experience you are all right. Such doctrine is preached here. There are all kinds of religious papers to be had here but they don't suit me, and for this reason I want the PILGRIM. Last Spring I moved in the house with another family and when I sent for the PILGRIM the woman of the house said she was glad I sent for a religious paper, she likes to read them. She is a professor, but it did not suit her, it seemed to be an idle tale to her. If there was anything said about pride she said it was not so particular, if the heart is right all is right. JOSEPH STOVER.

Dear Pilgrim: —Since my last letter to you last Fall, the churches of our District have been moving on "the even tenor of their way" except the Roanoak congregation. It has suffered a considerable falling away, the particulars of which I will write you shortly.

As far as I have been informed, all of our congregations hold the Love-feast, and as a general thing, with less disorder than usual. There seems to be a great indifference manifested by the masses on the subject of personal religion. Our meetings are very well attended, and the attention to the service is good, but the seed seems to fall on unfavorable ground. We do not see much fruit. However this should not discourage us. We need not expect to convert the world. It was commanded that "this Gospel be preached among all nations for a testimony against them." So let us continue to testify against every species of error. The present times are especially significant and ominous.

You are probably advised of the proceedings of the "Biennial Conference of Friends" which met in Lynn, Mass. lately. The question of music, dress, doctrine, language, &c., were discussed and decided "*by the inexorable logic of events.*"

I will give you a few extracts from a report in the *Messenger of Peace* of Dec. 1873.

"The Biennial Conference of Friends which closed its session in our city last week presented features too suggestive to pass without comment.

"A few years ago there were those among us who believed that the Friends' mission was ended and their days numbered Their membership, if not actually diminishing, shows no increase proportionate to that of other sects, many of them of much more recent date.

Their simple form of worship had few attractions for the young, while their rigid adherence to ancient fashions, and the ban placed upon music and innocent amusements, served still more to deprive it of this essential element of life and growth.

But this state of things could not last; new conditions involved new duties, and the alternative was presented of death or progress. Thoughtful men saw the situation and succumbing to the inevitable, prepared for a new departure. Bible schools were established, and music and song began to be looked upon as not absolutely heinous. Tailors were not always solemnly warned to observe the time-honored cut, and the brim gradually narrowed unable to resist longer the transforming influences of the nineteenth century.

That the path which the Friends will henceforth tread will diverge widely from that hitherto followed, is apparent to the most superficial observer, and the problem whether the more demonstrative forms of worship which in some of their meetings seems to have been inaugurated—whether a nearer approach in doctrine, dress and language to that prevailing among us will witness a declension from that simplicity of character and legality to conscience that have made their name illustrious, time alone can solve. But whatever may be its future "the past at least is secure."

Also, from the *Central Presbyterian*, a paper published in Richmond Va., under date of January 7, 1874, and from numerous other sources, we see what effect the "tran-forming influences of the nineteenth century" are doing for the "offensive dogma of close communion."

Thus the. Quaker barters his claim to be the peculiar people, and refuses to bear testimony for his Lord against the great evils of fashion and pride, for the small consideration of popular favor. His children will not have his religion with its peculiarities, and to preserve it, he purges it to suit the spirit of the times. This is decidedly un-Quakerish. It was hardly to be expected that the children and grandchildren of those sturdy Englishmen who chose to writhe before the whipping post are not in English prisons rather than to take off their hats in a court of justice, would thus dishonor their illustrious ancestry by catering to the corrupt tastes of a licentious age.

The poor Baptists too are yielding to the unremitting fire of their antagonists. Immersion, sprinkling, pouring, spiritual baptism, imaginary baptism, and every other form of administering the sacred rite will soon meet around one common sacramental board, and that ideal church, one *and* indivisible, will be supposed to be introduced. The anthem of peace will resound throughout the earth and woe to the dissenter who will not bow the knee to Baal, and toss his hat in the air when they hear the sound thereof.

But are the Brethren ready for this? Are they yielding to the inexorable logic of events? Are the "transforming forces of the nineteenth century" so irresistible that we must bow the suppliant knee? Are the social and religious influences surrounding us so powerful that we cannot transmit the peculiar doctrines of the Gospel as a precious heirloom to our posterity? Are the seducing charms of prosperity undermining our devotion to principle? Shall we break down the walls that guard the "narrow way" to admit the gay, the proud, the indifferent? &c. I think not. It is true that the influences that are at work are more unfavorable to the inculcation of a pure Christianity now than formerly, but the means to bring up our youth in the nurture and admonition of the Lord are as ample and effective as ever. The necessity to preach a pure Christianity, *not a conglomeration of abstractions* such as the so-called Evangelical Alliance would seek to establish, is as imperitive as it was when Paul "withstood Peter to the face." We have the same Lord to serve who said, "His Kingdom is not of this world."

Of one thing however we may be assured. If we encourage or even conceive at the indulgence of every superfluity and enormity of fashion in our household's, and rear our youth in the daily association of the thoughtless, the irreligious devotee of this inexorable tyrant, we need not be surprised if they laugh to scorn the lowly pretensions of our church.

Let our daughters read *Peterson's Magazine*, *Godey's Lady Book*, and send them to a boarding school for a few terms, and the work of transformation is perfected. Let our sons measure calico and weigh coffee behind the counter a few years, and grow up under the tuition of the daily counting room company, and if they do not develop a decided repugnance to the non-conformity of the Scriptures, there is no truth in the maxim "as the twig is bent so the tree is inclined."

There is but one hope for us and that is we must make no compromises. The demand for concessions is nothing but the cry of leaches daughter "Give, Give." One concession paves the way for another. If the price of admission into society is *conformity*, we must not give it. It is too great. Besides we have as much right to dictate the terms as they, and if they cannot accede to them, let us take the right hand and they take the left. We can well afford to suffer the deprivations of the pleasures of sin for a season, out of our respect for the recompense of reward.

My letter has grown much longer than I intended and lest it should merit the title of Bro. Voluminous, I will close "*after making a few remarks*" about your (*i e* our) paper. It has commenced its visits for '74, and by its physical beauty, and its spiritual purity, and its near approach to perfection in every respect, it commends itself to the church as imminently worthy of an extensive patronage. I have not succeeded in getting as large a list of subscribers as formerly, but I take every available opportunity to forward its interests. Coffee and tobacco are high and money is scarce. Oh, brethren throw away those old bones; you have gnawed them long enough and read the PILGRIM for 1874, and if you are not better for the change let me know what amount of money represents the difference and I will pay it, provided the contract for refunding is reciprocal. I will send the item I promised on the Baptismal controversy in the future. Your Bro.

D. C. MOOMAW.

Blacksburg, Va.

Dear Editors:—Since you solicit church news, and as yet have no correspondent from this congregation that I know of, I will try to give you a few items.

Ours is the Chippewa congregation, Wayne county, Ohio, and will be recognized as the location of the A. M. of 1872.

As an item of "historical interest," (almanac compilers and antiquarians take notice) I will inform you that the old brick edifice, where, according to the version of some, the *first* ecumenical council of the Brethren was held, is now a thing of the past. Not one stone is left upon another to mark the spot of its former existence. Whatever of insignificance may be attached to this fact, I wish to have it understood that the demolition of the old edifice was not the result of any feelings of disgust or contempt at the supposed innovation. The building had become so dilapidated that it was thought advisable to erect a new one in its stead. The result is, that a commodious new building has now taken its place, and instead of being owned by 13 denominations as the old was, it is owned exclusively by the Brethren and "River Brethren," although others contributed freely and took an active interest in its erection. It was dedicated on the 21st of Dec. and promises to be a good meeting point for the "Brethren." The neighborhood being peopled by a plain, orderly class of people, who love to hear the gospel preached in its primative simplicity, and I trust that many will be induced to obey it, not only in its primitive *simplicity* but in its primitive *purity* also.

The past year has been a fruitful one, with us in the Lord's vineyard, and while we rejoice that a full *score* have come out on the Lord's side we still continue to hope and pray that *scores* of others may seek and gain a ready admittance into the goodly fold by the living door.

Bro. Stephen Yoder from Iowa, a former resident of this place, paid us a visit recently, and whilst with us gave practical evidence that his zeal for the Master's cause was still active, and although the weather was unfavorable to large congregations, we trust that his labors have not been in vain in the Lord.

While we notice the prosperity among us, we must also, as impartial chroniclers of passing events, notice things that are not pleasant.

While many have enlisted under Jesus, others have deserted His ranks. This is truly a cause for sorrow. Oh that our sorrow might be turned to joy by witnessing their return to their first love!

Many—yea quite a large number—have been called away from time to eternity during the past year. Family ties have been broken, parents have been made to mourn the loss of dear children, husbands have had their wives taken from their sides, and widows and orphans have been multiplied. The sympathies and prayers of the Church have for some time been directed in a special manner towards our aged sister Kurtz, widow of our late Jacob Kurts. She has been on a bed of affliction since last harvest.

This notice would be incomplete, without giving at least a passing notice to the many afflictions that have been visiting the family of Bro. Geo. Irvin, one of the elders of this congregation. Within the past year he has followed to their graves, a daughter, a daughter-in-law and a son-in-law. In each case little children have been left behind. Other members of his family have been sick, unto death. Let us hope his cup of sorrow may be tempered by the conversion of souls more precious in his estimation than the apple of his eye.

Our Church papers are pretty extensively circulated here yet there are still many heads of families who are not yet able to appreciate the importance of supplying their children with wholesome reading matter, such as is furnished by our leading Church papers. Such powerful auxilaries to the dissemination of gospel truth should not be overlooked by any who have the least regard for the salvation of ther souls. E. L. YODER

THE SABBATH DAY—THE CHANGE.

QUERY.

J. H. Moore.—Dear brother: Where, when and by what authority was the Sabbath changed from Saturday to Sunday? A speedy answer is desired. J. P. Horning.

Remarks. The above subject is a proper one, and deserves a positive answer. As I have given the subject considerable thought of late, especially in some of my sermons, I will endeavor to give an answer that none can fail to comprehend.

1. There has never been a change of the Sabbath from Saturday to Sunday since the world began. The Sabbath has always been on Saturday or the seventh day of the week, but never once on Sunday or the first day of the week; no mention of the kind can be found either in the Old or New Testament. As well try to put Monday on Tuesday as to change the Sabbath from the seventh to the first day of the week. Then there has never been any change made at all respecting this matter. If the reader will reflect a moment this will be as clear to him as the noon-day sun-beam. As for a change, there has been none. The Sabbath mentioned in the Bible has always been on the seventh day, and will remain there just as long as the world stands. The Bible don't say one word about changing the day, neither does it ever call the *first* day of the week the Sabbath. I know we call it by that name, and so does our literature and civil law, but they are both mistaken when we come down to the real meaning of the term. The most of our authors have done much injustice to this subject, and I shall aim to steer my cause independent of them all, and give the gentle reader a Bible answer to the question. I do not know whether brother Horning desires a historical answer or not, if so, that really would not help the difficulty in hand, nor clear up the matter. A good Bible exposition of the subject is perhaps the best.

5. The first command that God gave was "Let there be light,"—Gen. I: 6, showing that he was not willing to work in the dark. After working six days he finished his work, and rested on the *seventh*. Bare in mind that *first* he worked and then rested afterwards. In the Mosaic law this same day was set apart as a day of rest to be kept wholly unto the Lord. They were required ro work the first six days and then rest on the seventh. Like God, they did thesr work first, and rested afterwards. This law was given alone to what we now call the Jews, nor was it binding on any other nation under Heaven. God had promised them the land of Canaan—an earthly possession and then gave to them a code of laws which they were to obey in view of the promise God had made them. No other nation had this promise. hence on them the law wos not binding unless they first became initiated.

God made Abraham *two* promises. 1. The land of promise, or Canaan, and 2. "In thy seed shall all the nations of the earth be blessed." The first promise was to the Jews only, while the second was to effect the welfare of *all nations*, both Jew and Gentile. The code of laws given Moses at Mt. Sinai was to those alone who were to enjoy the benefits of the first promise or covenant God made with Abraham, that unto him and his seed would he give the land of Canaan for an inheritance forever. In this law the seventh day of the week was set apart as a day unto the Lord, and was called the Sabbath, and continued in force just so long as the law was binding. For a violation of this law the penalty was temporal, as was the reword for obeying it.

But we have a new area of things, the old law is now abolished; it was only added because of sin till the seed, Jesus Christ should come; We have observed that God ended his work on the sixth day, and rested on the seventh, so with Christ, on the evening of the sixth day, at the close of the old dispensation, he ended his great worke when he said "It is finished," rested his body in the grave on the seventh. On the first day of the week Christ arose from the dead, to the joy and hope of his broken hearted followers That day was fully devoted to the spreading of the glorious news of the risen Lord. Eight days afterwards, or on the next first day of the week, we find them assembled again, and this day was ever afterwards kept by them in memory of their risen Lord. They did not call it the Sabbath, but the *Lord's day*, to be kept to his honor, or frequent the the *first day* of the week, because in numbering the days of the week it came first. In the Mosaic law the first six 6 days were to be devoted to work, and the seventh to rest, and was by the Jews called the Sabbath, but not so in the law of Christ, or the Gospel, we devote the first day to the service and worship of the Lord—and call it the *Lord's day*—then labor the other six, hence we offer unto the Lord the *first* fruits of our labor.

The Sabbath day has then not been changed to Sunday at all. The old law required that the *seventh* day be kept unto the Lord, for the simple reason that God commanded it, and it was also authorized that it would be called the Sabbath. But this law has now been done away with, and of course so has the Sabbath as a day of rest also passed away. In the room of the old law we have the Gospel of Jesus Christ, another law more perfect than the former, one that contains no *seventh* day as a day of worship. But the apostles and ancient Christians, came together on the first day of the week, in memory of the resurrection. As before remarked, they never called it the Sabbath, never spoke of it being changed from the seventh to the first day of the week, We hear so much about the Sabbath being changed, but can't find one word of it in the Bible. The change was not in the Sabbath, but in the law. The Sabbath is still on Saturday, and will remain there while the world stands, but it is not binding on us who live in the Gospel dispensation, we have another day set apart for a more noble purpose. The first day of the week being the *Lord's day* should be devoted to his service, and those who do not keep that day dishonor their risen Master. We then should not neglect to assemble ourselves together on this day and thereby celebrate the *resurrection* of Christ, an event that took place on the first day of the week. We have some people in our land who commit quite a mistake, who propose to celebrate the resurrection on the Lord's day, by taking the Communian on that day. The Communion should be taken in commemoration of the death and sufferings of Christ, which took place on the evening of the day, and not in token of his resurrection at all. The ancient Christians came together on the first day of the week in commemoration of the resurrection of their Lord, and then in the evening of the day they had a meal in common which they called the Lord's Supper, after which they celebrated the death and suffering of Christ. I presume the foregoing remarks will give the desired information. They have been written in much haste, not having time to refer to the points of proof in the matter. J. H. Moore.

A SAD ACCIDENT.

Some time ago, one of our neighbors, Mr. A. Anderson, met with an accident and as it has been misrepresented and construed, the parties concerned wish us to give a true statement, which we give as given to us.

Mr. Anderson, (Anthony's father,) had procured a new gun, and wishing to test it, went out to a shed in company with his son. Wishing a rest from which to shoot and none being there, his son went around the shed to procure one. In the meantime the father had found one and was just in the act of shooting when the son came around the corner of the shed and directly in front of the gun. This excited the father and in the haste to remove the gun, by some means discharged it, the ball striking the son in the right arm just above the elbow. The bone was broken and badly fractured, and it was at first thought it would be necessary to amputate the arm but he is now getting along hopefully, and the probability is that the arm will not only be saved, but will be restored to its former soundness. Editor.

QUERY.

Dear Editors:—Will you please answer the following question? When our friends of other denominations come to see us, have we any right to invite them to ask a blessing at our tables when they dine with us, are we justifiable in so doing?

Jacob Link.

Answer.—The Apostle Paul says all things are lawful but all things are not expedient. It would be quite lawful for us not to ask such as we think are not of the true faith to exercise in a religious capacity, but it might not be expedient. Such acts, we look upon as christian civility and may be extended to all such persons, as we think possess honest religious convictions. In extending such acts of Christian courtesy we do not assent to their belief and practice, but simply exercise that charity which thinketh no evil. This has been the general practice of the Brethren, as far as our knowledge extends, and is in harmony with our own views.

Lewistown, Pa, Jan. 19, 1874.

Dear Pilgrim.—Our series of meetings passed pleasantly and we believe profitably. The brethren that came to assist us were Ephraim W. Stoner, and Jacob D. Trostle of Maryland, Stephen Yoder of Iowa, Isaac Myers of Illinois, John Spanogle of Aughwich, and a number of the Spring Run Branch. A few souls acknowledged they were tired of serving the enemy and were received as soldiers of the Cross. May they find that service pleasant, and in the end receive that inheritance which is incorruptible undefiled, and that fadeth not away, which is the privilege of all God's people to enjoy. Geo, S. Myers.

Dear Brother:—Please announce in the Pilgrim, that the District Meeting of West Virginia, will be on the 1st and 2nd days of May at the Brethren's Meetinghouse, near Bealington in Barbour Co., on the Tigrots Valley River. By order of the Church,

John W. Fitzgerald.

DIED.

PRICHARD.—In Botetourt Co., Va., Dec. 25 '73, of Fever and Consumption, Martha J., daughter of friend James and sister Mary Prichard, aged 13 years and 21 days, leaving many friends and relatives to mourn their loss.

When she was told that she could not get well, she said well, she was going to Heaven to be an angel, and ask'd her dear father mother and friends to meet her there. She was conscious of her death, she told them that she was dying, and bid her father and mother farewell and fell asleep. May the Lord sustain the bereaved in their affliction, believing their loss to be her eternal gain.

Farewell dearest Janie, thou hast passed
From suffering earth to realms of love;
Our Father grant that we at last
May join you in bliss above.

Mary S. Bundan.

IRVIN.—Sarah S. Irvin was born June 4th 1850, and died Jan 8th 1874; aged 23 yrs, 7 mos. and 24 days.

Sister Sarah was the wife of Bro. David Irvin, a young minister, and only daughter of Bro. David and sister Susan Hoff. She leaves four little children, the youngest, an infant, aged 18 days. She lived a consistent Christian life, and as the hour of her departure drew near she bade her family and friends farewell; expressing herself with Paul as "being in a strait betwixt two." but was willing to bow submissively to the will of the Lord. Hymns 592 595, 903, and 605 were selected by herself to be sung upon her funeral occasion which took place within sight of her late residence, at Beech Grove Meeting House, Wayne Co., Ohio, Jan. 20th 1874. Funeral discourse to a large congregation from Rev. 14: 13.

E. L. Yoder

SYFORD.—In the Berlin congregation, Somerset Co. Pa. on Dec. 11, '73: Cyrus Milton, son of bro. Solomon and Sister —— Syford, aged 6 years, 7 months and — days. Funeral discourse by Bros. Geo. Shrock and M. Weyand, from Matt. 18: 3 first verses.

WEYAND.—In the Berlin congregation, Somerset Co. Pa., on Jan. 10, '74, Daniel Millard, only son of bro. Michael and Sister Sarah Weyand, aged 4 years, 6 months and 23 days.

Occasion improved by brethren E. Cober, Geo. Shrock and Eld. Jacob Blough, from the words: "Man born of a woman is of a few days and full of trouble." Parents, weep not for your little Daniel. but say with David of old "I shall go to him, but he shall not return to me."

C. H. Walker.

BRUMBAUGH.—In Randolph Portage Co O., on Jan 4th '74, of diptheria, Martha, the only daughter of Jacob and Lucinda Brumbaugh, aged 7 years, 3 mos. and 4 days. A. Brumbaugh.

LAUNCHBAUGH—In the Yellow Creek congregation, Bedford county Pa., brother John Launchbaugh, aged 80 years, 9 mos. and 26 days.

Occasion improved from 2 Cor. 5: 1—4 verses, by the brethren to an attentive congregation. We have a hope that he died in peace with God, being in his last years zealous for the truth; leaving a disconsolate aged widow (a sister) and a daughter to mourn their loss; one daughter a sister in the Church. May God comfort them in the hope to meet the departed in Heaven.

Leonard Furry,

BRANDAL.—In the Winamac District, of billious colic, on the 15th day of Nov., 1873, our old and much beloved sister Catharine Brandal, leaving a sorrowing husband and many children and relatives to mourn their loss. She was the wife of a deacon and will be very much missed in the Church. Her age, as near as can be ascertained, was about 63 years. Funeral discourse by M. A. Eisenhour and the writer D. R. Freeman.

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LITERATURE.

THE OUTLAW'S DAUGHTER: or ADVENTURES IN THE SOUTH, by Emmerson Bennett. (Claxton, Remsen & Haffelfinger, Philadelphia, Pa.) For sale by J. U. Blair, Huntingdon, Pa. Price, 12 mo., cloth, $1.50.

This is the initial volume, of the first complete and uniform edition, in book form, of the works of this author, announced by the above named house. The volume before us is handsomely bound, and attractively gotten up, and promises well for the forthcoming volumes of the set. The writings of Mr. Bennett are full of incidents and stirring adventures, and contain a mine of valuable information, relating to the scenery, people and customs of southern and frontier life, now either passing or past away, and becoming matters of tradition.

DIGESTION AND DYSPEPSIA. A complete Explanation of the Physiology of the Digestive Process with the Symptoms and Treatment of Dyspepsia and other Disorders of the Digestive Organs. By R. T. Trall, M. D. Illustrated. Price $1. (S. R. Wells, New York.) For sale at this office.

The late celebrated Dr. Pepper of Philadelphia, Pa., once said before his class at the University of Pennsylvania, that out of the many thousand cases of Dyspepsia and kindred diseases of the stomach that came under his notice while in charge of the Pennsylvania Hospital, ninety-nine out of every hundred were caused directly or indirectly by the use of Tobacco. This is the most valuable testimony relative to the cause of this prevalent, and often said to be national disease that could be obtained. The best talent in the land is engaged in determining how the suffering resulting may be relieved, and we hesitate not to say that Dr. Trall brings to the task abundant ability; and shows how it may be accomplished without the aid of medicines. This book would prove of immense value to thousands of sufferers from this terrible disease.

THE *February Magazines* are so attractive, and so well filled with interesting articles, that, with the list of the several we shall present to notice this week, and the numbers themselves before one, it would be a difficult task to decide which one to take. Do you want the freshest views on Science, to investigate the opinions of the great thinkers of the age, on all matters pertaining to a thorough Scientific education, and be fed, literally feasted on that you did not know? The *Popular Science Monthly* unfolds them all to view. Do you wish to enjoy the most charming literary productions, and poems, as well as the cream of the foreign periodicals? then look to *Atlantic Monthly* and *Every Saturday*, for there you will find the articles of the literary minds of both hemispheres; but should you desire a literary magazine, also containing a record of progress and passing events, then *Old and New* with its lively articles will meet your wants. Do you desire the most progressive and most profusely illustrated magazine in the land, the one that never presents a dull or uninteresting article, *Scribner's Monthly*, with its papers on the Great South will exactly meet your want. Should you wish the handsomest magazine in America, in point of paper typography and mechanical execution; and, withal containing some of the most brilliant articles, and the finest engravings, our Penna. Magazine *Lippincott's* excels; and the fine Scotch humor of its new serial *Malcolm* will add to its reputation. But you must not forget your Sunday reading. The *Sunday Magazine* will supply you with the best of articles, every one written by a master pen, the product of a leading mind. Are you interested in *Human Science* and progress, self-culture, the philosophy of life; do you desire to "Know Thyself" and the laws of your being, then take the *Phrenological Journal*; but if you desire to live without being sick, and know how to avoid the necessity of taking medicine, the *Science of Health* will afford you the very means needed. If you wish the fullest information on Sanitary Science, and all things relating to the alleviation of suffering in the world, get the *Sanitarian* and you will be abundantly repaid. Do you desire to delight the girls and boys, and bring a joy into your home, at least once a month, then fail not to secure *St. Nicholas*, unqualifiedly the best magizine for young people in this or any other country. It is a marvel of beauty, and a mine of interest. But with all these you would have failed to make glad the minds of the little ones, and secure for them the instruction and pleasures that will bring the greatest return, did you fail to supply them with the *Nursery* with its beautiful engravings. We cannot too highly commend it. Do you desire to know the way to Life Eternal and the joys of the "world to come," subscribe for the PILGRIM, and it will teach you the purest Christianity.

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A REPORT has been circulated that the *Atlantic* is to be converted to Methodism by the new publisher, but we are assured that it is a mistake, and that its character will remain unchanged.

THE *Riverside Bulletin* has been bought by *Every Saturday*, and will appear in the future as a department of that weekly. Mrs. Mary Clemmer Ames has written a story of American life, which will appear as a serial in the same periodical.

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5 55	8 10	Long Siding	3 55	9 15
6 05	8 20	McConnellstown	3 45	9 05
6 10	8 26	Pleasant Grove	3 40	8 58
6 25	8 45	Marklesburg	3 25	8 45
6 35	8 55	Coffee Run	3 15	8 35
6 40	9 03	Rough & Ready	3 09	8 29
6 43	9 10	Cove	3 01	8 20
6 51	9 13	Fisher's Summit	2 58	8 17
AR7 05	AR9 25	Saxton	LE2 45	LE8 05
LE7 10	LE9 30		AR2 40	AR8 00
7 25	9 45	Riddlesburg	2 25	7 45
7 33	9 52	Hopewell	2 20	7 38
7 45	10 05	Piper's Run	2 08	7 20
7 53	10 10	Brallier's Siding	2 00	7 12
8 00	10 17	Tatesville	1 55	7 05
8 05	10 20	B. Run Siding	1 49	7 00
8 10	10 25	Everett	1 45	6 55
8 15	10 30	Mt. Dallas	1 40	6 50
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The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

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The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend towards disunion or sectional feelings.

TERMS:

Single copy, Book paper,	$1.50
Eleven copies, [eleventh for Agt.]	15.00

Any number above that at the same rate.

Address, H. B. BRUMBAUGH,
Box 172, Huntingdon, Pa.

The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., FEBRUARY 3, 1874. NO 5.

POETRY.

THE BROKEN BUD.

BY M. HETTIE H.

A rose tree near my window stood,
It bore a single, beauteous bud;
And long I waited for the hour,
When I should see the full blown flower.

Each day my little favorite grew,
And fast increased in beauty too;
Each morn with dew its leaves were wet,
But they were not unfolded yet.

At length one balmy morn I went.
While the leaves with dew drops were bent,
Methought I doubtless now shall see,
The blooming rose upon the tree.

But I beheld with sorrow then,
My favorite drooping on the stem,
Some wanton hand with cruel stroke,
The slender stem had rudely broke.

Now disappointed, grieved, surprised,
I dashed a tear drop from mine eyes;
And long beside the withered bud,
In silent, thoughtful grief I stood.

Then as it hung its dying head,
In fancied tones, it meekly said,
Grieve not but deign in this sad hour,
To learn a lesson from a flower.

For in my death I humbly show,
The end of all things here below;
And in one stormy night, like me,
Thy earthly hopes may blighted be.

Yea, like the leaflets on the spray,
All beauty soon must fade away.
The brightest thing below the sky.
Must wither like a flower and die.

Then mortal, turn thy thoughts above,
Where all is hope and joy and love,
Where the flowers bloom in endless day,
And beauty never can decay.

Set not thy heart on earthly toys,
But aim to grasp eternal joy;
Strive to secure a heavenly home,
Where disappointments cannot come.

Thus, silently I mused awhile.
On this vain earth's deceitful smile;
How false the pomp, the beauteous show
That glitters in the world below.

Then turned me from that quiet spot,
But never yet have I forgot
The lesson taught me, when I stood
Beside that lovely, broken bud.

Fincastle, Va.

ORIGINAL ESSAYS.

THE MOUNTAIN OF THE LORD'S HOUSE.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills, and all nations shall flow into it.—Isaiah 1 .: 2-5, and Micah 18: 1-3.

That the phrase *in the last days* refer to the Christian era, I think will be admitted by all, but to what particular *time* in that period all are not agreed. I hold that the *last days* embrace the whole period of the Christian dispensation, from the time that Jesus said, "The time is fulfilled, the Kingdom of God is at hand," until the last saint shall have been caught up to be ever with the Lord; and that the effects of it will be produced during the entire period as set forth in the text, as far as the government of Jesus will be accepted by men of all grades and nations, but will only become general in the last, or closing days of the dispensation.

The mountain of the Lord's house shall be established in the top of the mountain. Mountain in this connection signifies Kingdom, government, controlling power, &c. I am aware that some hold that Mount Moriah, on which the temple was built, is meant by the mountain of the Lord's house. But how this natural *hill* or *mount* shall be set on top of all the natural mountains of the earth is not easy to be understood, or what particular benefit would result from such a capping the mountains does not appear.

It is evident that the term *mountain of the Lord's house*, has a spiritual signification, and refers to the Kingdom God would set up among men on earth during the last third of the world's six working days by His Son, our Lord Jesus Christ. And is the same with the prophecy of Daniel 11: 34-35, where it is said, "a stone was cut out without hands," which not only break the image &c., but "became a great mountain, and filled all the earth." The *stone* here clearly signifies the Son of God, and the *mountain*, His Kingdom, the Church. With this view of the subject we notice the Kingdom of God.

The Kingdom of God signifies the Church under the Gospel, or the visible Church in which God is served under the Gospel dispensation. "The law and the prophets were until John, since that time the Kingdom of God is preached, and every man presseth into it."—Luke 15: 16. "The time is fulfilled, the Kingdom of God is at hand, repent ye and believe the Gospel."—Mark 1: 15. "Except a man be born again, he cannot see the Kingdom of God.—Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God."—St. John 3: 3-5. "For the Kingdom *is* the Lord's, and he *is* the governor among the nations."—Ps. 22: 28. "In the mouth of two or three witnesses shall every word be established." These references prove that the mountain of the Lord's house signifies the visible Church in which God is served under the Christian dispensation.

Kingdom implies *a king*, and Jesus Christ, the Son of God, is the King in the Kingdom of God, and He is King of Kings and Lord of Lord's. Kingdom implies *location* or *territory*, and the territory of this Kingdom is to all the ends of the earth, embracing the utmost bounds of creation. It implies *subjects*, and the subjects of this Kingdom are all the children of men of every clime and nation who have received the Lord Jesus, and are born of God, and by repentance, faith and baptism have entered into it, and by a special act Jesus Christ the King made *all infant* children members of the Kingdom. And it implies *laws*, and the Gospel of Christ, which is the power of God unto salvation, is the law of the Kingdom.

The mountain of the Lord's house, the Kingdom of God, *the Church*, shall be established in the top of the mountain. It shall exist after all other kingdoms, dominions and powers shall have fallen and decayed, for "In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand forever." "And the kingdom and dominion, and the greatness of the kingdom under the whole Heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey Him."—Daniel 11: 44, and 6: 27. "And of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice, from henceforth, even forever. The zeal of the Lord of hosts will perform this."—Isaiah 5: 7. These are glorious things spoken of our Zion, *the Church*, though now while her government is in charge of weak men, she is under a cloud in the wilderness, where even some of those who profess to bear her name speak reproachfully of her humble doctrines. But when her King will come into her in his personal glory, to plead her cause, her habiliments of majesty, glory, dominion and power will be manifest, and all the kingdoms of the earth will succumb before her; when her government will rule and govern all the ends of the earth. And so will be established in the top of all the mountains, *and shall be exalted above the hills.* All sectional differences, and so-called church traditions will be swallowed up by her all prevailing influence, and there will be one Church and one people, for *all nations shall flow unto it.* All nations will be converted to the true Christianity. Paganism, Indianism, Mohammedanism, with the hundreds and thousands of sects and isms which now divide the Christian world, will be converted to the *true faith.* Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."—Isaiah 46: 8.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." One will encourage the other, saying, Come let us go together. As the Jews, when they from all parts of the country went up three times a year to worship at Jerusalem, called on their friends on the road and in the fields to go along with them, so will one call to his relatives, neighbors and friends to come and go with them. One nation being born in a day, will excite and stimulate another to come to the birth, and join with them in embracing the true Christian religion. Many will say, *Come ye, and let us go.* Not I will go, and you do as you like, nor you go, and pray for me and I will consider the matter, but *come and let us go.* Come let us go up to the mountain of the Lord's house, and he will teach us of his ways. God's ways must be learned, and in his Church he will teach them. God teaches by his word and Spirit the communion of his people in the observance of his instituted ordinances, and hence they will go to his Church to learn them, for there *he will teach us his ways*, which none but he, by his Word and Spirit can do; and *we will walk in his paths.* "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way," and we will walk in his paths, we will obey all the commandments and ordinances of the Lord blameles. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The Gospel is the law of faith; *it is the word of the Lord.* It went forth from Zion where the temple was built, and from Jerusalem. When the Kingdom of God, or the mountain of the Lord's house was in its embryo state, the Lord Jesus was sent unto the lost sheep of the house of Israel. He began in Galilee, but when repentance and remission of sins must be preached among all nations, he commissioned his apostles to begin at Jerusalem; and in the temple on Mount Zion, they first preached. *He shall judge among the nations.* His word going forth out of Zion, shall subdue souls unto himself, working in them both to know and do his will, *and shall rebuke many people.* By his spirit working on men's consciences, he will *judge* and *rebuke*, try, and check them. His Kingdom is spiritual, *and not of this world.*

The effect of being taught the ways

of the Lord, and *walking in them*, is universal peace. *They shall beat their swords into ploughshares.* Instruments of war are useless things to those who are taught to walk in the ways of the Lord, and hence will be converted into implements of husbandry, which is the first employment God appointed man unto, and is best adapted to the Christian life. How different are the ways of the world. They that walk in them declare war, and plowshares are beaten into swords, and pruning-hooks into spears, as in Joel 3 : 10.

After the battle at Gettysburg, Pa., I was riding over the field; it was harvest time, but all husbandry for miles around was destroyed and laid waste. A soldier ironically addressed me while we were looking over the waste of what were flowing fields of wheat a few days before, said, *war improves the country.* Oh! the time when *nation shall not lift sword against nation* as they now do; *neither learn war any more*, but live in universal peace in the Kingdom of God which is not of this world, and in which his servants will not fight.

Nations professing Christianity, waging war against one another is an argument the Jews urge against Christianity, claiming that Jesus is not the Messiah because this promise is not fulfilled. But this argument does not apply to the *true Christianity* taught by the Messiah; but only to that of man, or by man corrupted, and perverted Christianity which is so prevalent in the world. The Christianity taught by the Messiah prevails only partially in the Christian era. The true mountain of the Lord's house, the visible Church on earth being driven by the *little hills* and *small mountains*, the kingdoms of the world and ecclesiastical authorities, being permitted for a time to be in the ascendency, have driven into her wilderness state, where she is unknown to national reputation and fame. But to all who are of an humble heart and contrite spirit, she is most gloriously grand, and her doctrines sublime. The whole design and tendency of the Gospel is to make peace, and slay all enmities. It has in it the most powerful inducements to peace, so that we might reasonably expect this effect wherever it is truly and fully preached. And it has this effect with all who accept it, and would have it universally were it not for those lusts of men from which come wars and fightings, and are lulled to rest by men of their own *lusts*, whom they have hired for wages to preach to them that religion sanctions it all. Where faithful men preached the Gospel, Jews and Gentiles were reconciled and brought together by it, and there were no more such wars between them as had been, but became one sheepfold under one shepherd. The Gospel of Christ, as far as it prevails, disposes men to be peaceable, and as far as the love of God is shed abroad in the heart, constrains men to love one another: not only particular and special friends, *but all men*, embracing enemies as well as friends. The primitive Christians were famous for love, so much so that their very adversaries took notice of it. And thank God we are assured in the text that in the *last days* this principle will prevail and become universal. *Who shall live when God doeth this?* But do it He will in its proper time, for he is not a man that he should lie.

The practical conclusion the prophet draws from all this, is, *O, house of David, come ye, and let us walk in the light of the Lord.* Brethren, it is our little Zion, unknown to, and yet despised by the world, of whom these glorious things are spoken. We are the Lord's little flock to whom he will give the Kingdom, for we preach his Gospel of peace truly, and it is known to all who care to know, that as far as the principles we preach are believed and practiced, all the effects set forth in the text follow. Our brethren by by faith and practice, beat the swords into ploughshares, and the spear into pruning-hooks, and from the day of their conversion to God and *the faith*, they learn war no more. During the rebellion this fact was fully demonstrated.

Brethren, *love* and *peace* are the principles that will, and must prevail, because they are of God who *is love*, and who has enjoined upon his people not only to love their brethren, but also their enemies, and peace being the result of love, the sword is sheathed where Christianity prevails, and the religion of *love* and *truth* will at last prevail, and subdue the world to God, and will be established above all Popedoms and princedoms of the world. Then let us not hesitate to proclaim them to the people of all creeds and faiths. Tell them these are the principles that will prevail, and they who believe and observe them are the people of God. Tell them to our children and have them believe and observe them; urge upon all to come by faith, repentance and baptism, (trine immersion,) into the Church that teaches and observes these principles, and is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, that they may be in the building which will at last be established in the *top* of all the mountains.

And now I entreat one and all, old and young; Come ye and go along with us in this kingdom, and we will do you good, for the Lord and King has spoken great and glorious things concerning it. *Come, let us go.*

D. P. SAYLER.

THREE PRECIOUS THINGS.

PRECIOUS BLOOD, PRECIOUS FAITH, PRECIOUS PROMISES.

1 Peter 1 : 19. 2 Peter 1 : 1. 2 Peter 1 : 4.

Of the disciples of Jesus, perhaps Peter represented poor human nature in all its varieties more than any one. Impetuous, soon repentant, apt to make the same blunder, or one quite as rash the next minute, I do not know but his crown will be the brighter for his final conquest. John, called the beloved disciple, content to lie on the bosom of Jesus and listen to the words that fell from the divine lips without cavil, while the hasty Peter must rebuke the Master. So unlike, and yet, both requisite. One proclaims as it has been justly called, God's love to the world, and the other loving much because much was forgiven, speaks of the Precious blood, Precious faith and Precious promises. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, but with the *precious blood* of Christ, as of a lamb without blemish and without spot."

"But Christ being come, a high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say not of this building, neither by the blood of goats or of calves but by his own blood he entered in once into the holy place having obtained eternal redemption for us." Here then we see the price paid for our ransom was precious, priceless. It was precious because it was of the Son of God. It was precious because a voluntary offering. Without this precious blood the new covenant could not be ratified. It was precious, because when it was shed the vail between the Jews and Gentiles was rent and the way into the Holy of Holies was made manifest.—"Having, therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh, and having an high priest over the house of God, Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Let us hold fast the profession of our faith without wavering, for he is faithful that promised. And let us consider one another to provoke unto love and good works." Heb. 10 : 19-24

"To them that have obtained like *precious faith* with us through the righteousness of God and our Savior Jesus Christ, Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." 2. Peter 1 : 1

Paul says, Faith is the substance of things hoped for, the evidence of things not seen," and I think a better definition cannot be given, but we use the word faith sometimes to imply mere belief of admission of fact. For instance, a man believes that in the beginning God created the heavens and the earth, but he does not render any homage to God as a divine architect or sovereign Ruler. He believes that He is, and that He is a rewarder of all them that diligently seek Him. Yet he does not seek Him and his faith avails him nothing. He believes, that Christ Jesus came into the world, suffered and died, and rose again for our justification, but his faith is not precious, it does not make him an heir of salvation, for faith, without works is dead, and as there are some works to be performed without which it is impossible to please God, his faith is merely nominal. He believes—The devils also *believe* and *tremble*. But there is a faith that takes firm hold of the promise, Because I live, ye shall live also, That faith wrought with works, and the trial of which being much more precious than of gold which perisheth though it is tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ"

3. "Whereby are given unto us exceeding great and *precious promises*, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Precious promises! They lift the soul out of self, and draw us heavenward. When the moral sky is dark and overcast with clouds, how like a bow of divine beauty do they appear, spanning the way between earth and Heaven. We might often hear "these voices in the night" did we but look up, instead of down. We might hear the gracious words, "Fear not, I am with thee." The sea rolled before the Israelites, the depths of the wilderness, and the host of the Egyptians behind, yet the pillar of cloud by day, and the pillar of fire by night, were evidences sufficient of the Guiding Hand. Therefore "fear not, stand still and see the salvation of the Lord." We are not always required to work. Obedience to God's commands is only required, be that *Stand still*, or *Go forward*. Moses was at one time to *smite* the rock for a supply of water, at another to *speak* to it. And because in the latter case he disobeyed and smote TWICE he was not permitted to enter into the promised land, for by his action he did not sanctify God in the eyes of the children of Israel. He may not have understood the import, but he had the command. We think the Rock referred to Christ, who being once smitten was henceforth to be spoken to. Let us also beware seeing we are compassed about with a great cloud of witnesses, lest we do not heed the commands, and only look over into the promised land.

Let us gather some of the precious promises, and may we be strengthened in so doing. I think there is a promise for every condition of God's people. The ladder that Jacob saw, set upon the earth, and the top reached to Heaven and the angels of God ascending and descending on it. Isaiah says, "When thou passeth through the waters, I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned neither shall the flame kindle upon thee."—43 : 2. We are not promised exemption from all perplexing and harrassing things, but we are promised the supporting presence of Him who was in all points tempted as we.

Turning to Jeremiah we read, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." 31 : 3. God's love to man is manifest in all his dealings from the earliest period of time. After the transgression in the garden, it was kindnes to the human race to prevent our first parents from taking of the tree of life in their sinful state. And when God saw the fallen state of man, before the Egyptian bondage, he promised redemption.

"For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee saith the Lord thy Redeemer. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed saith the Lord that hath mercy upon thee."—Isaiah LIV 7-8-10.

But perhaps the glorious capstone of the promises, the brightest here in the bow of divine grace is the triumphant resurrection. The great theme on which Paul delighted to dwell. The great spring time he speaks of "When this mortal shall put on immortality, and this corruptible, incorruption." His own aspirations were, "If by any means I might attain unto the resurrection." And when writing to the Thessalonians he rises triumphant, dwelling on the voice of the Archangel, the trump, the ascension of the risen saints in their corruptible bodies, he says, "Wherefore comfort one another with these words."

Yes the Great Sheaf has been waved as earnest of the mighty harvest. "Christ the first fruits, afterward them that are Christ's at his coming." "Blessed and holy is he that hath part in the first resurrection."

HATTIE F. MILLER.

Warsaw, Ind.

THE WORD IS LIFE.—As bread is necessary to sustain life and give vitality to every organ of the system, so is the word of God necessary to sustain the soul. The word of God "Is spirit and it is life," hence it gives life as well as action to the soul, as bread gives life and action to the body. By obedience to the Word we live; by disobedience to the Word we die.—*J. M. Wells*

THE CHRISTIAN'S PILGRIM-STAFF.

The Christian's life here is compared to a journey he hath to travel. As this world is not his home, he is going to a better one; yea, he is looking for a country where his Master is—where God has promised to dwell with him and wips away his tears, and to be his God forever. In this world surrounded with sinful and wicked men, where he is only a stranger or pilgrim, he travels; he is journeying on, among an unrighteous and adulterous generation, hence he is oft called to suffer losses, pecuniary losses, even sometimes, not of a trifling nature. As a citizen to another world, he is not disposed to avenge himself, or avail himself of the benefit of a temporal power. Christian forbearance will not allow it; love exercised to our enemies disapproves of it, and what is most the Gospel of Jesus Christ forbids it. Losses of a pecuniary nature are not the only things, he has to suffer. No, no; reproaches mockings, evil entreatings, and the eye of the slanderer is continually staring him in the face, watching him closely to see whether he can find aught to say against him. Crosses, trials, tribulations and temptations, he meets with almost every step. Amidst all these difficulties, the worldly minded man will say, "How *can* the Christian make speed in his dismal travels and enjoy himself as he does? Do we not see his countenance beaming while observing the ordinances, held in derision, even by a christian world. Is it possible that he can endure all such frowns without resentment?" This is a mystery to many professors, not alone in the world. And *why*? Because they have never experienced the power of the Gospel with the Holy Ghost shed abroad in their hearts, neither obtained the full assurance of the ever-presence of the Triune God. Behold the eyes of the Lord are over the righteous. The tempest may roar, clouds of darkness may follow in quick succession, deep may call unto deep at the noise of the waterspouts, when waves and billows are gone over him, yea he knows that the Lord will command his loving kindness in the daytime and in the night. This song shall be with him and his prayer be unto the God of his life. Tho' he goes mourning because of the oppression of his enemies, and with a sword in his bones his enemies reproach him, and in the service he rendereth to his God is mocked, the infidels daily approach him asking, "Where is thy God?" Yet amid all his trials, in the triumph of his faith, he cries, "Why art thou cast down, O, my Soul! and why art thou disgusted within me! Hope thou in thy God, for I shall yet praise Him who is the health of my countenance and my God!

Brethren and sisters, do not be discouraged; though you may feel weak under the pressure of your temptations, almost cast down, your christian progress somewhat retarded, your road strewn with thorns and briars and your pathway paved with the mire and quicksands of despondency, still hope in God. Says he, "The Lord is my shepherd, I shall not want. He leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death, I shall fear no evil; for thou art with me, thy *rod* and thy *staff* they comfort me." Yes, dear Christians, God's Rod is our comfort, God's staff is the pilgrims support, and why shall we pine? Why shall we despond when we find our road is not always strewn with flowers? Though our journey is a thorny maze, yet we are glad to know that it will end. If we sow in tears, we shall reap with joy. Be ye steadfast, young brother; be steadfast young sister; you may imagine a long journey, but it may end before that of our old brethren's and sisters'. But whether young or old, let us as a united phalanx courageously and boldly meet the foe, fight the battles of the Lord, hold out faithful to the end that we may receive the crown of life. For what is our hope, or joy, or our rejoicing? Are not ye even in the presence of the Lord Jesus Christ at His coming? Brethren and sisters, look forward, we anticipate great great things, meditating upon Heaven, the presence of the Lord, the smiling countenance of Jehovah, the felicity of the saints. O, my soul is enraptured! Delight fills my mind!

My countenance is beaming with delight at the thought of the possibility of meeting with my Jesus, that lovely Savior who died for me. Brethren, sisters and friends, while they contemplating God's unspeakable love humanity in securing the blessings of heaven. Oh what a glorious scene opens to my view! It seems to me

> I see a world of spirits bright,
> All beautiful and fair;
> Their robes are all of spotless white,
> Oh, who would not be there!

Dear old brother and sister, do you wish to be there? Young brother, young sister, do you wish to be there? Yes, I know you do. Then run your race with patience and look to Jesus.—Sinner would you wish to be there? *Sinner*, SINNER, I call you again, *would you wish to there?* Then repent and believe the Gospel.

LEONARD FURRY,

LORD, IS IT I?

BY D. B. MENTVER.

Jesus says, "Seek ye first the Kingdom of God, and His righteousness." Have you done so?

Satan says, "You must wait until you are older, as soon as you get settled in life it will be easy for you to serve God," or "wait till you have retired from business."

"Lord, is it I" that will listen to such a wicked advice? Not I. Reader, what will you say?

Jesus says, "Strive to enter in at the *strait* gate." Satan says, "Its no use; be easy, take your pleasure."

And Mr. PRESUMPTION says, "There's no danger, no use striving, all will be made holy and happy." Reader, don't be deceived.

Peter, a faithful apostle says, "Repent and be baptized, *every one* of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Mr. SKEPTICISM says, "I don't think baptism will do any good, if God's Spirit does its work upon the heart, outward forms and ceremonies are of no use." This is a very dangerous man; he is interfering with God's plans. We had better thank the Lord for His saving commands than find fault.

Jude, another apostle says, "Earnestly contend for the faith once delivered to the saints."

Mr. FAINT-HEART says, "Don't preach doctrinal sermons, or you will offend some people." Then listen for an "uncertain sound." I fear there are few true watchmen.

Paul, that loving old preacher, says, "See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men." How do you like that? That is the best *peace* doctrine.

But Mr. REVENGE says, "My neighbor has acted so badly, that I will not stand it any longer, I'll make him know that I have rights as other men, and I'll make him respect them." So. Better be more like Jesus.

Again, brother Paul says, "Not forsaking the assembling of ourselves together as the manner of some is but exhorting one another, and so much the more as ye see the day approaching."

Mr. FAIRWEATHER—Laziness says, "Believe I'll stay at home to-day; so rainy, and I don't like to listen to Bro. W., for he can't preach much anyhow." Poor man! What good does his religion do him? He is not quite awake. Let us hear the Word preached when we have opportunity and profit by it.

Here is brother Paul with another admonition, "Pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus concerning you."

Mr. WORLDLY-MINDEDNESS says, "I can't find time to pray, and then I have so many things to attend to, and my mind is so taken up with the business of the day, that I am not prepared to pray." Dear me! How worldly you are! Do you think you can serve God and Mammon in this way? May the Lord help you to consecrate yourself *fully* to His service. Don't only have a *name* that you live, but be a true, loving, praying disciple. So shall you "be an example to the believers," and a child of God, getting ready to meet your Father. Ask His blessing in all you do, and he will grant it.

I have not reached every class, yet I trust, that many will find something in the above to persuade and inspire them throughout this year, and for the future, to a better, and higher, and *more devoted* life in Jesus our Lord.

Waynesboro, Pa.

FEET WASHING.

The *Christian Standard* is a large weekly paper, published in Cincinnati, Ohio, and edited by Isaac Errett, a learned Campbellite minister, and among other items it proposes to answer all questions touching the meaning of Scripture, &c. Well to tell the story in full, a few months ago, S. W. B. sends in the following question:

"Is Feet Washing binding on us as a church ordinance?"

This of course is a fair question, and is a good test for Mr. Errett to tell which he thinks the most of, Christianity or Campbellism. Well here is his answer:

> No. The apostles were to teach the disciples to observe all things whatsoever the Lord had commanded. Among these 'all things," feet-washing as an ordinance to be observed by the church, has no place. The only place recognized for it is among "good works"—a rite of hospiality practiced by individuals. See I. Tim. v. 10. It is placed along with lodging strangers, relieving the afflicted, and other works of benevolence. It bears no mark of a church ordinance.

But Mr. Errett has some members in his church, who are not to be led about by every wind of doctrine. So a few days ago J. B. Wolfe, of Cerro Gorda, Ill., sends in the following good logical production, as another test with which to try the learned editor's faith in the law of Christ:

> In the STANDARD, No. 46, I notice a question asked by S. W. B., and the answer to the query does not suit me. I would like to hear some more about it from you. The query is this: "Is feet-washing binding on us as a church ordinance?" We must bear in mind that if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the book of Life and out of the holy city, etc., etc. What did Jesus say to Peter, when Peter said, "Thou shalt never wash my feet," and Jesus answered in positive language, "If I wash thee not thou hast no part with me."
>
> And then again, in the 14th verse, "If I, then, your lord and master, have washed your feet, ye [the church] ought to wash one another's feet." Will any one dare to deny as plain a command as this—words spoken by Jesus himself? God forbid. You claim that this is left to your own option, because Jesus said, "Ye ought to wash one another's feet." But stop and think. Suppose you will tell one of your children to do a certain piece of work, and use the Savior's language, that it ought to, and that child does not do its work, will you call that child a dutiful child? I, for one would not. Neither will the the Savior us; but I am afraid he would reject us as he did Peter, or would have done, if he had not submitted. I will say again, be careful that you do not deny any part of the word of God, for it is very dangerous ground to occupy. I am no scholar, as you will see; but I think I can read and understand the word of God. I am sorry, very sorry, for the poor inquiring soul, that he relied upon the STANDARD for information on this all-important subject of feet-washing. I claim that the 13th chapter of John affords all the information that any person needs on this subject.
>
> May the spirit of God so direct us that we may all be alike, is my prayer.
>
> J. B. WOLFE.
>
> CERRO GORDA, Ill. Nov. 26, 1873.

I don't know to what church this Mr. Wolfe belongs, but it is a very easy matter to see on what side of the question he stands; but next in order comes in reply to the above a note from the learned editor; here is his language in full.

> For the sake of a few honest, conscientious people, whose scruples we respect, we admit the foregoing communication, that we may reply to it, and then, as we do not regard feet-washing as an "all important subject," we shall dismiss it from our columns.
>
> 1. That our Lord, when he said to Peter, "If I wash thee not, thou hast no part with me," did *not* mean to say that feet washing, as an ordinance, was essential to fellowship with him, is evident from the fact that all introduced into the church by the apostles there is not a solitary instance of the observance of feet-washing as an ordinance. This ought to lead our correspondent to question the correctness of his conclusion.
>
> 2. When our Lord says, "You ought to wash one another's feet," he does *not* mean by "you" the church, as our querist interlates or interprets. There was no church there. There was no Church of Christ in existence at that time. The apostles were afterwards empowered to teach their converts to observe all things whatever he had commanded them, and they never, *in a single instance*, taught them to observe feet-washing as a church ordinance.
>
> 3. The only place given to feet-washing by the apostles is "*a good work*" (1. Tim v. 10). It were as reasonable to make the lodging of strangers a church ordinance, as the washing of feet.
>
> Our querist is sorry, "very sorry." Well, so are we. Sorry that he is sorry, very sorry that he is very sorry; very sorry that he seeks to enforce as an ordinance that which has no such character. The authority of Christ can be dishonored as much by perverting as neglecting his teaching.

The reader will observe that Mr. Errett has *dismissed* the subject from his paper. I am of the opinion that if he had been in the upper room in Jerusalem, on the night of our Savior's betrayal he would have wanted to *dismiss* it there too. Well Peter did try the game, but the Lord was about to *dismiss him* for the business. I will not here argue the case in this communication, as the reader will likely hear of this matter in complete before long—but simply want to state that the gentle reader has both sides of the question now before him. Read the above extracts and you have Mr. Errett's logic in full, then read the 13th chapter of John, and you have the command and example of Christ in complete; now then it is left to your choice to obey which you think proper.

J. H. MOORE.

Urbana, Ill.

'Tis not the amount we read but what we remember that improves us.

The Weekly Pilgrim.

HUNTINGDON, PA., Feb. 3, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

Mrs. Mary Shoemaker, an aged and respected Quaker lady of this place, but formerly of Philadelphia, Pa., died suddenly on the 24th inst.

Charts.—Remember that J. H. Moore has reduced the price of his "Historical Chart of Baptism" to mere cost, and it will hereafter be sent post paid for the small sum of 50 cents per copy. Every family ought to have one.

Dr. David Livingstone, the great explorer, who has been for thirty years in the interior of Africa, to explore, that unexplored country, and to discover the location of the lakes, at the source of the river Nile, died near Unyanyembe, in Africa, while on his return from the accomplishment of his task.

Russian Settlements in the United States.—From the *Herald of Truth* we learn that the Russian Menaonites have commenced a settlement in the neighborhood of Mountain Lake, Minn. Some ten or twelve families have located there, purchased farms and are preparing to raise a crop for the coming year. In Russia there are some 500 families preparing to come to America and are expected to arrive about the first of April.

Our Friends everywhere will please continue their efforts in behalf of the Pilgrim. Hundreds and thousands of names might be obtained by persevering efforts. The scare of the panic is over and many who refused to subscribe at the beginning of the year would take it if called upon now. There is nothing of importance accomplished without an effort, and as our success depends mainly on the efforts of others, we make our continual appeals to all who are interested in the cause which we are advocating, to continue their solicitations.

Eld. C. G. Lint, of Dale City, favored us with a visit on last Tuesday. He spent the day with us. Being the first call on the Pilgrim family, we hope he was as favorably impressed with us as we were impressed with him. The day was partly spent in discussing several questions of vital importance to the brotherhood and we hope the time may soon come when, what is now the subject of private conversation may be carried out by the united action of the Church. As Bro. Lint promised to give a general report of his visit, we shall omit that part, hoping that our readers may hear from him soon.

Money By Mail.—The post-office detectives advise against sending money by mail, claiming that it is setting an open and unnecessary temptation before post-masters. We receive considerable money in this way and the larger part of it is so carelessly put in that the greater part of letters containing money can be readily detected, some using white envelopes. This should never be, as money in white envelopes can be more readily detected than in yellow ones. We do not feel ourselves responsible for any sums sent to us over $1.50, unless registered, or sent by check or postal order.

The Celebrated Siamese Twins, Chang and Eng, died early on the morning of the 17th inst. Chang had been afflicted with paralysis for some time, but had been able to go about over the plantation on Thursday preceding his death. He was dead about one hour before Eng was aware of it. When he gave the alarm of the death of his brother, he said: "I suppose I must die too." His death which seems to have been the result of fright, took place two hours afterward. The membrane that bound them, was never separated, and there is a provision in their will forbidding their separation, so the mystery will never be solved.

On last Sunday we had the pleasure, for the first time, of examining the *Companion* and *Gospel Visitor* as now consolidated. The size and form is the same as before except the "head" which now reads: *Christian Family Companion and Gospel Visitor*. The name does not have much to do with the character of the paper, but we cannot see the propriety of retaining both names when it is really but one paper. Bro. J. Quinter has the paper under his immediate control, and from present indications, the consolidation will be an advantage to both, publishers, and readers. As there are now only two papers instead of three last year, we hope the Church will come to the aid of both and give them that encouragement that they so richly deserve. We have but a few families but what could afford to read both, and that to advantage too. Our object is the same and the field is sufficiently large. Sin is enlarging her borders and every means put forth to withstand her should receive the united support of the Church.

TO THE CITIZENS OF HUNTINGDON.

After carefully examining different locations as a proper place to publish the Weekly Pilgrim, we decided in favor of Huntingdon, where we have spent considerable money in putting up a suitable building in which to carry on our business successfully. We have now cast our lot and means among you, hoping that our presence and influence may add, at least, a mite towards aiding the spirit of enterprise that is so manifest among you. Our work, it is true, is not of a local character, neither do we represent it as such. We claim it to be strictly religious, and as all are, or should be concerned in a work of this kind, we feel the more free in presenting our claims to you as a Christian community, for a liberal patronage. Our paper is published in the interests of the Church of the Brethren or German Baptists, but while we do this, we hope our labors will harmonize with the views of all such as believe in a true and vital Christianity.

As quite a number have expressed a desire to read the Pilgrim had they an opportunity, we make the following arrangements for the accommodation of all: Of this issue we will print a sufficient number of extras to supply the town and have them distributed by a carrier. After giving a few days for examining the character of the work, we will have him call again, and then all who feel to give us their sympathy and support, will please give him your name and number and the Pilgrim will be supplied regularly by a carrier, if a sufficient number is obtained. If not, those convenient can get it at the office, while those at a distance can be accommodated at convenient points hereafter designated.

Our terms are $1.50 per year in advance, however if there are those who wish to read our paper and have not the cash, we will wait them three months, at the expiration of which time we will expect all to be paid.—If it does not suit the gentleman of the house to be at home at our second call, please leave the name and money with the lady. We make this arrangement, believing that there are a large number of our citizens, many who know us and our fathers, who are willing to give sympathy and aid to any laudable enterprise in their midst. The present No. is a fair sample of what may be expected during the year. Each subscriber gets a *Pilgrim Almanac* FREE. Hoping that our work will meet a favorable reception we now await the result.

RELIGION.

There is much said and well said too, about religion, yet the term seems to be but vaguely understood by the generality of professing Christians, and its life-giving principles carried out by only a sacred few. Religion is not a thing to be received but to be done. It is the visible result of the reborn or regenerated man or woman as exemplified in their Christian life and conduct, and unless we can have this visible sign whereby all men can know that we have passed from death to life, we have no assurance of a new creature in Christ Jesus. Just as sure as a little leaven will leaven the lump, so sure will pure and undefiled religion manifest its workings in the creature. The fact is, it cannot be otherwise without causing a breach in the law both of nature and of God. Thorns cannot bring forth apples, neither can the bramble produce grapes. We know there is much loud professing of religion in the world, and thousands say "they get it," just as if it was a commodity attainable for a stipulated amount of asking for, but unless we can see it living, acting and walking about doing good, we dismiss it as the hallucination of a wrongly instructed and disordered mind. The best possible definition of religion is given by the Apostle James, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep unspotted from the world."

To visit the fatherless and widows is a good work, and easily understood, but to keep unspotted from the world implies so much that few care to understand it. The act of regeneration dismembers us from the world and makes us subjects of a new kingdom. Old things have passed away and all things have become new. By old things, we understand, the works of sin, of darkness, and of the devil. These, in our death and burial, have been destroyed and we come forth as new creatures in Christ Jesus, and as a consequence, all the things we now do are new and of a different character to what we done while in an unborn state. We have become subjects of a new kingdom, and are to be identified in doing its work. This is the outgrowth or result of love, which is the test of our discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another." Then the whole idea of religion may be comprehended in "love to God and love to man," as love is that divine principle which stimulates its possessor to good works.

We manifest our love to God by doing His commandments, and to refuse to do this is to deny our discipleship. "He that saith he loveth me and keepeth not my commandments, is a liar and the truth is not in him." This is a positive declaration and commends itself for our careful investigation. This is not only reasonable but it is natural. Whom should we love but Him who first loved us?

Our love to man is manifest in our every day walk and conduct. It is our privilege and duty to walk thro' the world with open hearts and hands, administering to the wants of the poor and needy, visiting the sick in their afflictions, ever holding in readiness, at least, the cup of cold water for the stranger, remembering that we too are strangers and pilgrims in a strange land travelling onward and upward towards the city of our God. By carrying out and manifesting to the world this divine principle of love, we fulfill the letter and spirit of religion.

Our religion then will be the sum and substance of our life labor for good. We have enlisted in a good cause and there is not a moment to be lost. "I must be about my Father's business" is as important to us as it was to our blessed Master. Every thought, or deed devoted to sin will be a spot on our title to the discipleship, and if we are not careful it may become so defaced that in the end our inheritance may be lost, and we be debarred from entering that glorious Kingdom where all is joy and peace forever more.

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

ENOOURAGEMENT.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessing in heavenly places in Christ. Ephesians 1: 3.

My dear young Brethren and Sisters: My pen has been in a dormant state for a considerable length of time, but while I was reading PILGRIM No. 2, in the "Notes of Travel," by D. P. Sayler, I saw that through labors of the Brethren, some young and precious souls were made to exclaim: "Blessed be the God and Father!" I was encouraged in my weakness to try and bring some of the spiritual blessings to our minds afresh for our encouragement and comfort, so that we may not get weary in well doing, but still press onward and upward in our high calling.

We will first call to mind the time when we made that good confession to God before many witnesses; our baptismal vow, in which we covenanted to live faithful until death. Oh! the happy time when God in his great mercy, through the merits of the atonement made by our Elder Brother on the rugged cross, canceled all our sins and insquities, and smiled upon us from the courts of glory with a reconciled countenance. Oh! the joy for pardoned sins, which caused us to rejoice in the God of our salvation, and we could for the first time exclaim in the language of the text: "Blessed be God the Father," and realize that we were "blest with all the spiritual blessings in heavenly places."

May our minds often revert to this refreshing season and be revived and encouraged with the thought that God is the same yesterday, today and forever. He who led his people through the wilderness will still be their guide unto death, Let us cleave to the Lord with full purpose of heart; let us take heed to our selves lest our profession should all be in vain. While reflecting upon the time that I enlisted into the service of my Master, I remember some who, soon after in their youthful days gave their hearts to Jesus, but, O, sorrowful thought! they have again turned back to the beggarly elements of the world. Let us watch and pray that we still realize that God will bless us with "all spiritual blessings," Let us not forsake the house of worship, the "heavenly place in Christ." Here we will receive much encouragement; our hearts will be often made to burn with love and feel that it was good to be there. We are often encouraged while thinking over the happy seasons we were permitted to enjoy with the Brethren and Sisters in Ashland Co., Ohio, where we were born into the family of God's dear children. Our communion meetings are calculated to buoy us up and make us strong in the inner man. Oh how solemn! when we reflect upon the suffering and death of our Redeemer, the great love he had for us, let us then centre our affections on Jesus while we sojourn through these low lands of sorrow to the realms of endless glory, then with all the sanctified we will join in the song: "Blessed be the God and Father of our Lord Jesus Christ."

S. A. HONBERGER.

Dear Brethren:—As you solicit Church news for the PILGRIM, I will give you what little is on hand at this time, but the first few items are not very cheering. The Ark of God is still moving on slowly. But accessioos to the church, we made but a few during the last year, but we were obliged to make a few expulsions, in order to obey the commands of Christ. It rather seems as though the time of trial and sifting has surrounded the people of God. In the Spring Creek Church, of Dauphin Co. Pa., times and seasons of prosperity seem to be very fluctuating. In our branch, some four years ago, during one winter and summer, we baptized some eighty individuals; but since that time we must close yearly with a few—can hardly keep up the full number, if we deduct the deceased, the expelled and those who move to other quarters. May God help us, and revive that life and energy in members, preachers and the people in general, that we may have a prosperous future.

On the 20th inst., I repaired to Lancaster, where the Hymn Book Committee convened again for the purpose of completing the compiling of our pending book. There I found the beloved brethren, Thomas Gray of York county, and John Hertzler, and B. Balsbaugh, of Berks county, at the house of Bro Jacob Reinhold, where we continued our labors in company until 3 o'clock p. m. of the 22nd, at which time the two brothers from Perry county left for home, then the remainder of the work rested on myself, Grey and Reinhold, which we accomplished on the 23rd, all prepared and put in the printer's hands. John Baer's sons at Lancaster, who offered to do the printing much cheaper than any others consulted. When the bargain was made, we inquired how soon we could get a lot of the books for distribution? To which he replied: "In about three months.

Also attended preaching at Lancaster on the two evenings in succession. The first evening we happened to meet brother Isaac Myers from Ill. at meeting and because he was from a distance, we called on him to take the lead. He then addressed the congregation, taking for his subject: "The eyes of the Lord are upon the righteous, and His ears are open to their prayers, but the face of the Lord is against those that do evil."

Bro. John Hertzler followed him. The next evening at the same place, it became my lot, as the others were all absent, I took for a text: "Faithful is he that calleth you." Thes. 5: 24. Considered the first part in English and the last part in German.

WM. HARTZLER.

NEW HOPE, Augusta Co., Va.
Jan. 20th, 1874.

Dear Pilgrim:—We are glad you have commenced your visit to us again at the commencement of this year in your enlarged form, which we think is a great improvement if the brethren and sisters will give you plenty of good copy to fill up your columns. We have been silent for some time, and it is only through a kind turn of Providence that we are permitted to take up our pen once more to let your readers hear from this part of God's heritage. It has pleased our Heavenly Father to afflict us somewhat in body, but we have tried at all times, while in our afflictions, to humbly bow to His will knowing that He will do right with us, whether it is His will that we live or die. I have been confined to my room since the 10th of November, but I have so far recovered that I can now walk out a little, for which I feel to praise the Lord. Previous to that time, that is, 10th of Nov., I was confined most of the time to the house for three weeks, with a very bad felon on my finger, so I have been afflicted for some time, but do not wish to complain.

I will say to you that I received your prospectus and Almanac in due time, but was sick when I received it, and ever since, so that I have not been able to do much in the way of getting subscribers for you, but by the blessing of God, I hope to get out soon, and then I will try to do what I can for you in that way.

The church is in a prosperous condition, as far as I know. There were a good many additions by baptism through the summer and fall, which certainly is encouraging to those of our brethren whose duty it is to stand up between God and man to defend his cause.

Now dear PILGRIM a word to your readers. We all would like to have a good paper, and the only way we can expect to have it is to give the editors plenty of good copy, which they so much desire. If they have only copy enough to fill up the paper they cannot make any selection, but if those brethren and sisters who have the language and talent to write would keep them overstocked with their productions, so they could select the good and cast the bad away, then we could and would have a good paper. I would encourage the sisters to write as they sometimes touch a tender cord where the brethren fail to do it. We hope, dear PILGRIM, that you will be able to go out through the year laden with such things that will make the saints rejoice and sinners tremble. S. J. GARBER.

NORTH GEORGETOWN, OHIO.,
Jan. 15th, 1874.

Brother H. B. Brumbaugh:—We are again indebted to that benificent hand that has granted unto us life and another rich feast, as an earthly yet celestial blessing, for which we are thankful to the giver.

We, the brethren and sisters of Sandy Church, of Columbiana and Stark counties, Ohio, enjoyed the benefits of a series of meetings, and were favored in weather and the presence and labors of Bro. Jno. Nicholson of Shanesville Ohio, formerly of this Church. He came to the Heims meetinghouse near Moultrie, on the evening of Dec 20th, preached three sermons, from there to the Reading meetinghouse on the evening of the 22nd. The audience was commendable but not very large, but increased in number as well as interest as the meeting progressed. Bro. Nicholson here preached eleven discourses with the zeal of a faithful laborer in the vinyard of his Master. The church was refreshed by the genial showers of food for the inner man, reminded of her christian duties, and built up in the most holy faith, and we have reason to believe that some have cast their bread upon the ocean of God's mercy, with the intention of getting it some days hence. Meeting closed on Sunday 28th. That evening bro. N. preached at Freeburg.

We expect Jas. A. Ridenour of W. Virginia, to arrive here on the 14th of February, to labor for us in the good cause for a few days. From here, some of the brethren expect to accompany him to Bristolville, Trumbull Co. Ill.

JOHN A. CLEMENT

MANOR CHURCH, Md., Jan. 3, '74.

Dear Pilgrim:—We had an interesting series of meetings which commenced on Christmas eve and ended on the 30th. The services were held at the Manor Church each morning and evening, part of the time, and then at the Church near Downsville. Bro. Sherfy, of Getteysburg, Pa., was with us during all the meetings, and brethren Ephraim and Solomon Stoner and W. H. Franklin part of the time. We enjoyed a refreshing season during the meetings and believe many lasting impressions were made. On Wednesday morning the brethren left us carrying with them our best wishes and prayers. E—.

EXPLANATORY.

And he can not sin, because he is born of God. 1 John 3: 9.

Dear Pilgrim: I feel like writing a few lines for your readers upon the above text, as it has became a matter of inquiry. I do not see the great trouble in solving the query, when we compare scripture with scripture. And in order to give the view that I have of this expression of the apostles, I will first invite the reader to look at this scripture in connection with 1 Cor. 2: 14: "But the natural man receiveth not the things of the Spirit of God; for they are foolish unto him: neither can he know them, because they are spiritually discerned." Now we will discover that the natural man is by the Scriptures said to be in a state that he can not discern the things of the Spirit. Then according to this declaration, he must forever remain in this dilemma. But we see that he may break off from his sins by doing righteousness. Now by comparing the natural man with the spiritual man, we come to the conclusion, that, in one dwells the seed of the Lord, and in the other the seed of the devil. Then as the one begins to read about Jesus and the love of God, his *spiritual* blindness begins to vanish, and he begins to see some beauty and grandeur that he never saw before, and he still pursues his search, and still new beauties are presented to his mental vision, and, as a consequence, the seed of the wicked one is being weakened all this time, and he thus goes on until he becomes a spiritual man, by doing what the Lord has required at his hand, and he is thus born of God and becomes a child of God.

Now as these graces are increased in the natural man, until he is a child of God, so by reversing the operation, the seed of God is uprooted by man suffering himself to be tempted and drawn away of his own lusts which war in his members. But, says one, it is said he *can not sin*, so it was said that the natural man *can not discern* the things of the spirit. Yet we can show that there is a process by which he may change. And now we will show that there is a way by which the child of God may be changed, see John, 3: 6, "Whosoever abideth in him sinneth not." Now how do we abide in him, (for the above quotation would imply a possibility of failure,) see John 15: 10, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Here again we notice that it is upon condition, "If ye keep, &c." which would lead us at once to the conclusion that if we do not keep the commandments, we will fail to abide in his love, and thus we fail to be his children, for his seed does not remain in

us, any longer than we abide in his love, for if we do not abide in his love, we do not abide in him.

Again see 1 Cor. 10: 12, "wherefore let him that thinketh he standeth, take heed lest he fall." Thus we see that Paul did not understand that they could not sin, (or go back) for again he says, "we are not of them that draw back unto perdition," &c. Peter also tells us what to do, and says if ye do these things ye shall never fall. And in conclusion I will say that this is the kind of a sin that I think is spoken of in the text, and not mere weakness.

A. HUTCHISON.

Centerview, Mo.

FROM WEST VIRGINIA.

The following we give to show what may be accomplished by earnest workers, even under the most adverse circumstances. A number of our agents are now turning their attention to those outside of our membership, and are now succeeding very well. This is a move in the right direction, as we should feel as anxious to have others read our periodicals, as we are to have them hear us preach. That the PILGRIM has been the means of doing good in promulgating the doctrine of Christ is acknowledged by all. If so, why not make a greater effort to enlarge its circulation? ED.

Bros. Brumbaugh:—I am most happy to inform you that the ever dear PILGRIM, is again paying us its welcome visits which are gladly received. I was getting very lonesome during the few weeks that it did not come. I have been at work for you wherever an opportunity was offered and have succeeded in getting you a few more subscribers. I have three names to send you now, which makes in all, eleven names, two of which are respectable members of the Methodist church. I am doing all I can to increase its circulation, and meet but very few but what would love to read it. I meet a few who say they have no time to read it. Such I suppose would not have time to read the Bible nor go to preaching.

I have volunteered in laboring for the PILGRIM because I believe by so doing I am aiding a good cause as I know it has been instrumental in turning sinners from the power of satan unto God, the Father. I was talking the other day, about taking the PILGRIM and the much good reading it contained when an old sister said, "Oh how I would love to read it if I only knew how to pay for it." When I told her how liberal you were, she said, "I must have it. I can pay for it during the year, if I live." There are a great many who, no doubt, would take the PILGRIM if they had an opportunity and knew how to get it, as there are a large number in this country as well as others, who never hear the Brethren preach, and where the PILGRIM goes and is handed from one to another, as is done in many places, it has done as much good as preaching. This I know to be a fact and therefore feel to say; Brethren and Sisters, feel interested in the PILGRIM cause and do all you can for it, both by laboring to increase the circulation and praying for its editors that they may be encouraged and strengthened in promulgating the truth as it is in Christ Jesus. May the Lord bless us all.

From your sister. N. CROUSE.

Oak Hall, W. Va.

FROM CALIFORNIA.

Dear Brother Editors:—Our winter to the present has been a favorable one to farmers. We think there has been a sufficiency of rain to insure another grain crop. December 3d. we had a regular "Eastern fashioned" snow storm. It reminded me very much of by-gone days in Ill., where we never missed a winter's sleigh ride, but it is of rare occurrence here. Our neighbors tell us more snow fell in this storm than has fallen in the whole of twenty-five years before altogether. It fell to the depth of 8 inches in Suisun Valley, but at present, our valley (Suisun,) is assuming a more spring-like appearance. Vegetation is springing forth rapidly, and soon hill and valley will be a continuous green. I think it now is California's most delightful season. I send enclosed $1.50 to renew subscription to PILGRIM, I dis-remember at what time the term expires, but I feel that I cannot do without the paper, isolated as I am from the main body of the Church. There are only two of us here in Suisun Valley, so we seldom hear the doctrine preached in its purity. Elders Geo. Wolfe of Lathrop, and J. Myers of Almeda, kindly favored us with the blessed opportunity this winter, preaching for us a number of times. The subjects were well selected and ably delivered. The attendance was good and the best of order prevailed. We hope to have preaching quite often, as those good ministers tell us we are not forgotten, nor shall not be neglected. We feel truly thankful that we are held in such kind remembrance. Yours truly,

CARRIE P. FOSTER.

Cordelia, Cal.

Dear Brethren: We had a series of meetings at Shiloh, commencing on the night of the 16th inst., and continued until the 24th, good order and attention to the word preached. Eleven souls were convinced of sin, and eight were baptized. There was a time of rejoicing such as was never known at this place before. Others were, we believe, seriously impressed, insomuch that we think they too will get the consent of their mind to delay no longer. The following ministers were present: W. H. & Godfrey Shaffer, Wm. and Elias Anvil, Isaac Ball, James H. Holsberry and the writer, May God carry on the good work, is my prayer.

J. M. WELLS.

Corinth, Va.

BRO. JOHN D. BAER, of Somerset, Pa., says: "The Brethren of Quemahoning congregation had a meeting of a week, which closed on Sunday after Christmas. They had two additions to the church. The meeting was held in the meetinghouse near Sipesville. Brother Hilderbraud of the Conemaugh congregation and Bro. Jos. Berkey of Shade, were present and preached.

QUERY.—Will some brother please give an explanation on the following passages of scripture: Mark 1: 43—44.

Why did he tell leper "to tell no man"? Have we any Scripture on record that He did tell them not to keep it secret? A full explanation is desired. D. S. REPLOGLE.

ANNOUNCEMENT.

God willing, there will be a series of meetings in the Aughwick Church commencing in Germany Valley, at the Brethren's Meeting-house, on Saturday evening, February 21st, '74. All who desire to be with us are hereby cordially invited, by order of the Church. J. B. GARVER.

Brother Brumbaugh, please announce through your columns that the brethren of Cihppaway church intend holding a series of meetings commencing on the evening of the 14th of Feb. 1874, at the Beech Grove meetinghouse. A general invitation is extended to all, and especially to ministering brethren. By order of the church. D. M. IRVIN.

Smithville, Ohio.

MINUTES.

The District Meeting of 1873, in Southern Ill., authorized me to have the Minutes of said meeting printed, and send copies to all Churches in Southern Ill. This I have done, but have just received a letter stating that all have not been supplied. I still have a few copies on hand, and if any other Church has failed to get copies, they will please inform me immediately. Please inclose a stamp, and address J. H. MOORE, *Urbana, Champaign Co. Ill.*

MARRIED.

FLORY—PERRY.—By Eld. Martin Garber, at his residence, Nov. 16th, 1873, Eld. Saml. Flory of Keokuk Co., Iowa, to sister Elizabeth Perry of Augusta Co., Va. S. J. G.

WISE—METZGER.—At the residence of the brides father, Jan. 4, 1874, Isaac Wise of Carroll county, Ind., to Susan Metzger of Clinton Co., Ind.

ZAHN—BRICKER.—On January 18, 1874, Joseph Zahn of Carroll Co, to Sarah Bricker of Clinton Co., Ind.

I. N. CRIPE.

DIED.

DILLING.—Jan. 27, 1873, in the bounds of the Clover Creek Congregation, sister Barbara Dilling, aged 73 yrs., 6 mos. and 23 days. Funeral services improved by Eld. D M. Holsinger and the writer from Isaiah 35: 10.

BAKER.—May 23, '72, John Irvin son of Bro. Jacob and sister Elizabeth Baker, aged 1 year, 5 mos. 27 days. Funeral improved by G. W. Brumbaugh and Jac. L. Wineland, from Amos 4: 12.

LEIDY.—Jan. 10, '74, Lizzie Alice daughter of Daniel and Catharine Leidy, aged 10 years and 16 days. Funeral services improved by the writer from Rev. 20: 12.

T. B. MADDOCKS.

ACKER.—Jan 9, '74, Henry Acker, aged 66 years, 2 mos. 21 days. Funeral improved by Eld. J. W. Brumbaugh in the English and G. W. Brumbaugh in the German, from Heb. 9: 27.

DRAKE.—In Shirleysburg, Huntingdon Co., Pa., Nov. 8, 1873, Margaretta, widow of Philip Drake, dec'd, aged 83 years, 9 mos. and 8 days. Occasion improved by the brethren, from Heb. 9: 27.

BYERS.—In the Aughwick District, Nov. 29, 1873, Elizabeth Byers, wife of Solomon Byers, aged 74 years, 4, mos. and 29 days. Occasion improved by the brethren, A. L. FUNCE.

MILLER.—Near Roaring Springs, Jan. 5, 1874, H. B. son of J. H. and Martha Miller, aged 7 mos. and 10 days.

DEIHL.—Nov. 28, '73, of diptheria, Geo. W. son of Bro. Daniel and sister — Deihl, aged 4 years, 4 mos. and 18 days. Funeral improved by Eld. Jacob Miller and J. W. Brumbaugh, from James 4: 13, 17.

The happy home of Bro. Deihl, was made sad by the afflicting hand taking hold of all the children and though medical aid was resorted to, yet little George, the youngest, the darling of the family, was called to sleep in Jesus. Father and mother, brothers and sisters, will you meet me in heaven?

MARTZ.—In the Manor Church, Md., on the 18th inst., our aged sirter Catharine Martz, aged 87 years, 7 mos. and 7 days. Funeral services by Elds. A. Cost and L. Emmert, from 1 Peter 1: 23-25.

Sister Martz united herself with the church in early life, lived a consistent member 54 years, leaves a number of children to mourn their loss, her husband, a brother, having died 11 years ago. Her father Christian Harshman, was a minister among the Brethren in Frederick county, Md. Many years ago her grandfather immigrated from France, and died at the advanced age of 120 years. JACOB REICHARD.

OBONNOR.—In Springfield, O., of cholera, July 29. 1873, sister Evaline Obonnor, aged 56 years.

She was taken sick in the morning about 6 o'clock, and died about 7 o'clock in the evening. She suffered no pain, and was perfectly conscious all day. I never saw any one so resigned in my life, she did not want to get well. She said when first taken my time is up, I am going to die. As Brethren did not come, the services were performed by Rev. Mr. Ketchum, of Centre St. Methodist Church.

S. M. PRETZMAN.

Companion please copy.

NEY.—In the Panther Creek Church, Dallas Co., Iowa, Dec. 7th, 1873, sister Saria, wife of Henry Ney, aged 45 years, 8 months and 9 days.

In her affliction, she suffered greatly, but she bore her affliction with Christian fortitude. In her affliction, she called for the Elders of the Church to anoint her. Accordingly she was anointed in the name of the Lord, to the strengthening of her faith. She then resigned herself into the hands of the Lord. Her funeral was attended by a large concourse of sympathizing friends, and the occasion improved by Eld. D. Long and others, from Psalm 23: 4.

GEO. DETRICK.

PLOUGH.—In the Upper Cumberland District, near Newville, Jan. 23d, 1874, Samuel S. Plough, aged 31 years, 9 mos. and 17 days.

The subject of this notice was only sick about six days, during which time, he suffered very great pain, without hardly any intermission until he breathed his last, He was a very fine young man and a seeker of salvation for years, and of late concluded to unite with the brethren, and intended to be baptized next summer, but O, how sadly disappointed death came to him, before the summer season. Nevertheless he held fast to his Savior, whom he professed to have found to his souls comfort, consolation and salvation, yet he expressed himself that if the good Lord would spare him to get well, he would attend to being baptized, as soon as able. But as he found that his part was, to make the great and solemn change, he quietly and willingly submitted to the will of the Lord. He leaves a sorrowing widow, and one small son, a father and mother, one brother and four sisters, to mourn their loss, but they do not sorrow as those who have no hope. Services by the brethren from Luke 12: 40, "Be ye therefore ready also," &c. DAN'L KELLER, Sn.

Companion please copy.

FILBURN.—In the upper Miami Co., Dec. 12, 1873, brother Peter Filburn, aged 76 years, and 3 months. Funeral occasion improved by brethren Peter Nead and Abram Flory, from Rev. 14: 13, to a large concourse of people.

Brother Filburn was born in Neckerhaus, Kingdom of Wertemburg, Germanie confederation, Sept. 1799. Came to the United States of America in the year 1818.

In 1822 he was married to Elizabeth Harshbarger, and in 1829 emigrated to Montgomery county, O, from Maryland. In 1853 he moved to Miami county. (where he lived to the time of his decease,) where his wife died in 1856, and in 1857 he was married again to Dabora Overholtzur, who survives him.

Brother Filburn was one of our plain old members. He was a member of the Brethren for upwards of 50 years, and his seat was seldom vacant in the sanctuary, and in conversing with him, his conversation was principally from the scriptures, and of Heavenly things, instead of worldly matters.

The Bible was the only book that he read, and he almost knew it by heart. By his death the church has lost a faithful member, the community a good neighbor, and the needy a charitable hand.

Some time before his decease he told the writer to see that his burial was conducted in the old order, to have a plain coffin, and to be hauled to the grave in a wagon instead of a hearse, and was buried in the cemetery at Spring Grove. Peace to his ashes.

H. H. ARNOLD.

FRANTZ.—Near Millersburg, Elkhart Co., Ind., Oct. 12, 1873, in Rockrun District, brother Peter Frantz, aged 70 years, 5 mos. and 2 days. He was a consistent member of the Brethren Church for many years, He leaves a wife and many children to mourn their loss. Funeral services by Elders Daniel Shively, Jacob Berky, Levi Weaver and others, from James 1: 10, 11. ANNA FRANTZ.

MONEY LIST.

Isaiah Horner	$1.50	Jacob Wagoner	1.50
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Youth's Department.

THE BRIGHT SIDE.

Now and then a shining pebble,
As we walk the wave-washed strand,
Smiles upon our passing footsteps,
From its lowly bed of sand.
Now and then a virgin rose-bud,
Breathes upon us by the way;
And its sweet delicious fragrance,
On the breeze doth round us stray.

And in winter's desolation,
While the naked boughs are seen,
There amid its bleak surroundings,
Smiles the pine-top evergreen.
Though the road be rough and weary,
Till we reach the mountain height,
Then are we repaid our climbing,
By the prospect grand and bright,

God hath placed these things to please us,
All along our path each day;
Emblems faint that just before us,
There are better things than they.
These are green spots as we travel,
Oases on "weary" ground,
Left there by our loving Father,
By the pilgrim to be found.

Happy he who sees the beauty,
Leaves the bitter, tastes the sweet,
And enjoys each pleasing object
He may on his pathway meet.
Thus will gloom be quickly scattered,
And the sun will brightly shine,
All of sadness he defeated,
And a happy life be thine.

KEEP GOOD COMPANY.

Enter not into the path of the wicked and go not in the way of evil men Prov. 4: 14. Walk not thou in the way with them, refrain thy foot from their path.

There are many things in the Bible that are important to the young, but nothing, perhaps, more so than to strictly obey the above good advice or commandment.

There are many persons who keep bad company but think there is no harm in it, because they do not participate in any of their bad habits. This is a wrong idea as it is not natural for sheep to go into the company of wolves without endangering their lives.

In the path of the wicked there is no good, and as certain as you go into it, so certain you receive injuries either your person or character. The wicked will either devour you or make you as bad as they are themselves.

I have heard boys who have been learning in this path, say, "I am no fighting character but I will not be imposed upon." That boys character was already tainted with the spirit of the company which he kept, and by remaining a little while longer under their instruction, will find himself in a position that will impose upon him, and according to his own resolution, he will be to fight it out.

I once was asked by a young man whose brother had been in a fight, after stating the particulars, how I would have escaped fighting, if I had been imposed upon as was his brother. I told him that fights had their causes and the best way to avoid them, is to remain away from the places where the troubles commence. Some young men and boys are imposed upon and in trouble all the time, but it is their own fault, as they are continually running in the path of the wicked, where such things are always at hand. Such was the case with this young man. On Sunday, instead of going to Church or reading good books he went off to some neighboring boys who were in the habit of lying, swearing and fighting, and as a result, he got into trouble, when if he had remained away from them, he would not have been imposed upon, nor would there have been any call for a fight. Therefore, if I were to give advice, I would do it before the trouble commences.

Another important advantage of keeping good company is the education we receive. In good company, we come in contact with good and proper conversation whereby, we learn to converse properly, and about things that are right and honorable, but in the path of the wicked, we learn things that are unbecoming and unfits us for decent society.

Remember, dear young reader, the time will soon come that we all must make our mark and it depends largely upon the company we keep, whether it shall be honorable or dishonorable, whether we will be somebody or nobody. And after that, the more important time will come, when we shall be called to eternity. If we are found in the path of the wicked with the wicked we will be to take our part in eternity. Therefore, walk not thou in the way with them, but refrain thy foot from their path because, in the end, it leads to destruction.

JOHN A. MYERS.

Sterling, Weld Co., Col.

THE SERPENT OF BRASS.

When the children of Israel were journeying through the wilderness, on their way to the land of Canaan, they often disobeyed God.

At one time they complained against God, although he took care of them every day, and gave them what they needed to eat and drink. He then, to punish them, sent among them fiery serpents, which were so poisonous that all who were bitten by them soon died. The people then seemed sorry for their sin; and Moses, who was their leader, prayed that God would have mercy on them.

God heard them in their distress, and told Moses to make a serpent of brass, and put it on a pole, that all that looked at it might be cured. How eagerly the people who had been bitten looked up to the brazen serpent!

I suppose some of the people tho't it was such a simple thing to do, it couldn't possibly do them any good; and so a great many lost their lives, because they wouldn't look up when God told them to.

God's commands are never too simple to be obeyed, and those who obey him cheerfully are always the happiest.

He calls on all little children to pray to him, and ask him to forgive them when they have done wrong. And he is always ready to do so, if he sees they are really sorry in their hearts.

CONSEQUENCES.

In a country town, many years ago, some children were met for a social evening at an old farm house and while the sport was at its height, a little boy thought it would be funny to draw a chair out from under a little girl, and let her sit down on the floor.

He watched his opportunity, and made the attempt; but the little girl seeing what he was doing, jumped back into the chair, and striking her spine upon one of its projections, broke her back. For seven years, from fourteen to twenty-one, she lay upon her bed, and during all that time was carried from her chamber to the parlor but once.

Thirty years have passed; I have just returned from a visit to her sick chamber. Thirty years of disability and pain as the consequence of a thoughtless deed by a little boy. A few strangers minister to her daily wants, without whose said she would be sent to the poor-house, or home for the wretched and homeless poor.

Terrible consequences to follow a thoughtless act. Let boys be careful. Let all remember that consequences walk hand in hand with every deed, and that for all our deeds, God will bring us into judgment." *Christian Era.*

DON'T BE COWARDS.

"I wont tell a lie! I wont be a coward," said a fine little fellow, when he had broken a little statue of his father's in showing it to his playmates, and they were telling him how he could deceive his father and escape a scolding. He was right. Cowards tell lies; brave little boys tell the truth. So was Charlie Mann right, and was rewarded for it, as the following story will show:

A young offender whose name was Charlie Mann, smashed a large pane of glass in a drug-store and ran away at first, for he was slightly frightened; but he quickly began to think, "What am I running for? It was an accident; why not turn about and tell the truth?

No sooner thought than done. Charley was a brave boy, he told the truth—how the ball with which he was playing slipped out of his hand, how frightened he was, how sorry too, at the mischief done, and how willing to pay if he had the money.

Charley did not have the money, but he could work, and to work he went at once, in the very store where he broke the glass. It took him a long time to pay for the large and expensive pane he had shattered; but when done, he had endeared himself so much to the store-keeper by his fidelity and truthfulness, that he could not hear of his going away, and Charley became his clerk. "Ah, what a lucky day it was when I broke that window," he used to say.

"No, Charley," his mother would respond, "what a lucky day it was when you was not afraid to tell the truth."—*Youth's Companion.*

A CHILD'S IDEA OF PRAYER.

Little Nellie, who was only four years old, no sooner saw work laid aside than she ran to her mother's knee and claimed a seat there. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares while she rocked herself and Nellie to and fro.

For a while, Nellie amused herself very quietly by winding a string in and out through her fingers; but presently she began talking to herself in a low tone: "When I say my prayers, God says, 'Hark, angels, while I hear a little noise!'"

Her mother asked her what noise was that.

"A little girl's noise. Then the angels will do just so" (shutting her mouth very tight, and keeping very still for a moment) "till I say Amen."

I wonder if the children who read this story of little Nellie have ever thought how wonderful it is that God always hears their prayers.

PUBLISHER'S ITEMS.

—Joel H. Flora. Your letter containing $1.50 was not received. All right now.

—Eld. Jacob Wagoner's address is changed from Cerro Gordo to La-Place, Piatt Co., Ill.

—Nothwithstanding our frequent changes from cold to warm—our physicians think it distressingly healthy.

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—M. Johnson. In regard to the subscription you speak of, we cannot now tell without considerable trouble. Please ask Bro. Sears about it, he will know.

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—Huntingdon within the last few years, has been making rapid strides toward city dimensions, and from present appearances, the coming Spring and Summer will add greatly to our thrift and population.

—Our friends in town who desire to encourage the only religious periodical in their midst, will please prepare themselves for the carrier's second call. With book and pencil, he will be around to wait upon you. Give him your name and number and we will labor to make our weekly visits both interesting and instructive.

—Our respected friend and townsman, Mr. S. S. Place, who has been supplying those who desired it, with Prof. Fowler's recent great work—"The Science of Life," and putting up an excellent door-bell, will continue to accommodate our citizens with these articles, as well as supply that best of books "The Bible." He will also distribute to every family a copy of this issue of the PILGRIM, and afterwards call and receive the subscription of those who desire its weekly visits.

—The upper end of our town needs a general variety and provision store and we have a good room ready for it. Who will embark in the enterprise? Our room is on the corner of 14th and Washington. The room is 18x43, high ceiling, well lighted, and a good basement underneath, terms easy and possession given on the first of April. Our citizens need and must have a good store, and a better location and room cannot be found in this end of town. Any person wishing to enter an enterprise of this kind, will do well by examining our room and learning our terms.

LITERATURE.

EXPRESSION: Its Anatomy and Philosophy. By Sir Charles Bell, K. H., with the Original Notes and Illustrations designed by the Author; and with additional illustrations by the editor of the "Phrenological Journal." (S. R. Wells, New York.) 12mo. cloth, $1.50. For sale at the PILGRIM Office.

This is an enlarged and entirely new edition of a work of great scientific and physiological interest. It is comprised of ten essays, so arranged as to give a complete history of the subject; a subject of very great interest to all who are in any way brought into contact with the world around them; and of special interest to physicians and others who are so often brought in contact with persons while under the effect of the Emotions, where the expression often reveals what no language could convey. The book, if well studied and understood will teach principles which can be made available in the selection of apprentices, farm hands, kitchen girls, servants, &c., or the choosing of friends, or companions, and thus be of immense value. It is not entirely without a spiritual or religious tone, even contrasting the vicious with the good, in such a way as to leave the weight of the impression in favor of the good, pure and beautiful. The engravings illustrate the text, and in themselves give a remarkably pure history of the subject. We have in the work the "whole range of human character and expression, from the divine loveliness and purity of the Infant Savior, of angels and saints to the strength, fierceness, and brutality of the executioner." We have an objection to urge against the book which we will call a presumptuous fault, though written for English readers, it contains many quotations and notes from the Latin, French, &c., which are always a vexation to those who do not understand these languages. Though they might be omitted in most instances, without impairing the sense, yet we always feel that if the thoughts therein contained were worth quoting, they should be quoted in the same language in which the book is written. These quotations may properly display the knowledge of the writer, but they do not so impress the general reader.

THE NOTE TAKER or Elements of Tachygraphy, Part II. A Treatise on the second style of Lindsley's brief Writing, for the use of Lawyers, Editors, Reporters, Students, and all persons desirous of taking full notes in courts of record, professional schools and seminaries, and public assemblies. By David Philip Lindsley, Boston: Ohio Chapp & Son, 3 Beacon street, Chicago. D. Khuball, P. O., Box 308.

We have just received a copy of the above work and to say the least, we are highly pleased with it. The man who succeeds in simplifying Short Hand is a great benefactor to the country, as there is scarcely any one thing in the whole scope of education that is so desirable in this fast age as to be able to take a verbatum speech. In this Mr. Lindsley has succeeded in a very great measure, so much so that any person of ordinary ability can take to the study with the assurance of success, by giving it the attention the subject demands. The system is simple and natural and can be acquired as readily as long hand, if the same care, and time is devoted to it. Any of our readers wishing to learn this desirable art, should examine Mr. Lindsley's works, as we feel assured they will give satisfaction.

——*James R. Osgood & Co.*, of Boston, are the publishers of some of the handsomest, and most desirable books in the country. Their companion volumes, "Child Life in Poetry" and "Child Life in Prose," both edited by John G. Whittier, are charming books for children, and fine specimens of book-making. Their books are always handsomely executed, and very popular.

——The first volume in the "International Scientific Series," by an American author is "The New Chemistry," by Prof. Cooke of Harvard, now nearly ready by the Appleton's, New York.

——In the *Magazine* notices last week, the sense, and force of the article was destroyed by the omission of "*not*"—"it would be a difficult task to decide which one to take," should read,— which one *not* to take; and we take this opportunity to say that every family should, after our church papers, take one, or more periodicals.

——*The Cottage Hearth*, is a monthly periodical of 28 pages; published by Millikin & Gould, Boston, Mass., at $1.25 per year, the first number of which is on our table. It is to be devoted to Home Arts and Aids, Home Life and Leisure. We will be glad to form its acquaintance.

——*The Illustrated Annual of Phrenology and Physiognomy* for 1874, begins a new series in a new form. It is a valuable manual, and contains a surprising amount of useful information, which seems to have been gathered specially for its pages. Price 25 cents. (S. R. Wells New York.)

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THE SUN.

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SUBSCRIPTIONS,—1874.

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6 25	8 45	Marklesburg	3 25	8 45
6 35	8 55	Coffee Run	3 15	8 35
6 40	9 03	Rough & Ready	3 09	8 29
6 48	9 10	Cove	3 01	8 20
6 51	9 13	Fisher's Summit	2 58	8 17
AR7 05	AR9 25	Saxton	LE2 45	LE8 05
LE7 10	LE9 30		AR2 40	AR8 00
7 25	9 45	Riddlesburg	2 25	7 45
7 33	9 52	Hopewell	2 20	7 38
7 45	10 05	Piper's Run	2 08	7 26
7 53	10 10	Brallier's Siding	2 00	7 20
8 00	10 17	Tatesville	1 55	7 12
8 05	10 20	B. Run Siding	1 49	7 09
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The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLES, Double Pipe Creek, Md.
LEONARD FLORY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., FEBRUARY 10, 1874. NO 6.

POETRY.

[For the PILGRIM.]

FRUITION.

BY WESLEY.

Busy fancy fondly gazing,
Down the varied vale of time,
On a mighty scene is seizing,
To the Christian most sublime.

When the conflicts heavy rattle,
On the balmy air shall die;
And the gloom and fear of battle,
Be dispelled from every sky.

When the enemy's dark forces,
Shall be vanquished and dismayed;
And destruction's dismal sources,
Be o'erhurdened with the dead.

When the fainting arm of mortal,
Fails to crush the crafty foe;
See, from Heavens potent portal,
Jesus forth, the final blow.

Then the direful conflict over,
They who virtue's path have trod;
Lasting peace shall quick discover,
'Mid the ransomed host of God.

Then with VICTORY on each banner,
Shall the multitude convene;
In the golden tinted glimmer
Of the glory now unseen.

Oh! methinks I see them gather,
Where the wavelets kiss the sand;
Priceless jewels of the Father,
Loving creatures of His hand.

Whil'st the anthem loudly sweiling
O'er the ever verdant plains,
Each Celestial valley filling.
Wakes the angels loud refrain.

Now commingling in mid-ether,
Lo! the golden pillars quake,
As the holy strains together,
O'er triumphant Zion break.

ORIGINAL ESSAYS.

[For the PILGRIM.]

PURITY OF THOUGHT.

Where do our thoughts originate? Some, taking the expression from the Bible and elsewhere literally, would answer, *in the heart.* Among the many mysterious and wonderful parts of the human mechanism, the heart has perhaps been the most noted, and by no means the best understood. The ancients knew that it is the most vital and sensitive part of the body, but their accurate knowledge does not seem to have extended much farther, as they fell into the error of supposing the heart to be, not only the seat of life, but also the abode of the soul and the source of all the nobler emotions, such as courage, mercy, generosity and love. This idea engrafted many words and expressions upon their language, and these in turn have been used by all succeeding writers, even the most enlightened. "Out of the abundance of the *heart* the mouth speaketh," as well as the more modern version, "If the heart is right, all is right,"—both bear the testimony in this connection; as do the terms "tender-hearted," "pure-hearted," "heart-felt" to learn by heart," "large-hearted," and hundreds of other phrases in every-day use.

But when the intelligent use these phrases they do not wish to be understood literally, as it is universally admitted that the thoughts originate in the mind which has its seat, not in the heart but in the brain. It is the mind that thinks, that feels and that wills.

We can not think without thinking about something and this something is the *object* of thought. It may be real or ideal, an object of perception or a product of the imagination; it may also be pure or impure, according to the way in which we think about it. To the pure, all things are pure. Nothing that God has created should awaken in our minds unholy thoughts; but a base mind sees a taint in everything every object of perception has some blemish, and every picture of the imagination is defaced by some spot or wrinkle. It is not thus with the "pure in heart." Like Peter on the house top, they may sometimes see things that have a tendency to awaken improper thoughts, but, like Peter, they soon learn that whatGod has cleansed no one has a right to call common or unclean. The good man can not prevent the birds from flying across his orchard, but he can prevent them from building their nests in his choice apple tree. So he may not be able at all times to keep dark thoughts from crossing his mind, but he can avoid harboring those thoughts until sin is conceived and the soul's integrity lost. When the tempter comes he can say, "thus it is written, get thee behind me Satan." In my own short christian experience I have found no better method than this for getting rid of evil thoughts. The Word is our sharpest sword. We need none sharper if we know how to use it, and use it properly. It is the only weapon that Christ used in that great encounter in which all the hosts of Satan were defeated. I have found that by letting the mind dwell prayerfully on some text, it is an easy matter to get rid of thoughts that I had vainly tried to shake off by mere force of will or purpose. The mind must have its chambers occupied by tenants, and every vacant room will be filled with imps no matter how much we strive in our own strength to keep it empty, "swept and garnished."

The importance of entertaining only good, pure thoughts, can not be over estimated. Thought is the main-spring of action. All the wrong doing that has ever disgraced our earth has been the fruit of wrong thinking. On the other hand, "a right will is right action, and though such a will by the movement of a spirit emprisoned in a body all paralyzed and moveless, it is stronger than the universe." God judges actions by the motives that prompted them. In His sight good actions will not make up for evil intentions. A pure, noble mind is the only fountain-head of a truly noble life. The mind's eye it is that causes the whole body to be full of light or full of darkness, according as it is single or the reverse. The soul's purity underlies all purity. It, made pure, all else becomes so; it is the "inside of the cup or platter" spoken of by the Savior. If it is made pure by the removal and exclusion of bad tho'ts and desires, the outside, or our words and actions will also become pure. As the tree is so must the fruit be.

Hence purity of thought is essential to our happiness both here and hereafter. For when good thoughts are absent, bad ones are sure to be present,—present to rob us of an approving conscience, which is the prerequisite of all genuine happiness. Without this we can not enter that golden city, above whose arch-way is inscribed, "*Nothing impure can enter here.*" Dissembled holiness is double iniquity. Without sanctified thought melody is mockery, prayer is blasphemy and worship worse than lip-service. The empty lamp, the close shut door, the dread "too late"—all should teach the value of honest convictions, purity of thought, and the dangerous folly of making religion a cloak, Christianity a mere name, and by this course becoming a foolish virgin in the end. "Blessed are the pure in heart, for they shall see God."

J. M. ZUCK.

Lebanon, Ohio.

[For the PILGRIM.]

BE CAREFUL WHAT YOU SAY.

Paul says, Christ sent me to preach the Gospel. not with wisdom of words &c. What a train of thought, must have rose from the disciples at Corinth, at the time Paul spoke these words, from the fact that there were divisions and contentions among them, for he says, "that every one of you say, I am of Paul, I of Apollo, I of Cephas, and of Christ.," He then goes on and tells them that Christ is not divided, &c., and we certainly think that his followers should not be bigoted. But we will see whether the words are not applicable now-a-days. Do we not hear brethren say, after a sermon by a certain Bro., that's my man, he preaches up the old land marks, or, if you please, the brethren's "uniform." After a while another Bro. comes and preaches; after the meeting is over, it is nothing strange to hear brethren say, that's my man, he knows how to handle those close fisted money brethren.

Does not this look as though we were standing in the same channel, as those Corinthian bretnren did, of which Paul makes mention as being contentious, and reproves them sharply. Now, we think, it is not wise nor prudent for any brother or sister to make use of such slang phrases; as they are detrimental to both speaker and hearers. Our words should be well seasoned. A hint to the wise is sufficient.

C. H. WALLER.

Berlin, Pa.

FOR THE PILGRIM.

THE SECRET OF SUCCESS.

To be successful in what is undertaken is the desire of all men. Underlying success are a few principles that but few have really ever thought much of.

1. As a rule, a man will not succeed in more than one thing at a time. If two be undertaken, one must be neglected or there is no success. Man's adaptation is such that he really ought not to have more than one occupation, and then study well to succeed in that, letting other people's business alone.

2. A man in order to succeed must be contented with his employment, and not be continually desiring a change.

3. He must be industrious, laboring to be useful in his business or he is sure to fail.

Those facts underly all success, in all cases, and especially in that of a minister. If he concentrates all his powers to make of himself a useful minister, and succeeds, he is most sure to fail in some other pursuits of life, and for this simple reason a majority of the ablest ministers in the world die in poverty. If to the contrary, a minister succeeds in the other general pursuits of life, he is most sure to fail as a minister; we cannot generally succeed in two things at the same time, the one must yield to the other.

J. H. MOORE.

THE world needs men of large hearts; men who think and feel for others; men who, for the sake of others, can make some sacrifices. The whole church needs a new baptism—the baptism of the Holy Ghost. Nothing else, it seems to me, will ever get us away from ourselves, that is, our own personal interests. There are congregations not a few that are so circumscribed by their own selfish notions, that they hardly ever do anything except that which immediately concerns their own personal interest. The world may go to ruin for all they care, only so they have things comfortable themselves.

[For the PILGRIM.]

COMING TO JESUS.

And the spirit and the bride say Come, And let him that heareth, say Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely.—Rev. 22: 17.

This language is expressive of the faithfulness and will of God that all men should be saved. St. Paul says, "God is faithful by whom ye are called unto the fellowship of his Son Jesus Christ our Lord." "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And Jesus the Son invites all the weary and heavy laden to come to Him and He will give them rest. To this *rest, the Spirit and the Bride say* COME.

Jesus says, "I will send Him, (the Spirit) unto you, and when He is come, He will reprove (convince) the world of sin, of righteousness, and of judgment." The Spirit in His own way and manner will convince the mind of men that certain things, whether by thought, word or deed, are sinful, and that some things, whether by thought, word or deed are right. And man being a moral, or free agent can choose to do either the sinful, or the right thing, and doing the sinful, he is convinced of a judgment to come. To him the Spirit says, *Come to Jesus.*

The Spirit and the Bride. The Spirit working in and with the Church, which is the body of Christ, and is the ground and pillar of the truth, with her ministry preaching the Gospel, says, *Come.* Every true Gospel sermon preached, and prayer offered by the Church's ministry, says to the unregenerate, COME. The method of the common salvation is to preach the Gospel. For "it pleased God by the foolishness of preaching to save them that believe," and "whosever shall call upon the name of the Lord shall be saved." But "How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." So in spreading the Gospel, *the Bride says, Come.*

And let him that heareth say, Come. It is as natural for a new born babe in Christ to desire the salvation of all men, as it is for a natural born babe to breathe the breath of life; and hence all who have heard the word of salvation unto obedience, say, Come. The first desire of the parent after conversion is, that their children may be converted. Their prayers, their sighs, their tears go after them, and all combine in saying, Come. And even so with converted children of unconverted parents; their first and last concern is, that they ne converted to the true faith and be saved, and to this end they groan, they sigh, they pray, they weep, and unite with the *Spirit and the Bride* in saying Come. And though their first sympathies are drawn towards parents and children, an unregenerate world is not forgotten by them, but their longing souls are poured out in prayer to God that all may, and will, Come.

(In parenthesis, let me ask, is it wrong or sinful in Christians that their first sympathies should be drawn out toward those who are nearly allied to them by the ties of nature? I believe it is not. It was so with Abraham, of whom it was said that he was the friend of God, and the father of the faithful. When God determined the destruction of Sodom, Abraham's concern went out after his nephew Lot who lived in it. And the Savior bid the weeping daughters of Jerusalem to weep for themselves and for their children. And so Christian parents weep.)

And let him that is athirst, Come. An invitation to the thirsty souls to come to the waters, has long ago been given by Jehovah's prophet. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." Ho, *every one,* all that are *thirsty* after righteousness may come, and be welcome. Not the Jews only, but the Gentiles also may come. Not the high, the rich and the learned only may come, but but the poor and the maimed, the halt and the blind may come; from the highways, the lanes, and from the hedges they may come. ALL, all who thirst, *the only* qualification required, may come and be welcome to Gospel grace.

And whosoever will, let him come and take the water of life freely. WHOSOEVER WILL. After all the Spirit and the Bride, with all who hear can do, none but they who THIRST, and WILL, can, or will be saved. Natural thirst is a painful sensation of the throat occasioned by the want of drink, a vehemont desire for drink. This sensation, or vehement desire for drink is used in the Scriptures as expressive of the painful sensation the soul of man experiences when awakened to a troe sense of its lost condition, and of the ardent and vehement desire to obtain that which will satisfy this want, as water satisfies the natural thirst. The soul thus awakened, thus thirsty, *will come* to Jesus and be filled.

The will is that faculty of the soul by which we dotermine and decide in the mind that something shall be done, or shall not be done, which implies power to carry the decision into effect. Great disputes have existed respecting the freedom of the *will.* But as the worldly wise, the worldly educated, and they that will be wise above that which is written, are the disputants, the humble soul seeking after truth need not fear. The Savior says, the reason why the people of Jerusalem were not gathered even as a hen gathers her brood under her wings, was because they *would not.* And here it is, they *that will* let them come.

Dear reader, the freedom of your will you can prove by your daily intercourse with the world and its associations. You can *will* to go to town, and you can *will* not to go. You can *will* to plow, or *will* not to plow. You can *will* to attend the wedding you are bidden to, and you can *will* not to attend it; and so on through all your social relations of life. This you know to be true. Even as you can *will* to go to Church and sit and hear the sermon through, or you can *will* to rise to your feet and walk out of the house and leave the preacher in the middle of the sermon. This you know to be true. With these simple and plain truths before you it must be self evident to you that you *can will* to lay hold of the truth and be saved.

Let me entreat you that *you will* come and take the water of life freely. Taking the water of life, is to take, or receive the doctrine of Christ by faith in the love and spirit of it. It is coming to Jesus through faith in the Gospel, by repentance, prayer and baptism. By these you can come to Jesus in His Church, and in it you come to Him in His ordinances; washing the saint's feet, eating with them the Lord's Supper, and the Communion of bread and wine; and the holy kiss of charity, If you know these these things, happy will you be if you do them. And by giving diligence to all things commanded by the Lord, you will "add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity. And if these be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." All you can have if you but WILL COME. D. P. SAYLER.

[For the PILGRIM.]

INSTRUCTIONS TO MINISTERS OF THE GOSPEL.

1. When you rise to preach do not spend time making apologies. You were elected to your office to preach the Gospel and not to make excuses. Think of Moses, how he was rebuked for making excuses. If you are yet young in the ministry, and unlearned, say nothing about it, just preach the best you know how, and that is all God requires of you in the case.

2. Above all things quit when you are done with your subject. Many men speak two hours when they ought to have quit at the end of fifteen minutes, for the simple reason that they were then through with the subject in hand. I was called to the ministry when quite young, and in order to perform the duties resting upon me at that time I was compelled to study very hard, as I had attended school but little during my life and consequently had a very limited education. After I had served in the ministry about six months, I was called to visit a sister in another part of the state, of course I must preach every night. I usually selected my lesson early in the morning, and then spent the entire day studying it, so when evening came I generally had a pretty good knowledge of it, so that I was able to hold a congregation pretty well for about half an hour. The brethren told me that I did not preach long enough. I told them that I always made it my rule that when I got through with a subject to quit. I am not advocating short sermons, but I do maintain that a preacher should close when he gets through with the subject in hand. This a very important rule, and one with which the people do not generally find fault.

3. Never try to touch a thing that you do not understand. Ministers should study their lessons well. Their work is an important one, and a mistake with them may be a greater one with some sincere hearer. Never preach a thing that you would be ashamed to see in print, as the angels are recording your sermons in heaven, and they must be subjected to the inspection of the judge of all the earth. When young ministers commence preaching, they should first learn to speak slow and distinct, and be sure that every word uttered is full of truth. Fine figures of speech, oratorical flowers and dazzling rhetoric should be avoided, at the beginning they will naturally fall to to their place in the proper time.

4. Ministers ought to be men of reasonable education, however this is not absolutely necessary. The apostles were not all finely educated though they were generally well informed. A minister should understand the language in which he speaks. Words always mean something, and that something should be well understood by ministers. They do not need to attend school in order to obtain this knowledge, but can make rapid progress by carefully reading good books. The best idiom for teachers is *Bible language*; this is grammar good enough for anybody.

5. Correct pronunciation is important to every minister, it cannot be over estimated. All words should be pronounced correctly, and for this reason a dictionary becomes really necessary. Bible names are frequently difficult to pronounce. I have seen men become so extremely excited, as the saying is, that they could not get the words out fast enough, now this is all unnecessary. When you talk or preach as though you wanted the people to understand every word you said, do give the people a little time to think as you go along.

6. Above all things, do avoid a sing-song tone. The house of God is a house of order, and I do maintain that a preacher has no business singing while he is preaching. He has been elected to *preaching* the gospel, and not to *sing* it. Singing is all right in its place, but a sermon is not a song to be sung. Ministers of the same congregation should watch each other and not allow even one of the number to run into this bad habit. I have yet the first person to find, who admires this sing-song preaching.

7. Ministers should avoid the use of all such words as *and-um-er*, a long word not to be found even in the Bible nor any dictionary I ever saw. a word without any meaning at all When you mean *and* singly, say it,. and do leave the *um-er* off. The apostles had no such an ending in their sermons, they spoke the word plainly and distinctly.

8. Some people when preaching, have a great trouble with their hands. They must pile up the books—tear them down again, roll their handkerchief all up into a knot, and many other things too numerous to mention. If a minister don't know what to do with his hands while preaching, just let them alone, they will take care of themselves. I once heard of a preacher who was in the habit of piling up books, &c., while he was preaching; so a German brother who was sitting near him reached over and gathered the books that the preacher was playing with and shoved them all over to the other end of the table and then remarked to the brother, 'now then preach.' I asked the German brother why he did this in time of worship? He simply remarked that had he told him of it after meeting, he would have forgotten it, but now he will never forget it so long as he lives. The best school in the universe to learn the proper use of the hands while speaking, is to watch little children telling their mother some interesting story. Take a few lessons and improve by them.

J. H. MOORE.

[For the PILGRIM.]

MEETING AND PARTING.

What words in the English vocabulary are calculated to convey to the mind more solemn impressions than these? Oh what joy pervades the soul at meeting of friends who for years have been parted! That brother and sister who have been rocked in the same cradle, who have been dandled upon the same knee, and heard the same kind words from

a fond *mother*, who have by sad misfortune been torn early in life from each others fond embrace, to live amid strangers and in different climes, when they meet again what a joyful meeting! The recollections of the past make such a meeting pleasant indeed. But the bitter usually follows the sweet. When the Revelator, John, in his transporting vision, saw a mighty angel with a little book open, he desired to have the book, and he was commanded to take it and eat it up. He did so. The first sense of feeling produced was a sweet taste in his mouth. But the second was a sensation of bitterness in his belly. Thus it is in meeting and parting, the sweet and the bitter. The fact has been realized very recently by the writer. A lovely sister I had not seen for years, I had the pleasure to meet very unexpectedly, and words cannot express the joy of this meeting. But, Alas! Two short weeks passes and the parting came, which to me was sad indeed. Thus in life we have the sweet and the bitter, we meet—we part. These words in life are solemn indeed. But they are doubly solemn and impressive when connected with eternity. To the sinner, a sad thought indeed. But to the saint a glad thought.

Oh happy day when saints shall meet,
To part no more the thought so sweet.

What cheering words! Brethren and sisters to us the thought of meeting above is sweet. "Lift up your heads for the time of your redemtion draweth nigh." Brother—sister, are you prepared for this great event? When you shall meet with saints to part no more. Have you a father, a mother, a brother, a sister or a friend who is in darkness even until now? And if so are you using your influence, both by word and action to win them over to Christ? Then, no doubt your labor will not be in vain. But if you are unconcerned about them they may be lost! Alas! alas! the thought of parting with them to meet no more! Here I am constrained to use the words of the poet:

"Parents and children there shall part,
Shall part to meet no more."

O how the word part dwells with awful solemnity upon my mind, while with tearful eyes I pen my thoughts on this momentous subject! Shall part to meet no more! Brethren and sisters let us think of that friend who was found with the rest of guests having no wedding garment on. And now unconverted friends I beseech you, think of this parting time. Here you part with the hope to meet them again on earth. But if at the judgment you part with them, your hope of meeting them again will expire, without God, without hope and beyond the reach of mercy, you will be tormented day and night forever. Can you dwell with everlasting fire? "Kiss the son lest he be angry and ye perish from the way when his wrath is kindled but a little." May God help you to do so is the prayer of a weak servant of Christ.

J. M. WELLS.

FOR THE PILGRIM.

LAWFUL STRIVING.

"And every man that striveth for the mastery is temperate in all things." 1 Cor. 9: 25.

Thus reads the first clause of the 25th verse of chapter 9 of I Corinthians. That an effort is required of a Christian, to maintain his standing as a christian, is evident not only from the above scripture, but from many other portions of God's word.

Paul, at another place, says, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Again, "Ye did run well, who did hinder you, that ye should not obey the truth," and again, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And the Savior says, "Strive to enter in at the strait gate." Striving then becomes a duty upon all who wish to succeed, in the great spiritual warfare in which all are engaged. It is a duty incumbent upon all.

The apostle in illustrating the matter, refers to the Olympic games to which the Grecians engaged, for amusement of the vast auditory that repaired to the various places, to be gratified in the exhibitions of the various athletic exercises there presented. And says, the performers were temperate in all things, that they might be successful, and they did it to obtain a corruptible crown,—but argues that we should do it to obtain an incorruptible one.

To learn more particularly how those performers prepared themselves, we would have to consult history, but those whom the apostle addresses more immediately in the epistle, knew full well, what he referred to, when he made the allusion, "Temperate in all things." As no doubt some of his converts had thus been engaged during their impenitent state, their rules were rigid, and were rigidly to be observed, or failure would surely be the result.

Had the apostle been consulted about the propriety of those games, he evidently would have said they were not proper, or of their utility, he would have said, they were not useful in a christian warfare. Yet he holds them up to christians, as an example worthy of imitation, when such zeal would be applied in our spiritual warfare, in which we are all engaged.

There is another feature in the matter to which the apostle refers. Those Grecians subjected themselves to all the rigors of the rules applicable to their preparation, for success in those exercises, and after all but one could win, and the trophy would be what? A crown of ivy!

Paul uses such matters as illustrations, and at the same time, do not such illustrations reflect up the conduct of many professing Christians, of whom it cannot be said, "they have a *zeal without knowledge*. But on the contrary, it can be justly said they have knowledge and have not the zeal to bring that knowledge into practical operation. And why, do you ask? Because they are not "temperate in all things," as is required of them by the scriptures at the head of this article.

There is a great deal said about temperance, as applied to drinking intoxicating liquors, and very properly too, as it has become a national sin, and its sad effects are seen in almost every family, if not directly, at least indirectly, and it should be abated if possible, by all legitimate means. But the apostle says we are to be "temperate in all things." Hence he intimates there are other intemperate things, besides drinking too much intoxicating liquor.

Do not many persons eat intemperately? They do, and thereby render themselves unfit for business of any character. If such people go to the house of worship, they are not profited, because they are too stupid to comprehend what is said by the minister, if they do not go to sleep, which latter is often the case. Such drowsiness mars the pleasure of a social circle, and it is all attributed to over much eating, and comes under the sin of gluttony.

Again, do not many persons act very intemperately, when they rise early, often before day, disturb the slumbers of their entire family, and commence their work for the day, continue all day and part of the night too, perhaps, often to engage in work, and very hard work too, ending profitless besides, and for what? Simply to acquire wealth, not that they themselves might enjoy it, but their children are expected to enjoy it, and very often they do, but not in a manner contemplated by the parents. I have often wondered what some parents would say, could they see how their hard earnings are used by their children. To hear also the wicked expression used by them, such as the following: "If father would have left me more, it would have been of use, to have made an effort to retain it," Such expressions have come to my knowledge.

Intemperence, is manifested too, in excessive indulgence in dress, male and female exhibit, yet the latter most. Many really absent themselves from Church, because they cannot get ready to go, it would take too long to dress. They indulge themselves too freely on Sabbath morning, and if they have any distance to go, they fail to go, owing to a disposition to make a display when there,—not having the time to array themselves, the result is they either do not go, or if they go they arrive at such an unreasonable time, only to annoy the congregation, and fail to derive any benefit from the meeting. May the Lord dispose our minds and hearts properly.

EMANUEL SLIFER.

FOR THE PILGRIM

CONNIVANCE.

The successful use of this stratagem is not the art or gift of any one. Parents, teachers and public speakers of various callings, may in many instances, and under certain circumstances, accomplish much good by pretending not to see, hear, and in any way notice, all that is transacted by their children, pupils or auditory; while on the other hand incalculable harm may be incurred by an attempt to secure authority and influence by connivance by such as are not capable of exercising a profound discretion in this matter.

Children soon learn to know about how well a parent sees and hears, and so also pupils soon know this of their teacher. Then let a child learn to know that connivance is exercised upon it, and one of two things is the sad consequence; either the influence of the latter is impaired, if not lost, or else the former must be brought and kept under by otherwise unnecessary punishment. And how painful it is to be necessitated to chasten a child for a fault caused by our own indiscretion. Hence the necessity of thought upon this subject, and of caution in the matter. But upon the other hand, suppose one in authority over another would confess, and even seek to see, hear and know everything, of much or no importance, transacted by their subjects, the result would be a perpetual train of tricks and mischief, or else a distraction of intellect, or at least a self undervalue and undue embarrassment on the part of the child, and a continual agitation of sentiment on the part of the master, parent or teacher.

A minister had better pray publicly in behalf of his misbehaved auditory, than to scold it publicly. But a reasonable degree of connivance in this case is more tolerable than in the two former cases. But mark the degree.

C. C. ROOT.

Mirabile, Mo.

BUT FOR A MOMENT.

"Our light affliction which is but for a moment." What a brave, noble heart here uttered words of courage and strength. This man knew sorrow. He was in the daily experience of deep distress. He had been thus for many years. He suffered that he might help others in their sufferings. He did not complain of his hard lot. He did not utter one word of a sour, morose, or grumbling kind. No. he said the affliction was light. He added to this the statement that it was only for a moment. And could we see things in the light of eternity, as did Paul, we should feel thus concerning our incomparably lighter sufferings. Only a moment, and they are all past. Only a little atom of time, and we bid an everlasting farewell to sorrow. Not a word of complaint should ever escape our lips. We feel some anguish, but it is light compared with the weight of glory. We feel the pain sometimes as though it were long continued. But the moment eternal things rise to our view, how transient the pain and anguish seem to us! Nay, we even welcome their sharp stings, and acquiesce in their continuance as long as it pleases God. These deep sorrows are our best friends. They are in employ, each at work for us, working out the far more exceeding and eternal weight of glory. Faith says this is all well. Not one hour of withholding. Let patience perform her perfect work, that it may come forth as gold.

The little moment will be past ere long. The light affliction will be all borne. Then there will remain joy unspeakable and without end. Welcome the anguish, if we may but use it as our Lord commands.

THE WORD OF GOD.

The word of God is a sure support for men in trouble. Man's words may be reasonable, wise, consoling, but it never forms a solid foundation in tribulations, like that which comes from heaven. God's word comes with authority; it falls upon the heart like the rising sunlight upon the mists of night, dissipating the doubts, illuminating the pathway, and inspiring the courage needful for the struggle unto victory. It is the end of all controversy. Whatever else one may doubt, he may not doubt, the immutable word of God. Whatever else may fail, this word will abide. Heaven and earth may pass away, but this word remaineth. No man who puts his trust in that word, and who shapes his life in filial obedience to it, need fear the opening future, either of this life or that to come. Respect unto the commandments excludes fear and shame. It emboldens the heart and strengthens the hands for all good deeds, and gives assurance of the coming victory and reward.—*Chronicle.*

MANY persons pass for spiritual, who are only loyal to a system of theology. There are thousands of these who know not Jesus; who are no nearer to knowing Jesus because of being experts in systematic theology, but only the farther removed from Him by the use they make of such acquisitions.

A religious life is not a thing which spends itself like a bright bubble on the river's surface. It is rather like the river itself, which widens continually, and is never so broad or so deep as where it rolls into the ocean of eternity.

The Weekly Pilgrim.

HUNTINGDON, PA., Feb. 3, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

The Menonites of America are calling upon the Churches, especially those holding the non-resistant doctrine, for aid to help their persecuted brethren of Russia to immigrate to the United States. They are trying to raise $350,000 in the shape of a loan. Next week if there is room, we will give the statement sent us.

The *New York Observer* says: There are some indications of trouble brewing between Italy and France. If war breaks out it will be a *religious* war. Germany is backing Italy, and poor France will get the worst of it. And for two good reasons—first, she has the shortest guns; and, secondly, she is on the wrong side. It is too late in the history of the world to make war to keep a Pope on a throne.

Keep us supplied with the current religious news of the Churches. Paul went around to see how the Churches did. Are we not interested in how our Churches do? We have a much more convenient way of gaining this intelligence now, let us make use of it. Send in the items of interest from every Church and we will gladly make room for all such as will be for the general good of our readers.

The panic, though about past, we fear will work unfavorably to the poor, and the calls for charity. This should not be, as there is no class that it falls so heavily upon as the day laborer. We feel to appeal to our beloved membership in their behalf. Close not your bowels of compassion upon them, ever remembering that all we have and receive is from the Lord and that he loveth the cheerful giver.

Too Small.—By an oversight our stock of paper run short and was not noticed until it was too late to order others, and too make out our issue, we were compelled to use a smaller paper which we had on hand. By condensing our forms we succeeded in getting it all on, but it left a very small margin. For this we are sorry and hope that those who got them will bear with us as it was the best we could do.

Calls.—Late on Monday evening our bell rang, and we found at the door quite an old and brotherly looking man, and as we are known and know each other by that "peculiar" appearance, we had no hesitancy in inviting him in, when we found ourselves honored with a call from our unknown, yet known, aged brother John Forney of Falls City, Neb. He informed us that he was on a trip East, had been with the brethren in Philadelphia, Germantown and Indian Creek, and was now on his way to Johnstown and Somerset Co., Pa., his former place of abode. The call was a short one but fully appreciated by us as we are always pleased to have our brethren call when passing through. We live a distance from the depot, but all trains are met by a hack which will deliver all who wish to stop with us for 10 cents.

Last Year we received about $33.00 to pay for Pilgrims sent to the poor. That amount paid a little over one-third, leaving about $60.00 for our share, which is just that much more than we can afford, as we send in addition to the above, a large number at reduced rates.

This year, the demand upon us for the poor is fully as great as that of last, and so far, we have received 75 cents to be devoted to that purpose. Brethren and sisters, those of you whose bowels of compassion yearn towards God's poor, will you not send us a mite for this purpose? We do not wish to refuse them, neither do you. Then let us all do a little and thus gladden their hearts, as they appreciate the messages of salvation as dearly as do we. We will gladly open a "Poor Fund" list giving each one credit for what may be sent us.

THY KINGDOM COME.

The daily prayer of hundreds and thousands throughout the land is, "Thy Kingdom come" and yet they are just as persistently fighting against its coming, or in other words, they are determined that it shall not come.

If we desire a new kingdom, we must first be concerned in regard to who the subjects are to be, as this is a very essential point in organizing a kingdom. This done, we must then determine who the king shall be. If it is to be *our* kingdom we have a right to choose our own king, and one too, that will rule according to our wishes and for our pleasure, but if it is Christ's Kingdom we wish established among us, the subjects must be of such a character as will be willing to accept and submit to his laws, and as this is the Kingdom that we all seem to be praying for, it is well to consider its character, the character of its subjects, the conditions of membership, and whether we are ready and willing to receive it.

The Kingdom of Christ is thro'out the Bible, represented as a Kingdom of peace. The first announcement was glorious, "Behold I bring you good tidings of great joy, peace on earth and good will to men." These "good tidings of great joy" was the character of the new and coming Kingdom Since Adam sinned, to that time there was no peace. Although prophet after prophet was raised up, prophesied of it and fell asleep with the fathers, yet it came not, no peace, no *great* joy. At last, the prophets all sleep—time moves on. Only a sacred few watch for the long hoped for event, and it comes, the heavens break forth in singing and angels deliver the great message, a new King is born. This King is to rule the Kingdom for which we are praying, and as He is to bring *peace* on the earth and good will to men, His Kingdom must be a Kingdom of peace. Zachariah in predicting concerning his son says, "He shall guide our feet in the way of peace." He spake thus because he was to go *before* the face of the Lord to prepare His ways, and as these ways lead into the Kingdom of Christ, by us being taught to walk in them, our feet are guided into the way of peace.

If this is so, we can readily determine the character of its subjects. To have a kingdom of peace there must be peaceable subjects, therefore to become members of this Kingdom we must learn the principles of peace, which will result in "good will to men." Until this principle becomes universal and predominates in every heart, our prayers cannot be answered, as the Kingdom must be universal, and none to oppose. The King has come and the Kingdom is being established, and to hasten its progress, we have the desire embodied in the prayer of all prayers, "Thy Kingdom come." The call for subjects is being promulgated throughout the length and breadth of the land, all are invited to come and enlist for the Kingdom, but in order that all may be loyal to the King and be known as his, there is a certain process given through which we must pass. This is called;

Conditions of membership.—The first essential point in these conditions are that we become fully dismembered from the Kingdom of the world. Christ Jesus declares that His Kingdom is not of this world, or His servants, subjects, would fight. The subjects of the Kingdom of the world *do* fight, but the Kingdom of Christ is to be a Kingdom of peace and therefore is to be composed of subjects who live and carry out the principles of peace. This dismemberment is brought about by what is called the fundamental principles of the new law, repentance, faith and baptism. Repentance is brought about by learning the nature and requirements of the Kingdom. We first learn that by sin or disobedience we showed our disloyalty to God, and voluntarily became the subjects of satan and of his Kingdom, as his Kingdom is composed wholly of disobedient angels and men and women, and that in this condition we are lost to all to that is good, that this Kingdom has nothing to give us in this life but fleshy gratifications and in the world to come misery, and eternal woe,—cast off, rejected of God we are left to grope our way in darkness,—strangers and aliens from the commonwealth of Israel and without hope and God in the world. In this terrible condition we are pointed to Christ, our new King, in all His loveliness, beauty and power. First, as the Son of God, surrounded by the choicest gifts of heaven, and adored by all the heavenly hosts. Next we find him in the habiliments of flesh, lying in the lowly manger because there was room found for him nowhere else. At the age of thirty He descends into the Jordan and there under the hands of the Baptist receives the initiatory rite of the new Kingdom. From thence He is led into the wilderness of trial, and after a long fast, successfully passes through three of the greatest temptations that satan had to present, after which He commenced the great work of redemption. From city to city He wends His way, preaching the doctrine of the Kingdom of peace, healing the sick, opening the eyes of the blind and unstopping the ears of the deaf. Without a home or where to lay His head, He meets the scorn and mockery of those whom He is laboring and suffering to save, with a divine patience, and even prays for them. There were none beneath His notice, even the prostitute found grace in His eyes and was told to sin no more. Thus we follow him on through the scoffs and scorns of an ungrateful world, through a mock trial before priests and worldly kings, thro' the baptism of suffering in the garden of distress, and finally up to Calvary's rugged cross, there to die an ignominious death that we might live and be eternally happy. When we thus learn our true condition and the price of our redemption, we are led to repentance, or as the apostle says, "Know ye not that the goodness of God leadeth thee to repentance?" Repentance is a sorrow for sins, and if preceded or accompanied with a genuine faith, will produce works or action. Having repented of sin and a living faith in Christ, we become proper subjects for the initiatory rite of the new Kingdom, which is Christian baptism. This gives us a valid title to citizenship. Some rite or public formality was necessary in order that a public profession could be made before the world, and as this profession was to be accompanied with a *new* life, the rite was chosen that would most fully illustrate the change intended. *Ecce Homo*, in speaking of the Jewish baptism says, "The water in which they were bathed washed away from them the whole unhallowed and unprofitable past: they rose out of it new men in a new world, and felt as though they had been born again into a higher state. No ceremony could be better adapted to Christ's purpose than this." In baptism we have a beautiful figure of the death and burial of the old man of sin, and the resurrection and coming forth of the *new* man in Christ Jesus, and it is a wonder to us how any can fail to see it.

These are the conditions of membership of Christ's kingdom and gives us valid authority for praying, "Thy kingdom come, thy will be done on earth as it is done in heaven." If we desire the speedy coming of this blessed kingdom we must labor to prepare ourselves and the world for it. When we pray, "Thy Kingdom Come" we also pray, "Thy will be done on earth as it is done in heaven." If we mean what we pray and God's will is to be done on earth as in heaven, there must be a very radical change somewhere and perhaps that change is needed most in ourselves, as the spirit of this kingdom must commence its operations within the soul first. Unless we be

come fully dismembered from the kingdom of the world our souls yearn not for the coming kingdom although we pray for it every day. As long as we continue to be wedded to the foolish maxims of the world, so long we care not for "Thy Kingdom come." As long as we encourage the spirit of pride, envy, hatred and malice towards each other, the spirit of Jesus is not within us, and for us to pray "Thy Kingdom come" is nothing less than solemn mockery. Does not God know our hearts? Why then pray for the very thing we do not want? The kingdom *cannot* come in such an unholy element, and were it to be established with such a material it could not stand. Let us then be consistent and not pray for the kingdom to come until we have first prepared ourselves for it.

The coming of this kingdom is a the most happy thought and should be earnest yearning of every regenerated soul. If we live not to see it come in its universal sense, we can have the assurance that it may dwell within us, which will afford us joy unspeakable and full of glory.

Dear reader let us continue to pray "thy kingdom come," let us live, "thy kingdom come," and let us labor for thy kingdom come." Let us pray for the glorious time when on righteousness shall be proclaimed from shore to shore, when the thundering cannons and the glittering bayonets shall be forged into pruning knives and plowshares, and when nations shall learn war *no more*.

SERIES OF MEETINGS.

We have learned of a number of series of meetings being held throughout the brotherhood and some with marked success. These meetings are not conducted after the popular style of holding revival meetings, but the same as our regular services with this difference, they are continued from 4 to 8 days, or even longer, if circumstances seem to call for them.

We, as a church are justly opposed to undue excitement, or scaring people into the church as we believe it not to be in harmony with the teaching of Christ.

The work of regeneration is all important, it is a work for life and eternity and therefore demands a candid and serious consideration, such as cannot be given under a strain of excitement or the impulse of a moment, hence we have the wholesome advice, "set down and count the cost, or to dig deep and found our house upon the rock."

We believe the converting power is in the word of God. If the faithful preaching of it will not effect sinners and induce them to come to Jesus, there is an unwillingness on their part to comply with its terms and if other means are resorted to in order to get them into the church, they are brought against their will, while under a calm and considerate judgment, and their religion is the result of organic excitement and impulsive judgmen and when that passes away, their religion goes with it. We have no objection against sinners becoming alarmed under the power of the preached word, but we do doubt the validity of a religion prompted by singing and prayer alone.

The commission was not go sing and pray, but *go teach*, he that believeth and is baptized shall be saved, he that will not believe let him be damned. We drop these ideas because there is danger of running such meetings to extremes.

On the evening of the 14th inst., the brethren of Chippewa, Ohio intend to commence a series of meetings at the Beech Grove church and on the evening of the 21. the brethren of Aughwick, Pa., will also commence a meeting.

A LITTLE MORE PATIENCE.

Complaints are coming in discouragingly fast in regard to the non-arrival of the PILGRIM. As said before in a large majority of these cases the names were booked and the papers sent. We wish it understood that there is a fault somewhere in the mail arrangement, as we are not the only publishers that have these difficulties to contend with. Some of our dailies reach us only two and three times a week, yet they are sent daily. The post office has a great many paper grabbers and there seems to be no remedy for it. We are careful in mailing to all subscribers, as we wish all to receive their papers, but our care will not effect the neglect of careless and dishonest post masters. We hope our readers will understand this and not write us too sharply until we are known to be in fault. If the papers do not come, send us a card giving us the full address and stating what numbers are missing. We are always glad to remedy all mistakes as far as it is in our power to do so. In a few weeks we hope to have our Addressing Machine in operation which we hope will avoid the mistakes that are now attributed to pencil marking.

A GEM.

The following *gem* by *William Cullen Bryant* is found in *St. Nicholas* for February, and is commended to the careful consideration and study of both young and old. If these thoughts are true of this life, who can measure eternity's regrets over the follies and sins here committed? And with what care each day should be spent, and each pleasure enjoyed.

"Upon the valley's lap,
The dewy morning throws
A thousand pearly drops,
To wake a single rose.

Thus often, in the course
Of life's few fleeting years,
A single pleasure costs
The soul a thousand tears."

The pleasures of this life are naught, as compared with the higher joys of the life to come; then what folly to barter these for those, and eternally regret the choice. Time well spent, a distress or sorrow relieved, a want supplied, brings pleasures costing the soul no tears.

A. B. B.

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Dear Editor: As I have not written to you since I have been taking the PILGRIM, and my present term now being closed, I will just say I feel as if I have received the full worth of my money. I was so anxious to receive the PILGRIM that I frequently could scarcely await its arrival. If so, why not support it and thus aid in keeping the ark of the Lord moving along. If any of the brethren or sisters become weary on the way and feel that their faith is growing dark before them, let them subscribe for the PILGRIM and read its pages filled with the light from above, and most assuredly, the darkness will be dispelled and the soul revived in the divine life.

As for myself, I never become weary in reading its pages, and as long as you continue filling its pages as you have done heretofore, to many it will be a pilgrim indeed. It greatly cheers my aged mother, whose days will soon be numbered, in her lonely hours, especially when not able to go and hear the preached Word. By its visits we have preaching weekly in our own home, and that too, by many of our able and aged, as well as young brethren whom we never saw.

Enclosed find $1.50 for 1873 and please continue it for 1874, as I cannot well do without it and cannot spend my money for a better cause. May God bless your labors in the cause of Christ and the promulgation of the doctrine of life eternal.

WM. H. STEWART.

Rowlsburg, W. Va.

CAUTION.

CANTON CHURCH, STARK CO., O.
January 24, 1874.

This is to inform the brethren and all whom it may concern, that a young man made his appearance among us, last Fall, by the name of Lewis E Smith of Huntington Co., Ind., claiming to be a brother and presenting a certificate from the Church of said Co.

Our suspicion was excited from the fact that his certificate was written and signed all in one hand writing, and also that by his request he should hold this certificate always, which we knew was not in harmony with the custom of the Brethren. So we addressed a letter of inquiry to the first name on his certificate.

We received a prompt reply, stating that this L. E. Smith was a brother, that he received a certificate and went to Illinois; after some time, he returned without a certificate. He was married to a young sister, and after living together two months they parted, he being in fault; that he is not divorced; that he left Indiana and went to Ohio without a certificate; that his conduct being such that the Church refused to grant it; that he is acting the part of the prodigal; that his parents, who live only a mile from the writer, are worthy members of the Church, and are very sorry that their son is so ill disposed, but hope that he may yet see the error of his ways and reform.

The certificate he held was a forged one, not having the proper names signed to constitute it legal.

The writer also states that he had him published several years ago thro' the *Companion*, but thinks it has been forgotten and advises us to expose him again, preparing the Brethren to give him a proper reception.

Hope the editors of the *Companion* and *Pilgrim* will give the above a place in their papers.

Yours Fraternally

MOSES WEAVER.
DAN'L. CLAPPER.
JOSIAH KEIM.
B. B. BOLLINGER.

Ministers, in the Canton Church of Stark County Ohio.

The name of the writer of the letter from Indiana, is R. K. Binkley. His address is Huntington, Indiana. The name of his Church district is Clear Creek.

REPORT FROM SPRING RUN.

According to announcement, a series of Meetings began, Saturday evening, Jan. 24th, and ended Sunday evening, Feb. 1st, in the Spring Run Congregation—near McVeytown—Mifflin Co., Pa., which Branch is under the Eldership of Joseph R. Hanawalt.

During the meetings 14 sermons were delivered in Spring Run M. H.; 4 in Sam'l. Yoder's S. H., and 2 in Matawana.

The Ministers who spoke were Daniel M. Holsinegr and John W. Brumbaugh, Clover Creek; Grabill Myers, Eldorado, and William H Quinn, Tyrone, all of Blair county; Wm. H. Maitland, Mifflin county and John G. Glock, Shirleysburg, Huntingdon county, all of Pa.

The meetings were all well attended and apparently much interest manifested.

One evening as the meeting was closing for the night, a request came from a sick woman—wife of Philip A. Murphy, who has a fever—for some brethren to come and pray for her, which was complied with. Our prayer is if it be God's will, that she be speedily restored to good health, and become a bright and shining ornament in the true Church of Christ.

Since last reported, 4 have been baptized and 34 in all have been added to this congregation since last Spring.

May the good work be steadily on the increase. Amen.

S. W. BOLLINGER.

McVeytown, Pa.

Dear Editor: I am happy to say that we had another visit from our estimable brother F. P. Loehr, which is worthy of note by us. He left his home on the morning of the 24th of January, and arrived with us in the evening of the same day. The day was cold and stormy, but according to promise, he filled his appointment and preached to an attentive audience. Next day, Sunday, weather more favorable, meeting at 2 o'clock p. m. and from the following words, "I will go a fishing," he gave us a very interesting lesson. He remained with us until the 2d of February, and preached every night to attentive hearers, which I hope may have the desired effect, that they may become doers of what they have heard, as it was spoken with power, as of one having authority. It brought a query to my mind, Why is it that the Church does not support such gifted ministers that they could spend all their time in fulfilling the command, 'Go ye therefore and teach all nations." There is a great call for ministers all through these western States, and we have plenty of able brethren to fill the wants if the Church would furnish the means.

There are, in this county, but five members, and we are in rather poor circumstances, so that we are not able to recompense ministers to come very often, and there are others in like circumstances, and I know that we have a great many brethren who are blest with this world's goods. To them I appeal to help their poor brethren that they may have the Gospel preached as well as the wealthy. The Gospel sounds as pleasant to the believer here in Michigan as in the Eastern States, but it is not often that he has the opportunity of hearing the whole Gospel preached. There are a great many professors who are only taught to observe part of the Gospel. That is taught by their minister. Such I would refer to the advice Paul gave to Timothy, "Search the Scriptures."

MOSES MOIST.

Albion, Mich.

MINISTERIAL ENGAGEMENT.

Arrived at Loudonville on the 15th of January 1874. All night at bro. E. P. L. Dow's, remained with him and family until sometime in the afternoon on the 16th, then brother J. Workman came with a conveyance. Brother Baker and I accompanied him home, a distance of 2½ miles from town. This evening preaching commenced at the Brethren's Meeting-house about one mile west of Eld. Workman's residence. The audience not very large, but good attention All night with brother J. Workman. On the 17th preached again at 11 a. m., dined with brother W. Priest, Eld. James Workman from Danville was in company,—passed the afternoon very pleasantly. Brother James addressed the audience in the evening, delivered a very interesting discourse to a large audience. All night with brother G. W. and sister Smith, who are very zealous members in the body of Christ. the Lord keep them near his bleeding side. Preached again on the 18th at 11 a. m., large congregation, good attention. Dined with Eld. Workman, preached again in the evening, all night with Eld. Workman. On the 19th preached at 11 a. m., took dinner with brother Wm. Workman. Brother Wm. and wife are noble hearted Christians indeed. Preached again in the evening, lodged at bro. J. Fisher's. They are truly lovers of their blessed Lord and Master, are kind and affectionate, God bless them. 20th preached again at 11 a. m. This discourse closed our meeting at this point. Quite a number of us dined with Bro. W. Priest and family, quite an excellent dinner. They are very kind members, the Lord bless them. Brother W. Bowman conveyed us to his residence, some three miles west of Loudonville. Meeting commenced in the evening in the McFall Meeting-house small audience but good attention. Spent the night with brother Bowman; brother Adderholtz and sister Zellner were with us. Bro. and sister Bowman are also noble hearted members; the Lord keep them faithful till death. Preached at 11 a. m. on the 21st. After meeting dined with brother David Brubaker, one of the ministers in this arm of the Church. Brother David and family are very pleasant and kind His family nearly all members of the Church, the Lord help them to be faithful in the good cause. Preached again in the evening, Eld. M. Workman and wife present tonight. All night at brother Bowman's. 22d preached at 11 a. m., dined with brother McClure. They are very kind and affectionate members. Eld. Workman and his son Joshua, brother Adderholtz and myself visited brother Wm. Bowman, who is very much afflicted, had prayer with him and family. The Lord give him grace for his day and trial. He has made his peace, calling and election sure, thank God, he is now ready to be offered, though but a youth. Preached in the evening, all night with brother Studabaker.

23d. This morning visited old friend McClure, accompanied with Eld. W. and Elder B., had prayer. The old gentleman is afflicted with heart disease. Preached again at 11 a. m.,—had an excellent meeting. This was our last meeting at this point. We then sang a hymn, No. 772, and bid each other farewell in hope of meeting in Heaven. Bro. E. P. L. Dow took me home with him in his buggy to Loudonville. Eld. Workman, wife and son William, and brother Smith and wife all dined with brother Dow in the afternoon. I remained over night. He is a very kind, tender-hearted brother, I believe he is in full possession of brotherly kindness. He has a very kind companion, a noble hearted lady, the Lord reward them for all all the kindness. 24th. This morning bid the family farewell, took the train at Wooster. Eld. J. Shoemaker got on the cars, on his return from Michigan. I arrived at Millersburg at noon, took dinner, then walked 7 miles to brother J. Millers, drank a cup of tea, and my son waiting for my arrival, I then rode horseback 8 miles, and arrived at home at 8 o'clock p. m., found all well, thank God.

On the 25th I left home, travelled 5 miles afoot to Rogersville, preached at 10 a. m., and in the evening. The Loudonville Church (as it is called,) Eld. Morgan Workman is bishop, and a noble man he is indeed. He is mighty in word and doctrine, fully able to rightly divide the Word. Nature has done much for brother Workman. His companion is truly a mother in Zion. Eld. Workman's church is in the best of order, the members have their lamps trimmed and burning. It appears there is not a jar among them. His assistant ministers are Bro. David Brubaker and Joshua Workman.

In the year 1872 they had some 20 accessions, and in 1873, 14. This church now number about 60 members. In conclusion, I hope the dear brethren and sisters at Londonville will accept my heart-felt thanks in return for their kindness and many gifts which I received at their hands. I will never forget them, no never. May the Lord bless them is my prayer. I remain yours in hope of eternal life. JOHN NICHOLSON.

Shanesville, Ohio.

Dear Brother Editors of the Pilgrim:—As Church news are solicited from the brotherhood, I will give you a short sketch of our travels. Bro. John B. Shoemaker of Chippeway Church, and I, met at Wooster on January 15th, and repaired to the the house of brother Jonathan Kurtz, a short distance from town, where we enjoyed their company and hospitality very much. On the morning of the 16th, we took the early train for Williams Co., expecting to reach our destination same day, but failing to make connection we were delayed until the evening of 17th; were met at Fayette, the terminus of a new rail road, six miles distant from the brethren by Bro. Jacob Keiser one of the speakers of that Church, who conveyed us to his home. The meetings were appointed at the other end of the Church, and we were not able to reach our first appointment, but remained at brother Jacob Reisers, found them all well and enjoyed their society and hospitality very much. Next morning being Lord's day, we were conveyed to place of meeting, a school house near Bro. David Rittenhouse's, a few miles west of Pioneer,—found a reasonable congregation assembled where we tried to preach the word of life. Meeting at same place in the evening, and next day at Bro. David Rittenhouse's. From there we moved on Monday evening to Bro. Bollinger's school house, where we had meeting in the evening, and at the Brethren's houses in day time, on account of school, until Thursday, when we went to Primrose. Meeting there in a Universalist house Thursday forenoon. In the afternoon one baptized. Meeting again in the evening, when Bro. John left me and returned home, having to attend a council in Stark Co., Ohio. I remained with the brethren until the morning of the 27th, when brother Jacob Keiser conveyed me to Bro. Long's school house, 6 miles north of Bryan, the county seat of Williams county, where we had one meeting. On the morning of the 28th, Bro. Jacob Keiser conveyed me on to Bryan, where I remained with two of my nephews over night. On the morning of the 29th, I left for home where I arrived in the afternoon of the 30th, and found all well for which we felt to thank God, for his abounding grace. Upon the whole we enjoyed our trip very much, formed new acquaintances with brethren and sisters, and hope done some good. The brethren are praiseworthy for the great zeal they manifested for the truth, and have our prayers for their kindness shown toward us. We hope to soon hear of the fruits of our labor, for some strong impressions were made upon some of them. We think they are almost pursuaded to be Christians.

Yours in love,
GEORGE WORST.

Dear Pilgrim:—On last Wednesday evening I received the sad intelligence that brother George Suine had died suddenly on Tuesday evening, and that the funeral and burial would be on Thursday at 10 o'clock a. m.

Funerals are really very solemn occasions, but they are very frequent. I was at a funeral once that was very largely attended, and while passing along with the solemn procession, a very old German brother standing by the wayside, leaning upon his staff, and looking at the pitiable throng, said to me, "Es gept noche ein monichie leicht bis die all forgrawva sin," *i. e.* there will be many a funeral before these are all buried. I thought his words contained a very large idea, and I think so yet, but when I add to it the idea of all the mortals that tread the earth, and compare them with all that ever did tread it and now sleeps in its bosom, and when I add to this idea the resurrection and the judgment which await all, then I become involved in a problem which God alone can solve.

Funerals change the language which nature speaks to the living. Things that were emblems of life become decorations of the abodes of death. They speak of the last agonies, of the shroud, and of the silent tomb. But it is not well to be always dying, nor to be always thinking or talking of death. It is well to be prepared to meet death as a faithful servant is prepared to meet the first night after the end of his servitude, wrapping the drapery of his couch around him and lying down to a sweet sleep and rest, to awake in the morning in the enjoyment of perfect freedom.

J. B. GARVER.

Mt. Union, Pa.

FROM WEST VIRGINIA.

Bro. John Gault of Wood Co. W. Va., says: "The Church here numbers 35 or 40 and I think if some able minister would come here and preach for us a while some more would join with us. We are weak in the cause, but our desire is that we may grow in grace and a knowledge of the truth, so that when we fail on earth we may have a home in Heaven."

ANNOUNCEMENT.

God willing, there will be a series of meetings in the Aughwick Church commencing in Germany Valley, at the Brethren's Meeting-house, on Saturday evening, February 21st, '74. All who desire to be with us are hereby cordially invited, by order of the Church. J. B. GARVER.

Brother Brumbaugh, please announce through your columns that the brethren of Chippeway church intend holding a series of meetings commencing on the evening of the 14th of Feb. 1874, at the Beech Grove meetinghouse. A general invitation is extended to all, and especially to ministering brethren. By order of the church. D. M. IRVIN.

Smithville, Ohio.

MARRIED.

SPANOGLE—STOVER—By the undersigned on the 22nd of Jan., at the residence of the bride's parents, bro. A. J. Spanogle of Lewistown, Mifflin Co., Pa., to Miss Kate Stover, of Franklin Co.-Pa.

GROVE—SMALL.—By the same, on the 5th fFeb., at his residence in Shady Grove, Mr. John L. Grove to sister Maggie A. Small, both of franklin Co., Pa.

JOHN ZUCK.

DIED.

WHITEHEAD.—On Jan. 21st 1874, our beloved brother Samuel Whitehead, of Union Centre congregation, aged 63 yrs., 1 mo. and 10 days.

He was a member of the church for 39 years, and was much loved by all who knew him. He was very zealous in the Master's cause—especially in the last years of his life—as his whole life was to talk and and urge his children, and all that were about him to come to God. When he come to bid them a final farewell, he exhorted his children, grand-children and neighbors to meet him in Heaven. His companion has lost a faithful husband, the children have lost a kind father, and the church has lost one of its most zealous and noble members; but we comfort ourselves with the assurance that "our loss is his gain and that we may all meet him above. Oh may we all remember his admonitions and all strive to go to him! Funeral by Davis Foust and the writer to a large and attentive congregation, from Rev. 14: 13. JESSE. CALVERT.

(*Companion*, please copy.)

LEIDY.—In the Clover Creek congregation, Blair county Pa., on Jan. 10th, '74, Lizzie Alice, daughter of Daniel B and Catharine Leidy, aged 10 years and 16 days.

ALSO, in the same family, on Jan. 24th '74, Emma Jane Leidy, aged 1 year, 7 months and 6 days.

Funeral services by the brethren. Thus within the space of two weeks has Jesus called two innocent jewels out of our family to rest in the paradise above. May their little graves serve as way-side marks to point the parents to the far off Land; thus leading them with a gentle hand to follow Jesus in his foot-steps. May they also seriously consider that they have the privilege to go to them, to unite there and form

a family in Heaven. Then grieve not for your loved ones, they are well cared for; but grieve for yourselves and respond to the call in this bereavement, unite yourselves with the children of God. If the messenger of death calls you, then you are prepared to meet your children in the clime of eternal bliss. What consolation, what comfort, and what joy it should afford you to know the Savior's appeal:

Suffer little Lizzie and Emma to come,
For of such is the kingdom of peace;
In glory they shine, in their beauteous home,
Where sorrow and pain shall evermore cease!

S. B. FURRY.

GRIMES.—Near Rockport, wood county W. Va., on Dec. 25th, 1873, Harriet Annie, daughter of Bro. William Grimes, aged 11 months and 6 days. Funeral by the writer JOHN GAULT.

HARTSOUGH—In the Rush Creek branch of the Church, Fairfield county Ohio, of typhoid fever, bro. Edwin Hartsough, aged 49 years, 5 months and 10 days.

He was chosen to the ministry September 6th, 1858, but never labored much in office. He leaves an aged mother, (a sister), a wife, four children, brothers and many friends to mourn their loss.

Funeral services by the writer to a large and attentive congregation, from 2. Tim. 4: 7—8. He was buried on his farm.

HESS.—In the Welsh Run congregation, Washington county Maryland, of heart disease, sister Sarah Hess, wife of brother Hiram Hess, aged 34 years, 4 months and 15 days.

She was an amiable sister. She leaves a kind husband and four children, two of which are mutes, an aged mother and many friends to mourn the loss of one so near and dear.

Funeral services by brother Keefer and the writer, from 2. Cor 5: 1.

NICHOLAS MARTIN.

SOUDER.—In the Maple Grove congregation, Ashland county, Ohio, bro. John Souder, aged 72 years, 3 months and 16 days.

He suffered long but bore it patiently; was anointed with oil according to the Word. Funeral services by Bro. A. M. Dickey and the writer from Amos 4: and a part of 12th verse, 'Prepare to meet thy God.' We were assisted by brother David M. Witmer of the Ashland congregation.

WM. SADLER.

MONEY LIST.

J N Dietrick	2.25	Jesse Calvert	12.75
John Zuck	6.15	S. W. Bolling'r	3.60
J C Hont	1.50	Wm H Boggs	1.50
Maggie Miller	9.00	Jos Zahn	.70
Nannie Richard	.10	Jac Myers	1.50
John Gault	1.75	John Arnold	1.00
M. V. B. Pearsoll	.25	R A Allen	1.50
John Nicholson	5.00	D. H Bonebrake	16.40
J L Stevens	12.00	V Richard	16. 35

Youth's Department.

LET ME GET A START.

A little black-eyed girl once laid
Her book upon my knee;
And with a troubled look essayed
To learn her A B C.

But all in vain—she did not call
A letter right—not once;
At length I harshly sat her down,
And called her "little dunce."

Sad tears soon filled her morry eyes;
I'd pained her Little heart;
"Aunt Fanny, do just wait," she cries,
"Till I can get a start."

And soon the dear girl "got a start,"
Each letter learned to tell,
And ere three months had passed away
Could learn a lesson well.

Now, when you find some duller mind
Discouraged, sick at heart,
I say, be patient—chide them not,
But help them "get a start."

Young Folk's Rural.

DON'T SOUND THE TRUMPET.

We here give another little story sent us by an aged pilgrim for the young pilgrim and those intending to become such. It shows up most beautifully two classes of boys and girls that we have in the world. The one class does good acts because they have good hearts while the other does good only when it can be seen. You who read the Bible will remember that Jesus said, when you do alms do not first sound a trumpet but let not your left hand know what your right hand doeth. This is the way the little girl done, but the little boy wanted the trumpet sounded by having it put in the newspaper.

We hope our little girls will follow the better example by doing good for the sake of good.

"It was noticed in the newspapers not long since that a little girl in New Haven had for some weeks, abstained from the use of butter, and had given the avails to a missionary. A lady in the town after reading the account to her little son nine years old, asked him to do as the little girl had done. "Yes, ma'am, if they will put it in the newspaper." Do not laugh at the little boy, he has not yet learned to conceal his heart."

While we give this for our young we also wish our older ones to read the little boy only said what thousands of grown people think but do not say it.

HOW ANDY FOUND COMFORT.

As our young little brothers and sisters, no doubt enjoy good little stories, we select for you the following from the *Nursery*, which we hope you will all read and try to profit by it. It teaches quite an important lesson which we would like to have you all learn. The lesson is this: When you get into trouble, always try and make the best you can of it. This is what Andy did. He commenced by trying to make the little mice happy, and by so doing, forgot his own troubles, after having first determined to mend the wrong he had done. If all little boys would follow this example, how much less crying and pouting we would have among our little ones.

Andy had been careless in playing ball, and had broken a pane of glass. His aunt thought he ought to be punished: so she locked him up in the woodshed, after having placed a jug of cold water and a slice of bread on an old chest, which served at once for a table and a bench.

At first Andy felt rather sad. But he thought to himself that he had enough money of his own to get the pane of glass mended, and that he would run to the glazier's, and have the job done, the minute he was let out of prison.

Then the little boy began to cheer up; and as he lifted his head, and opened his eyes, he saw something that soon made him lose all recollection of the broken pane.

On the floor were two little mice, who, tempted by the smell of the nice bread, had come out of their holes. Andy was a humane boy; and he said to the mice, "You poor hungry little things! *you* shall have a good time, whether *I* do or not."

Andy was not aware at the moment, that in trying to make others happy, though those others were only two poor little mice, he was helping himself out of his own sorrows.

Moving his hand quietly toward the slice of bread, he crumbled up some of it, and threw it gently down for the mice to eat. At first they ran off; but by and by, seeing that Andy did not mean them any harm, they came boldly back, and ate up all the crumbs.

Then Andy threw down some more; and this time they did not run. They ate all that was given to them, and looked up, as much as to say, "Thank you, little boy; we should have no objection to a few more of these nice crumbs. Times are hard, and people say there is a great panic somewhere."

Andy gave them some more; and then, as his eyes caught sight of a mouse-trap that lay on the floor, he said, "You poor little fellows! I have broken bread with you; and the laws of hospitality will not permit me to see you caught and killed before my sight."

So he got up and kicked the mouse-trap under a big basket, where it could do nobody any harm.

By and by Andy's aunt unlocked the door, came in, and was surprised to find him looking so bright and happy. "Your mother has just came back from market," said she, "and has been scolding me for shutting you up."

"You did perfectly right, aunty," said Andy; "and I mean to have the pane of glass mended at my own expense. Now, please tell me one thing: When one has made an acquaintance, and broken bread with him, is it not right to keep that one from running into danger, if one can do so?"

"Of course it is, you queer boy!" said aunty.

"You're sure of that, are you?" asked Andy.

"Of course I am," replied aunty.

"Then I'm all right," said Andy; "for you must know, aunty, I have been dining on bread with two little mice, who entertained me greatly; and so, rather than see them caught, I kicked the mouse-trap under the basket."

"But you've caught me instead of the mice," said aunty, laughing. "O Andy, Andy! What shall we do with you?"

PERSEVERENCE.

It is so easy to begin! I have seen boys and girls do it so many, many times, and then break down at the first little trouble.

Did you not make ever so many good resolutions one New Year's Day, to begin "all over again," and have your life faithful and wise and true? And did you not get discouraged, at last, because you had failed a few times, and give it all up?

Did you not begin very industriously, one Spring, with your flower-seeds and your garden-beds, and determine to have everything orderly and beautiful? and did you not grow careless after awhile, and feel discouraged because the weeds grow so fast, and neglect it more and more, until your flowers were all crowded, and their beauty spoiled?

Did you not begin once to try any have perfect lessons at school every day? and because you failed once or twice, did you give it all up, and say it was of no use?

You see it is so easy to begin! The difficult thing is to persevere; to go on with courage and hope, even after we have made mistakes and failures. We must learn to do this all through life, if we mean to have brave and noble lives, that will honor God and do good to others.

THE DOG AND THE SHILLING.

A gentleman who had a splendid Newfoundland dog was riding with a friend one day, when the dog became the subject of conversation. Having praised the qualities of his favorite very highly, the owner assured his companion that Nero would, upon receiving the order, return and fetch any article he should leave behind, from any distance. To confirm this, a marked shilling was first shown to the dog, and then put under a large square stone by the side of the road. The gentleman then rode for three miles, when the dog received the signal from his master to return for the shilling he had seen put under the stone. The dog turned back, the gentleman rode on and reached home; but to his great surprise the hitherto faithful messenger did not return during the day. It afterward appeared that he had gone to the stone under which the shilling was placed, but it being too large for his strength to remove, he had staid howling at the place till two gentleman on horseback, hearing the noise made by the dog, stopped to look at him, when one of them alighting, removed the stone, and seeing the shilling, put it into his pocket, not at the time thinking it to be the object of the dog's search. The dog followed their horses for twenty miles, remained quietly in the room where they supped, followed the maid into the bed chamber, and hid himself under one of the beds. The possessor of the shilling hung his breeches upon a nail by the bedside; but when the travellers were both asleep, the dog took the breeches in his mouth, ann leaping out of the window, which was left open on account of the heat, reached the house of his master at four o'clock in the morning with his prize, in the pocket of which were found, besides the shilling, a watch and money, which, upon being advertised, were returned to the owner, when the whole mystery was explained, to the admiration of all parties.—*Wood's Household Magazine.*

INEXPENSIVE HAPPINESS.—The most perfect home I ever saw was in a little house into the sweet incense of whose fires went no costly things. A thousand dollars served for a year's living of father, mother and three children. But the mother was the creator of a home; her relations with her children was the most beautiful I have ever seen; even a dull and common-place man was lifted up and enabled to do good work for souls by the atmosphere which this woman created, every inmate of her house involuntarily looked into her face for the key-note of the day, and it always rang clear. From the rosebud or clover leaf which in spite of her hard housework, she always found time to put by our plates at breakfast, down to the story she had on hand to be read in the evening, there was no intermission of her influence. She has always been and always will be my ideal of a mother, wife, home maker. If to her quick brain, loving heart and exquisite face had been added the appliance of wealth and the enlargements of wider culture, hers would have been the ideal home. As it was, it was the best I have ever seen.—*Helen Hunt.*

THE afflictions of God's people turn ever to their advantage.

THE road to happiness and health lies in simplicity and moderation with a "mind at ease."

BY taking revenge a man is but even with his enemy; but in passing over it he is superior.

LITERATURE.

UNCLE GRANDSIRE'S MAXIMS.—A Fairy Tale from the French. Illustrated. (Claxton, Remsen & Haffelfinger; Philadelphia.) Price $1.50.

We cannot refrain from giving the motto of this book,—

"Divine goodness, thou embracest all; all happiness is contained in thy fertile bosom; Divine goodness, daughter of Heaven, given to the world by God supremely good!"

In the preface the author tells her young readers that "there are no fairies," that "The providence of our Heavenly Father who is as good as he is powerful, directs our life," that "The only true fairies are the virtues that God sends us," and that "prayer is the talisman that brings them from heaven." With this view of the fairies before the mind of the young reader, and the lessons taught in the book, it were well enough to place it in the hands of many children, until they feel that their happiness or unhappiness depends upon these capacious little creatures, whom they believe will rule their destiny's and shape their course through life.

A SELF-MADE WOMAN; or Mary Idyle's Trials and Triumphs. By Emma May Buckingham. (S. R. Wells, New York.) 12mo. cloth $1.50.

This is an autobiographical story of a young girl who, in spite of poverty, sickness, disappointments and many obstacles, obtained an education, which we fear was a very superficial one, though represented as a remarkable success. The book was evidently written under the presumption that the author was a genius without much thought, but with the effort to display knowledge which, alas! seems to have been lacking. We would gladly say something in its praise if we could do so, conscientiously. If it has any merit it is its unconscious dullery, which will scarcely commend it to favor.

——THE NEW YEAR OF THE LIVING AGE. The number of *Littell's Living Age* for the week ending January 3d, begins a new volume (the 120th) of that sterling periodical, and the present is therefore a good time for the beginning of new subscriptions. For early numbers of the new year, the publishers already announce articles on important topics by Dr. W. B. Carpenter, the eminent scientist, Sir Arthur Helps, Alfred Russel Wallace, F. R. S., etc., and Letters of Elizabeth Barrett Browning on Literary and General topics, together with latest and most valuable contributions to Science, Art, Politics, History, Biography, and general Literature by the ablest authors, as contained in the unrivalled periodical literature of Europe. On the whole, *The Living Age*, for 1874 promises to be even more than usually valuable to its readers, and is indispensible to every one who desires a "thorough compendium of the admirable and noteworthy in the literary world."

The numbers for January 31st and February 7th are remarkably rich in their contents. The following articles are particularly noteworthy:—Letters of Elizabeth Barrett Browning on Literary and General Topics, from the *Contemporary Review*; a very readable and appreciative article on Sir Edwin Landseer, from the pen of Miss Thackeray, *Cornhill Magazine*; Spanish Life and Character in the Interior, during the Summer of 1873, part III, *Macmillan's Magazine*; Popular Songs of Tuscany, *Fortnightly Review*; Lew Gardens, *Edinburgh Review*; Universal Suffrage, *Spectator*; Ellis's Life of Count Rumford, *Nation*; House Martins as Builders, *Popular Science Review*, etc. These numbers also contain the conclusion of "The Parisians," by Lord Lytton; an instalment of a short story by Anthony Trollope, and parts I and II of a remarkable story, entitled "Far from the Madding Crowd," which is attributed by the London *Spectator* to George Elliot.

With fifty-two such numbers, of sixty-four large pages each (aggregating over 3005 pages a year) the subscription price ($8) is low; or still better, for $10, any one of the American $4 magazines is sent with *The Living Age* for a year. LITTELL & GAY, Boston, Publishers.

——The Chromo given with "Wood's Household Magazine, is a beatiful picture of the celebrated "Yosemite Valley, in California, which has been set apart by Congress, forever, as a National Park. It shows Bridal Veil Falls, 620 feet high, and those immense cloud-capped mountains, hemming in the beautiful valley, traversed by the Merced river, and from which there is ingress and egress only by pack mules and Mexican ponies.

——BIRDIE, and His Fairy Friends, by Margaret T. Canby, is a book for little children, giving Birdies adventures with the fairies, and we fear its tendency to instill into the child's mind too much of superstition, and not enough of the Divine Love. The "fairy tales" are beautiful to children and greatly interest their young minds, but great care should be exercised always feeling that early impressions are the most lasting. (Claxton, Remson & Haffelfinger; Philad'a.)

——Merry's Museum, formerly a very popular youth's magazine, was merged with the "*Youth's Companion*," one year ago, which is now one of the most sprightly and attractive Illustrated weekly papers for the young folks in the country. It is published by Perry, Mason & Co., Boston, Mass., at $1.50 per year.

——"The Centennial," published by H. W. Crotzer, Philadelphia, is an 8 page monthly paper "devoted to the interests of the approaching Anniversary of American Independence, Family Reading and Advertising, at $1.00 per year. It is neatly printed on good paper.

——The new proprietors of *Atlantic Monthly*, printed an extra edition of the January number, and yet have been obliged to reprint it to supply the demand.

DIGESTION AND DYSPEPSIA. As there has been a number of inquiries in regard to our views of this work, we hesitate not in recommending it as a very excellent work, especially to dyspeptics. For sale at this office at $1.50.

GOOD BOOKS.

How to read Character, illus. Price,	$1.25
Combe's Moral Philosophy,	1.75
Constitution of Man. Combe,	1.75
Education. By Spurzheim,	1.50
Memory—How to Improve it,	1.50
Mental Science, Lectures on,	1.50
Self-Culture and Perfection,	1.50
Combe's Physiology, Illus.	1.75
Food and Diet. By Pereira,	1.75
Marriage. Muslin, $1.50.	
The Science of Human Life,	3.50
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The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 5. HUNTINGDON, PA., FEBRUARY 17, 1874. NO 7.

POETRY.

(For the PILGRIM.)

THE SUNSHINE OF LOVE ON THE HEART.

BY F. W. SORDAM.

Like raindrops bright on the withering leaf,
Parched through many a day of summer heat,
To the world-weary mortal depressed with grief,
Falls the sweet sunshine of love on the heart.

As the drooping flower by the evening dew,
Awaking bright with the morrow's sun revives,
So by the smile and tone of the heart that's true,
Sadness departs, life's joyous pleasure lives.

Something congenial we were formed to love,
The flowers, plants, trees, the streams and mountains tall;
Animals, birds, the sun, moon and stars above,
Humanity most, and God who made them all.

We were formed to love, yet for love's return,
If not less than human, or perchance divine—
From those beloved we instinctively yearn,
And bereft of sympathy and love repine.

As the voice of the nightingale's warbling,
Rings sweet on the air of his fair native home,
So to the heart sick of loveless wandering,
Does the sweet gentle tone of true love come.

O noble the mission to whom is given—
To humanity dear the labor of those,
Who gifted to love, here make a sweet heaven,
By charming away mortality's woes.

Peaceful the home of love's sweet abiding,
O happy is the heart where true love dwells;
There flowers of contentment and kindness spring,
And purity sweet, with virtue, prevails.

O beam ever brightly thou sunlight divine,
Dispel from the heart the dark shadows of sin,
Till all nation's and climes shall bow at thy shrine,
And peace *universal* on earth shall reign.

Antwerp, Mich.

(For the PILGRIM.)

PENITENT.

BY AL. S. THOMPSON.

My heart with care and grief oppressed,
Because of its guilty stains,
Is void of comfort, peace or rest,
And filled with aching pains.

All earth to me seems cold and dark,
As on life's sea I'm tossed;
My soul seems launched on a frail bark,
That's destined to be lost.

My thoughts from Christ seem far alloyed,
And never feel at ease;
There dwells in me an aching void,
Which I cannot appease.

All nature seems to be enshrouded,
Her beauties all have fled;
With tears, my eyes are oft beclouded,
My soul is filled with dread.

From morn till night, I bear this load—
This burden of my grief;
Over this rough and rugged road,
Because of unbelief.

In my pillow there lurks a thorn,
That penetrates my brain;
And causes me with grief to mourn,
In agony and pain.

But Jesus can my load remove,
And fill my soul with joy;
If I but ask him, in his love,
He will my grief destroy.

Huntingdon, Pa.

ORIGINAL ESSAYS.

(FOR THE PILGRIM.)

PEACE AND HOLINESS.

Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. 12: 14.

To have, or to be in perfect peace with all men, is to be very fortunate indeed, and it is the condition of a very rare character only to enjoy it, and the duty as well as the pleasure of a righteous person to "follow" it, to seek it, and to strive for it. "If it be possible, as much as lieth in you, live peaceable with all men."

Christ Jesus followed peace with all men, not denying the "dogs" of the food which was sent "unto the lost sheep of the house of Israel," yet his enemies cried "away with him." And Pilate, who was not an ignorant man, nor even an impudent man, in relation to things pertaining to his government, endeavored to appease the hatred of the Jews and to warrant to himself the peace and friendship of the world's monarch by delivering up the PRINCE of PEACE to the merciless desires of his enemies. But how long, alas, till the same Pilate who had thus sacrificed his choice, was compelled to rage war against this same people in order to defend the effigies of the Emperor, which were on the ensign. Thus it appears that for a mortal being, moral or truly religious, to follow the principle of peace, then is one thing, and to be at perfect peace with all men is another, and the greatest of all true principles interposes between the two, which is justice. But even now in addition to this beautiful, moral, and indispensable course of life, in order to see the Lord, the apostle says, "and holiness."

The command of the Lord is, "Be ye holy, for I am holy," but to be as holy as God is holy, is also rather to be sought than to be found in this life, for "in my flesh dwelleth no good thing." And when we draw the analogy between "Be ye *perfect* as your father in Heaven is *perfect*," and "Charity is the bond of *perfectness*," then seeing that although charity be obtained, it is at best but the bond, and not imperfectness itself. So with holiness. Christ dwelling in us, ruling and reigning in our hearts and minds, it brings about in our manner of life and all our purposes and desires, an entire consecration to His Holy Being, even blending our minds in the mind of Christ, to please Him in all things, and to "hearken unto God rather than to men," and as Christ died for us, so to die also for Him, which is to deny ourselves of the various lusts of our earthly nature, and to be virtually in possession of that living, working, precious faith once delivered to the saints. And then shall we be governed and guided by Him, and even indeed become "partakers of His divine nature, having escaped the corruptions which are in the world thro' lust."

So man can follow holiness. Then may one even be said to be holy, and that in a Scriptural sense, as we read in the Scriptures of holy men, holy people, and even of holy places, holy mountains, holy temple, and holy sacrifices, &c. These titles however belong to things only, entirely, and that legitimately consecrated to God. And now our text tells us that without these, no man shall see the Lord. Sad thought, that so many think themselves to be holy, claim to be casting out devils in His name, and prophesying and doing many wonderful works, and shall even dare to plead their cases thus at His coming, and shall only have had a form of godliness but in works deny the power thereof. Some having works only and no faith, and some faith only and no works, others having neither, and still others, having both, but alas, having offended in one point, are found guilty of all.

"How careful then ought we to live,
With what religious fear;
Who such a strict account must give,
Of our behavior here?"

"And if the righteous scarcely be saved, where shall the sinner and the ungodly (unholy) appear." "How shall we escape if we neglect so great salvation?" Then take heed lest any should come short of the promise of entering into His rest, and of seeing Him as He is. When He shall come "in the brightness of His glory, every eye shall see him, but when God shall be "all and in all," then the holy only shall see and enjoy Him.

C. C. ROOT.

Mirabile, Mo.

THE CHRISTIAN'S DAY OF REST.

Let no man therefore judge you in meat, or in drink, or in respects an holy day, or of the new moon, or of Sabbath days; which are a shadow of things to come; but the body is of Christ.—Col. 2: 16, 17.

The idea cherished in the minds of many that while God in the creation of the world, after He had labored six days and then rested on the seventh, binds man to rest on that day in itself, has no foundation in the Bible. The Mosaic account of the creation is not so sure whether those days were like our days, for we read that only on the fourth day the lights to divide the day from the night were created. True the Lord separated light from darkness and called light day, and darkness night, but who can tell whether that day or night was like ours, as "a day is with the Lord as a thousand years." But certain it is that the Lord rested in the seventh part of the time mentioned in the Bible. "And God blessed the seventh day and sanctified it." Why? Because that man should rest and keep it holy? No; it says, "because that in it God had rested from all his works which God created and made." Gen. 2: 3. It cannot be shown that God ever commanded man to keep one day out of seven holier than the others until the children of Israel were traveling from the land of bondage to the land of Canaan; and prefigures an eternal deliverance from the bondage of satan through Christ the second Moses. And the law there given on Mount Sinai, moral and ceremonial, shadowed forth the good things to come in the gospel dispensation which ended in Christ. Christ is the end of the lay, to all them that believe. Did the Lord ever resume his work again as regards the visible creation? Certainly not. "They the heavens and earth were finished and all the host of them." Hence, I assume the position that the seventh day's rest of the Lord, typifies the millenial rest that remains to the people of God.

We have intimation that a seventh time was observed in days and also in years previous to the Exodus of the children of Israel, but whether in imitation to the Lord's rest in scripture is silent. It is conclusive, however, that no command was given by the Lord to this effect; though nature and justice to man and beast, would require a rest of one part out of seven. However, I have never found a command to man, even not to the descendents of Abraham, the giving of bread from heaven to the children of Israel in the wilderness. Ex. 16, 23. Read the 30th carefully and you will undoubtedly see that the observance of the Sabbath was new to them. For instance, Moses said, "Eat that to day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field." "Six days ye shall gather it but on the seventh day which is the Sabbath in it there shall be none." And it came to pass, that there went out some of the people on the seventh day for to gather and they found none." By the expression a Sabbath, and that some went out on the seventh day, it seems to me conclusive that this was the first command of the Lord to man for the keeping of that day called Sabbath. It is remarkable that for twenty-five hundred years after the creation of man there was no command given, and the term Sabbath

used for the first time. It is a Hebrew term and here untranslated, but simply means REST.

The idea that is embodied in the term Sabbath the seventh,is enshrouded in ignorance. It is used for days of rest accompanied with feasts whether it occurred on the seventh day or not, and we often in order to distinguish it from a fast day, called the seventh day Sabbath. Now, in the moral law, it is more strictly commanded. In order to remind them of what he had told them shortly before in reference to the gathering for manna and make it positively binding He saith, "Remember the Sabbath day and keep it holy," including in this command, son, daughter, servants, cattle, and stranger within his gates, and stoning to death was the penalty of violating this command. This was binding to the Israelites only, and continued to be so until they accepted the faith in Christ. The law was the school-master to bring them to Christ. He brought a new covenant, a better one, which supercedes the Jewish covenant. All those who accept Him are under His direction. He has delivered them from the law, and whatever is necessary for the Christian to do is embodied in the New Testament. For the old shadowed for the new, hence the words of our text. Yes, says some the moral law is still binding. I say so too as far as Christ incorporated it into the new. A part he has changed, and part abolished. Hence Paul stands justified in his writings to the Corinthians in his second letter, third chapter, alluding to the moral law written and engraven in stones and abolished, done away in Christ and repeats it three times. Christ says the Son of Man is also Lord of the Sabbath, hence by his death and triumphant resurrection, brought a new era into the world, the redemption of man complete, which is more noble than the creation, hence the Christian keeps an everlasting Sabbath, every day in his life he will keep holy and consecrated to the Lord until he ends in that Sabbath remaining to the people of God. Jesus Christ, the captain of Salvation, gave no commandment concerning the Sabbath day. The divinely inspired writers never hinted a word in regard to the keeping of the Sabbath, neither did they reprove the believers at any time for breaking the Sabbath, rather to the contrary. See our text.

I agree with brother J. H. M., that the Sabbath under the law was never changed to that people unto whom it was given so long as they do not believe in Christ; but if we have put on Christ, the substance of the symbol, we should, yes, we must leave the shadow and cleave to the body of Christ. But one point our brother overlooked which I claim to correct, which is, that the term Sabbath is not found in the Bible for the first day of the week. If he means in King James' translation I have nothing to say against it, but if he hath allusion to the Sacred writing, I find the term in Greek, [*Sabbathon*] five times at least in the New Testament, Matt. 28 : 1, Mark 16 : 9, John 20 : 10, Acts 20 : 7, 1 Cor. 19 : 2 ; in all those places Luther translates Sabbath, and correctly too, according to the Greek copies, but as said before, it is a Hebrew term, and simply means *rest*. Hence if we keep the Lord's day, or the day in which our Lord rose from the dead a day of rest from our labors, and have chiefly our service on that day, we are justified in the strict meaning of that term (Sabbath,) and say nature and justice requires now, as well as before the giving of the law, that we as well as our beast of burden, should rest one day out of seven, though the Christian's law does not strictly command us to do so. There must be an order, and if disunited in that order, confusion is engendered and the people will not prosper. The temporal powers in all the Christian countries have very wisely adopted the Lord's day as a day of rest, and more particularly for the worship of God, and set a penalty upon violating it. This alone is sufficient for us to keep it inviolate, for we are commanded to be subject to the higher powers, and subject ourselves to fall into its judgment, when no positive command is against its requirements. Let me here observe that every day in the week is kept as a Sabbath by one nation or the other, and each government requires that day under penalty to be kept. For instance, Christians 1 day, Greeks 2 day, Persians 3 day, Assyrians 4 day, Egyptians 5 day,and Jews 7 days, and I believe each are justified in doing so providing they keep strictly the seventh day according to the demands of their laws. But from the resurrection of Christ, which occurred on the first day of the week according to divine testimony, we have all reason to believe that the followers of Christ soon after that time, in honor to their risen Savior. He after his resurrection repeatedly appeared to his disciples on that day, and on the first day of the week the Holy Ghost descended upon the apostles, and for the first time, preached the Gospel in its fullness with the resurrection of Christ from the dead. On that day the disciples came together to break bread, and John, the revelator, was in the spirit on the Lord's day. Notwithstanding all this, the Judaizing Christians were still wedded to the law, and some undoubtingly kept for awhile the seventh day, Sabbath, with other ceremonies, and were consciencious, hence demanded the Gentile Christians to observe those things mentioned in our text. Barnabas in his letter to a certain Church, saith in reference to the abolition of the Mosaic law, your new moons and Sabbaths I delight in, as I have made them ; in which I have rested and made new in the beginning of the *eighth day* which is a commencement of a new world. Therefore we celebrate the eighth day with joy in which Jesus arose from the dead. Chapter 11 : 13-14-15. Barnabas was Paul's partner. Again Ignaties to the Church at Magnesia, writes, "Because we do not live according to old works, we come in possession of a *new hope*, we do no more keep the Sabbath, but live in keeping the Lord's day, through whom our life is resurrected by Himself and through His death." Ign. 4th letter 9th chapter, 1, 2, 3.

LEONARD FURRY.

AN EARNEST CALL.

HELP NEEDED.

Dear Pilgrim:—The emigration of the Mennonites from Russia for conscience sake, brings the question of religious toleration, and especially that of the non-resistant Churches, in a very forcible manner before the mind of every non-resistant Christian. And as all non resistant Churches are deeply interested in this important matter, we feel no hesitation to appeal to them for assistance in aiding our brethren, who with the loss of all their property in many cases, and in others without any means to defray the expenses of the journey, are compelled to leave their native land or give up their faith. Should any feel prompted to contribute a mite by the reading of the enclosed article, (Earnest call for Help,) it will be received with the deepest gratitude.

JOHN F. FUNK.

Elkhart, Ind.

"Those that are in distress lead thou into thy house * * * and hide not thyself from thine own flesh." German translation from Is. 58 : 7.

Thus calls the prophet to those in his day, in view of the distress brought upon both the innocent and guilty, by the weakness and imperfections of the race, and appeals earnestly for help to all those who have it in their power to assist in relieving them, as far as human aid is able to relieve. The same Spirit which put these words into the mouth of the prophet, prompted Paul, when in the days of the new dispensation, he says, "The Lord loveth a cheerful giver." And what Jehovah required of the people of his Covenant, the Maker of that Covenant also exhorts his faithful followers to observe in his new commandment of love. And truly opportunities to such works of love are not wanting in our day. Calls for aid to the distressed add the alleviation of human misery, stands at the door of every friend of humanity.

To set forth one of these scenes of sorrow and distress, and give further opportunity for the manifestation of that faith which worketh by love, is the purpose of these lines. If the kind reader will go with us a short time, we will take him beyond the shores of America, across the wide ocean, through strange lands, into a land that is now engaged in the effort of adopting new laws and government regulations—Russia.

In a southern part of this country there are a number of Mennonite colonies, which to the casual observer do not at all appear to be in a distressed condition. Friend William Hepseler, the Canadian Commissioner of emigration, who visited these colonies in the Summer of 1872, indeed made the remark, as he beheld the beautiful, regularly built villages, with their magnificent farms, gardens, orchards and groves surrounding them, that a colony so beautiful, and upon such a scale was not to be found neither in Europe nor America, and yet at this time there is great distress there, for the new laws of Russia take away from our brethren in the faith there, the privileges which less than one 100 years ago, were guaranteed to their fathers forever, who came from Prussia into Russia, upon special invitation, to settle where they should be permitted to enjoy the fullest religious freedom, and be enabled to maintain their future existence as non-resistant Christians. If now our brethren desire not to trample carelessly under feet this treasure, the principles of our faith, the doctrines of non-resistance, which our forefathers purchased with their own blood, and transmitted to our care and preservation, they must after the manner of our forefathers, take their staff in hand and exchange the land, which no longer bear them with their religious peculiarities, for another.

But not only are the peculiar religious institutions of our brethren in Russia, in danger, but also their nationality, their *Germanism*, language, &c., for it is unmistakably the purpose of the reform movement in Russia, if possible, to merge every foreign element into their own Russian nationality, speaking the same language and following the same religion. Under these circumstances, what could be more natural than that those brethren in Europe who have been looking for an asylum of peace, should look towards free America, as the most suitable place for them, where the Mennonite also may live in peace side by side with those of other denominations, in the full enjoyment of his religious sentiments?

But the greatest difficulty with which the brethren there have to contend, are the two questions, How shall we be released and made free from Russia? And how shall we get to America?

For the brethren to become free and disengaged from Russia is a very difficult matter, since the Russian government, to further her own interests, seeks in every possible way to hinder and retard the emigration of the Mennonites, though according to the Imperial Manifest of the 16th of June, 1871, in which full liberty to emigration was given during ten years from date, the government cannot entirely prohibit the brethren from leaving during the next six years. She seeks to hinder them from going, because she knows how great a loss she sustains by allowing a part of her best farmers to leave the country, and that thereby the agricultural, commercial and manufacturing interests of Southern Russia will suffer a very important loss. One cause of the great difficulty, is the emigration of the Mennonites, is the fact that the Mennonite colonies are settled in districts which are occupied by Mennonites only and belong exclusively to them alone, so that their farms cannot be sold to outside parties, but only transferred to persons belonging to the same church. It is now however reported that the next few years this restriction will be removed, but the question then arises, Who shall buy the farms of the Mennonites? The native Russian cannot purchase it, because he does not understand how to cultivate it; and why should he? The Mennonites will, finally, after all, leave their farms in Russia, and after they move away their farms can be had almost for a gift. Some of the brethren who propose to come to America the coming Spring, have already sold farms, worth $5000 and $6000 for $2000 and even for $1000. If we consider then that all the farm buildings in those colonies had to be built according to a plan determined by law, without any regard as to the means of the builder, and that in consequence of this, many of the colonists live in fine houses for which they are largely in debt, so that the occupant often is worth not more than half or a quarter of the value of the property in his possession, it may by plainly seen that the Mennonites, in breaking up and leaving the country, will be compelled to sacrifice nearly all they have, so that they may indeed with the deepest anxiety inquire, How shall we be able to get away? The circumstances of the churches in Poland, and several in the government of Ekatarinoslaw, are especially unfavorable in this respect. And in addition to all this, it is with great difficulty, with the loss of much time and heavy expenses that they are enabled to obtain the necessary passes by which they will be permitted to cross the Russian lines.

From the foregoing the second question presents itself, How shall we be able to get to America, if there are no means to pay the expenses? To answer this question practically, the Mennonites of America have already commenced. They have appointed Aid Committees,—from which the Mennonite Board of Guardians has been formed. The duty of this Board is to receive the means collected for the aid of the needy European brethren in the faith, on their journey and apply them properly to the purpose for which they are designed. (On this subject, which has a number of times been

presented in the *Herald of Truth* and the *Mennonitische Friedensbote*, the circulars No. 1 and 2, issued by the Board in December and January respectively, give more special information. Copies of these circulars will be sent to all who desire it by addressing the Secretary of the Board.)

But as this work in order to make it sufficient for the necessity of the case, will require a very large sum of money, as we expect, at least, 1000 families of these Russian Mennonites to come to America early in the Spring, and as the money reported and designed to be given as a free gift, will not, by any means, be sufficient, certain amounts have already been reported, which the donors have designed to be loaned to the needy Russian Mennonites. (We remark here that the Russian Mennonites prefer to accept this aid as a loan, to taking it as a gift.) But that the Board of Guardians may, with any degree of certainty, be able to accomplish the work which they have in view, a large amount of money to be given as a loan, will still be needed, and this is the object of this address to all the brethren in the faith, and to all "cheerful givers," 2 Cor. 9 : 7; to appeal to them and invite them earnestly to take part with us in the work. The receipt of all moneys given to this aid, whether as a free gift, or a loan, will be acknowledged by the Treasurer, John F. Funk, of Elkhart, Indiana. According to the decisions of our Board the money to be loaned, alone, will be applied to cover the expense of the passage across the Ocean, while that given as a free gift will be given to those who need aid to prosecute their journey from New York to the West, or otherwise after their arrival.

In order that those who wish to give to this cause larger sums as loans, may have the assurance of a sufficient guarantee that the money will in due time be paid back again, we here add Article 8. of the decisions of the Board of Jan. 2d 1874. *

Should those however who interest themselves in this cause, prefer to appoint committees of their own, aside from those already appointed, for the purpose of being able to carry forward this work with greater facility, we shall gladly receive such committees, and cordially invite them to co-operate with us, as already declared in article 6 of the decisions of the Board of Jan. 2d.

In conclusion, we wish and pray that God, who is the giver of every good and perfect gift, may add His rich blessing to this call for aid and to our whole work, so that many may be found who with open hands and willing hearts will lay hold thereof and help us to bring our brethren, who are in great distress in a foreign country to us, into our own land to enjoy the inestimable privileges of peace and religious freedom

Principal Director, Chr. Krehbiel.
Secretary, David Goerz.
Treasurer, John F. Funk.
Business Agent, Warkentin.

P. S. Those who prefer to give to this cause as a free gift, are cordially invited to do so. Both loans and free gifts are acceptable.. But since we need a large sum, we believe that we can get the necessary means together more readily by loans than by gifts. Address Mennonite Board & Guardians, Somerfild, Ill.

* For the purpose of more easily keeping accounts of money loaned, we have temporarily adopted the following plan: Each Church is requested to send in to the treasurer, the amount collected in accordand with the plan given, if possible, as one sum total from the Church, when each individual sum given amounts to less than $100.00. Individual members, however, who give $100, or over, may send the amount individually. In this way, the account of receipts will be easily kept; and the manner of paying back the money simplified as follows: Every needy European brother, landing at New York, presents to our Business Agent his certificate properly authenticated by the Bishop and Ministers of the church to which he belonged in Europe; which certificate not only gives him the right to claim assistance, but also at the same time makes the church, represented by her bishop and ministers, who have signed the certificate, responsible for the payment of the amount of aid needed by the bearer of the certificate. These certificates will be signed by the Director and Secretary of our Board, and will be sent from here to Europe, and at no time will be than the number of fares for which the treasurer has means to pay.

Upon presentation of such certificates, filled out in Europe, our Business Agent in New York will allow the sum needed from the fund on hand; and the receiver thereof signs a note prepared for this purpose, to which will be attached as security for the payment of the same, the certificate brought with him from Europe. The Board of Guardians will annually distribute these notes to the churches which advanced the the money, as legal notes which must be paid by the parties whose signatures they bear. The holders of these notes have no claim upon the committee, but upon the makers and sureties themselves. (The sureties are, according to the certificates, the European church to which the receiver of the aid belongs, represented by the Bishop and ministers whose signatures the certificate bears.)

By giving those notes, made in New York, to the representatives* of the several churches, instead of to each individual, who may only have given a small sum. the keeping of the accounts of the committee will be much less burdensome and greatly simplified. It seems best to send small sums to the Treasurer of the Board, through the representatives of the church, while for amounts of $100.00 and over individual notes may be given. More special information will be given on this subject when required.

(9) The business office of the Board of Guardians is in Summerfield, Ill., where all the business of the Board will be transacted.

THE GREAT CONFERENCE.

While Elder C. G. Lint labored for us, we, I think, were all made to feel well satisfied with the crumbs that fell from the Master's table. Especially during his last sermon was I wrapt up in meditations, and ever since has my mind been feasting upon those things the good Lord has so graciously delivered and presented to us through his servant. The subject of the last sermon was the transfigration of Christ, the Savior. As the subject was opened, my mind immediately cooperated with that of the speaker's, and seemed as a linked chain to move on throughout the entire discourse. Our minds are somewhat congenial, and through the instrumentality of a higher power we soared aloft. When the Savior took Peter, James, and John into the mountain apart, we at once took great interest and followed them. As we beheld them there in solitude, the Savior bowed in prayer. *What Submissiveness and what solemnity* ! His countenance became attered; a flood of light burst upon him—*Effulgence* upon *Effulgence*—untill the splendor of his face reached the brightness of the luminary above us ! His raiment became white as light—shining exceeding *white* as snow, "so as no fuller on earth can white them ! O, what a transfiguration, *what glory*, WHAT MAGISTY ! As we beheld with awe and great emotion of spirit there appeared Moses and Elias talking with Him. Hear, O earth, this great conference, this solemn consultation ! How momentous and grave that subject ! A subject that during its transpiration enshrouded the earth in darkness caused it to tremble, the rocks to rent, and the graves to open, out of which "many bodies of the saints which slept, arose." "The sun was darkened, and the vail of the temple was rent in twain from the top to the bottom." But to what extent they discoursed upon the decease of the Lord of life and glory" we are not permitted to know. No wonder Peter felt good to be there where he beheld that solemn and glorified assembly. We confess that we felt *very* good to be there in spirit. We felt as a privileged guest, and thank God, that through the mind's eye and through the faith and spirit of the adopted children of God, as *dear* children ! we were permitted to accompany this company and behold one of the most interesting, most beautiful, and most grand and sublime scenes. It was beatific within itself ! was admission to heavenly honors ! O how blissful, how happy we felt! There, as the representations of three great dispensations, were they talking with each other. Moses, as the representation of the mosaical dispensation. Elias, as that of the prophetical, and Christ, as that of the Christian dispensation. As they were thus conversing, Peter, and those with him, became heavy with sleep; they are thrown into a stupor; they sleep, they are unconscious. Dead to the scene and the things, that transpire around them. Now they awake suddenly. How steady they look ! they gaze! Are they dreaming? No! It is a reality ! Christ, their Lord and Master, glorified before them, and two men standing with him ? Men who long ago, have gone the way of all the earth ? Here upon *this* mount with their *Lord* ? Their eyes become dazzled with the splendor before them, their minds, become bewildered, confused, reeling in admiration and in happiness. "Lord," exclaims Peter, "It is good for us to be here. If thou wilt, let us here make three tabernacles ; one for thee, one for Moses, and one for Elias." Keep quiet Peter, you know not what you say ; the Omnipotence of God has over come you ; you know not what your requests are ; you are sore afraid ; God moves on your heart ; you know nothing of the meaning, of your expression ; your requests are not admissible ; they cannot be granted ! Cast your eyes above ; do you see that bright cloud approaching ? Ah! tremble now and fall to the ground. Hark ! Do you hear that ? Let the Almighty now speak, let *Him* make known *His* disire ; and, O earth, keep silence for thy mighty Creator moves upon thy mount in excellent glory ; and in tones, unmistakable, makes known his wishes ! "*This is my beloved son in whom I am well pleased hear* YE HIM." Did I not long ago, in ages past, proclaim to the world through Moses, the one who had just been in your presence, that a "prophet will I raise up unto you, him shall ye hear in all things he saith unto you ? Yes, Peter, this beloved son is now that prophet, hear him ; do his bidding, follow him ; tread in his footsteps ; entrust yourself into his care ; cleave to him ; learn of him ; and ever be ready to be filled with instructions he giveth you for they rear unto you, if obeyed, "a building of God, a house not made with hands, eternal in the heavens." Moses cannot give you the words of eternal life ; neither can Elias. Did I not tell you, "the law and the prophets were untill John ?" And did you not hear *Him* that is John preach repentance, because the Kingdom of heaven is at hand ? That time when the people just emerged from great darkness to that marvelous light ; that light which sprung up and enlightened those who sat in the region and shadow of death. It is that light which *you* have experienced and prompted you to make the confession, "thou hast the words of eternal life." And it was the light which urged you to make the emphatic declaration," *Thou art the Christ the son of the living God.*" The Savior now steps forth, touches them, and in compassionate tones tells them to "arise, and be not afraid," As they raise up and cast their eyes about them, they beheld no one now "save Jesus only" though they had been dazzled with great splendor and had been overshadowed with a bright cloud ; all has now vanished. "Let us now go down. But tell the vision to no man, untill the son of man be risen again from the dead," Thus were we permitted to follow that little company, and suffered to witness things, that transpired there, until we forgot self ; and in the spirit we found ourself sitting in heavenly places, feasting on heavenly food, and drinking of the waters of life freely. While we were filled with these heavenly meditations, we felt favored very highly, and experienced heaven upon earth. But as we beheld that little christian band retrace their steps, a dark cloud instead of a bright one overshadowed us ; and we mourned. We looked upon the earth and with much sorrow saw that darkness ; yea gross darkness covers the land. The world loves darkness rather than light, because his deeds are evil. Many wolves in sheepskin clothing, point to traditions of men, negative the word of God, and establish a great abomination which maketh desolate. Heresies of the most lamentable and destructive nature are thus established ; ever denying the Lord that bought them ; claiming infalibility, the right to change the word of God and thus dictate to an allwise God. The truth is evil spoken of; and through covetousness, with faigned words, make merchandise of men's souls. Notwithstanding Peter, and all the holy men of old, so strongly vindicate to their Lord and Master. They point us to Jesus as the only Lawgiver, and possessing alone the words of eternal life.

My fellow christians, let us ever make good use of the key, (the new Testament Scripture,) to open the treasures of heaven, for it will finally lead to the paradise above.

S. B. FURRY.

Martinsburg, Pa.

MINISTERS are to a congregation what the eyes and ears are to man. Take them away, and there is but little accomplished. It is therefore the special duty of the Church to see that her ministers are kept in the best possible condition for ministerial service. Like all other things they are liable to wear out, when too much is laid upon them, and all should be very careful and not burden the ministers too heavily with temporal matters, that they may be the better prepared to accomplish that for which they are particularly intended. If you require them to spend their time and money in order to sow unto you spiritual things, think it not strange if they partake of your carnal things. Do unto others as you would that they should do to you.—*J H Moore*

Take care to be more taken up with the thought of God than of yourself. Use no forced labor to raise a particular frame, nor tire, fret, nor grow impatient if you have no comfort ; but meekly acquiesce, and confess yourself unworthy of it.

The Weekly Pilgrim.

HUNTINGDON, PA., Feb. 17, 1874.

☞ How to send money.--All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

—The obituary of Eld. Henry Kurtz was unavoidably lost and only was found in time for this issue. We ask the pardon of the friends of the deceased, for so long a delay.

—From the different branches of the Church, we are receiving quite encouraging news in regard to its prosperity. There seems to be a general interest gotten up throughout the Brotherhood, and greater efforts are being made to bring souls to Christ than heretofore.

—Through the instrumentality of Mr. Place, book agent and general canvasser of this place, we succeeded in raising a circulation of about seventy copies of the Pilgrim among our citizens. This is quite as much as we expected, and feel to tender our thanks for their patronage, hoping that while they thus extend their sympathies towards us financially, we may in return give that which is spiritual and divine.

—A number of our agents complain that we are not careful enough in booking names. That we do make some mistakes is evident, but the trouble is not all with us as we have learned by referring to our lists. We would here say to our agents, be *sure* that you do not miss some of the names in transcribing your lists.

We have examined the lists sent us for the names that is claimed was sent and we could not find them, so we conclude that they were either missed by the agent or did not reach us. We wish it understood that we are making every effort to have the Pilgrim reach every subscriber, and therefore ask the exercising of a little patience towards us.

—We hope our patrons will make every effort to introduce the Pilgrim in places where the brethren have but a limited knowledge of it. Our ministers when travelling, by a little effort can do a good work for us. Please speak a good word for the Pilgrim as you pass along. A good word may do much to increase its circulation, and we hope be the means of doing some good. If there are any who are enough interested to distribute specimen copies while traveling at places where they might be appreciated, we will gladly supply them. Brethren please think of the good cause and do for us what you can.

—The Pilgrim Almanac. There has been repeated demands made upon us to offer the *Pilgrim Almanac* for sale, but we did not wish to do so until our patrons were first supplied. As our edition was large, we can still supply all new subscribers *free* and sell a limited number. We will sell them on the following terms: Single copy, 10 cents; 6 copies, 40 cents; 12 copies, 60 cents. We make this offer because there are many who wish both Almanacs but do not care to take both papers. Address

Pilgrim Office.
Box 172, Huntingdon, Pa.

—Subscribers are still coming in quite encouragingly. If all our agents and friends continue to labor for us our circulation will be largely increased, notwithstanding the panic seemed to be against us. Perseverence is the secret of success, and has done much for us and may still do much more. If all who are interested in our enterprise or the cause for which we are laboring, would go to work with a determination, we feel sure that one thousand subscribers could be secured in two weeks. We have some 600 single subscribers. These, on an average could get one subscriber each, and our regular agents could just as easily raise the 400. Brethren, will you try it? You cannot be engaged in a better work than in aiding to spread the Gospel, and this is a work in which you all can have a part. We need your sympathy, your prayers and your support. Please let us have it, and to God be the praise.

KEEP US SUPPLIED.

Everybody wants the Pilgrim made as interesting as possible. This is a very laudible desire, but it is not carried quite far enough. If all will go to work and help make it such, their desires can be granted. All prefer to read the news of other churches in preference to that of their own, but unless each one gives his own report others cannot read it. Let us have the additions to the Church in your own district, the deaths, the marriages, the ministers elected and advanced, the new churches built and all other items of general importance. We also desire a good supply of religious essays, such as are calculated to instruct, encourage, convince and convert the world. Our periodicals are the best missionaries that we have, therefore, let us gird them with a power that the powers of darkness cannot withstand. We are succeeding better than ever in getting a circulation outside of our own borders and we want our contributors to bear this in mind. We want to preach "the word," good sound doctrine, avoiding petty personalities, and the discussion of all subjects that may have a tendency to set the cause we are advocating in an unfavorable light before the world.

FOR THE POOR THE GOSPEL IS PREACHED.

"To the poor the gospel is preached."

The sun of the Baptist's glory had passed beyond its meridian power and was already being overshadowed by the greater light of which he was the forerunner. Of this, he told his ever anxious and admiring hearers "He must increase but I must decrease." What the Baptist's highest expectatoos were, is for us to conjecture in part, and part is revealed. That he had a jewish conception of the coming King seems evident from his actions and expectations.

He had faithfully delivered the great message. He saw, he believed and then doubted. He saw the wondering multitudes resort to hear his message and receive his baptism, he saw the Prine of Peace coming down the banks of the Jordan, and there receive the initiatory rite under his hands; he saw the heavens opened and the spirit descend and give the promised testimony. "This is my beloved son in whom I am well pleased."

He believed and afterwards pointed his disciples to Him as the Lamb of God that taketh away sin—but now comes the test—the cloud of fire grows dimmer and sinks lower. The wandering crowds run after another, he decreases—is cast in prison. How strange! The great King has come, Israel's glory has at last arrived, but where the prophet--where the Elijah? In prison! How disappointed he must have been in the result of the coming of the King and Kingdom! At first perhaps he thought it was only an interval of preparation, and as soon as the new Kingdom would be established, Christ would assume His Kingly power and the captive would then go free. Days, weeks and even months pass away and yet he hears no cheering reports, but perhaps contra-wise, he becomes impatient, and delegates two of his disciples to go and inquire: "Art thou He that should come or do we look for another?" Why ask such a question? Did he not see the unmistakable evidence of His Kingdom, and did he not point Him out as the Lamb of God? There was evidently a misconceptioo of the nature of the Kingdom to be established. Art thou truly *the* King, or do we look for another to come and re-establish our Kingdom? No doubt this was a serious question to put to the Master whose sympathies flowed out, not only to his friends, but even his enemies were subjects of his tender mercy. We may well imagine that it was a difficult matter to determine on an answer to be sent to an inquiry of this kind, to answer it truly, and at the same time drop a word of hope to revive his drooping spirit.

"Go and show him again the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the gospel preached to them." The blind seeing, the lame walking, the deaf hearing and the leper being cleansed, were all wonderful works and might go far towards confirming the doubting Baptist that he was not mistaken in the man, but these were all miracles that did not directly concern his circumstances. These things, though good enough in design, could never restore Israel; but when the tidings came, that to the poor the gospel is preached, he saw what perhaps we fail to see. In his preaching he already saw something that spoke ill for the promised Kingdom. He then learned that not many of the high, the rich and the noble were ready to receive the tidings, but with wagging heads and blinking eyes, the scribes, pharisees and hypocrites came as a generatioo of vipers. Their ever exacting greed had called them forth and when they saw the Baptist's sweeping power, they were ready to receive the formal rite and thus purchase for themselves good positions and high seats in the new order, but the poor came with purer and higher motives. They felt the power of sin and the pressure of the bands which the upper class had tied around them and were anxiously waiting this time for deliverance. If to these the gospel would be preached, he saw thousands of anxious souls ready to accept the glad tidings of great joy. These tidings were more strange to the wondering captive than the working of miracles. Such evidence was never before presented to establish the character of a teacher. He had heard of great men who endeavored to introduce new theories, but they were always for the rich, the high and the noble. Their missions were to men of distinction who had the time and inclination to seek after such things. Athenian like, seeking after the rare and new, but to the poor, this was the opening bud of a new life. It was bringing joy and gladness to his own class, which, when once organized, would constitute an element different to that which was then holding him captive. As Queen Esther was unhappy in her exalted position, because her brethren were to be destroyed, so was the Baptist, in his degraded and suffering condition, made to rejoice at the good news that to them, the Gospel was to be preached. If such news was intended to gladden the heart of the Baptist because his brethren in position were to have the Gospel preached to them, how should we poor sinners rejoice and thank God, when we have the blessed assurance that we are the poor to whom this message of salvation is to be delivered?

Let the feeble knees be strengthened, the desponding heart be gladdened, the needy and the hungry be encouraged, for to them the gospel is preached, salvation is proclaimed, and the bread of life in all its fullness offered.

It is truly inconvenient and sometimes appears distressing, to be poor in this world's goods, but when we consider our span of probation and that in our poverty we can gain for us an eternal mansion in heaven, we have every reason to thank God and take courage.

Then go dear brother, go dear sister and tell the poor captives that are now confined in the prison of satan, what Jesus has done, go tell them that the blind see, the deaf hear, the lame walk, the chains of hell are broken, the jubilee is come, and that to the poor the gospel is preached.

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

EPISTLE OF LOVE TO THE CHURCH IN FAYETTE CO. W. VA.

Dearly beloved brethren and sisters in the Lord Jesus Christ, who hath begotten us by his love unto a lively hope through the one faith delivered unto us whereby we expect salvation, love, grace and peace be multiplied among you, who dwell in Fayette Co., W. Va., and the region round about, unto whom this epistle may come, from one who in former times did minister in Word unto you as God gave grace, and who was administered to in need, through love but now dwelleth in a distant land, far separated in body but nigh in spirit through a zeal for the prosperity of Zion in the borders of that land. Hopes and fears, joys and sorrows were mingled together in the last cup we drank in the day and hour of our departure. Hopes that all would work together for our good bid me go in accordance with a chain of circumstances that opened around us, in which the hand of an Allwise Providedce was seen. It was predicted that if there be one watchman less the foes of the Church would make a more desperate effort to tarnish her name. Knowing the deceitfulness of satan we did harbor some such fears, but at the remembrance that it is written the gates of hell shall not prevail against the Church of God, and they that put their trust in God shall not be confounded, we had occasion to calm our fears, believing as we do, young David's armor will ever fit those that trust in God and fear not man, tho' he come as a giant of the Philistines. The hirelings of satan, as we learn, has not been idle, as proud boasters, presomptuous persecutors, and with hearts of malice, they would defy the children of God and do violence to the Truth. Even slander with her tongue of iniquity cometh forth to ride upon the wings of the wind. But the mouths of all must be stopped. The naked simple truth handled in the strength of God's might as manifest in the workings of the Holy Ghost, will gag them eventually to all eternity! Beloved, then truly believe in God, put your dependence in Him, trust Him in all things, and the cause of the Lord of hosts shall prosper.

In the many manifestations of love in the day of trial, we rejoice to know there is power in the Christian religion; how else could there be such tender ties woven in the human heart? Oh, the wonders of that love that has its center in a crucified Redeemer! The object of our love the same, no marvel if in Christ we are all one, and shall ever be one while there is virtue in the blood of Christ and power in Faith. We were no strangers to sorrow in that day; it had its place in the heart, but such sorrow only as cometh in separating from dear ones on earth. We took our departure with a fond hope we shall meet again and drink of that fountain that flows from the depths of love. Such love is a characteristic of the love of Jesus. While absent in body let us all be up and doing the work we have to do while it is called to-day. All have a work to do. Oh my beloved in the bowels of mercy and love, watch and pray, perilous times are coming. You may think you have opposing elements to contend with too severe to overcome, but forget not the weapons of your warfare are tempered by God, the hand of Divinity has shaped them and his power accompanies them ever on to victory. Here we have our open and avowed enemy that poisons the very air in which he moves; his name is infidelity. If here the Lord will give power to this word even this boasting enemy must fall in the grave with Tom Payne.

In conclusion we will say to you, ministers and deacons, ordained of God to minister in the Church, we must all stand before God, there to render a just account for our stewardship here, then how important we be mindful of our duties. Shall one poor soul, precious in the sight of God, be lost at that great day, that might otherwise have been saved had we all done our duty? Labor for union and love here that there may be union and love with us all in Heaven. And the members of the body of Christ,—saints of God—heirs of Heaven, O how we travel in anxiety and hope that you may all stand firm, be not moved by every fleeting breath that would wean you from the love of God. Children, begotten of the same Father, and breathing the same atmosphere of Divine love, shall we ever become estranged from each other? God forbid. We have worshipped together, prayed and sang together,—yes, and wept together here in this vale of tears. Shall not that same love more perfectly and in a more endearing manner unite us together in Heaven? Yes, there we will sing together in the strains of heavenly melody, but no tears, ah, no! No tears will be shed there. Oh the joys of that happy land! Some have gone on before, "the gate is open," others are waiting soon to enter Brethren and, sisters, you all will go over by and by; we too, hope to go the narrow way and meet the beloved there. May the grace of God and spirit of the Lord Jesus Christ be with you all, now and forever.

J. S. FLORY.

Buffalo, Colorado.

Bro. Brumbaugh: Having occasion to write to you, I will also give a few tho'ts from this arm of the Church, not having noticed any correspondence from any of the members in relation to a series of meetings we had in the Perry Church, which includes the west parts of Perry and Juniati counties.

According to previous arrangements with brethren D. P. Sayler and J. D. Trostle of Maryland, Bro. Sayler came to us Nov, 29th, and Bro. Trostle a few days after. They labored with us about three weeks at three different points, with much edification and encouragement to the church, and the advancement of the cause of Christ. While they were with us eight souls became willing to put on Christ, and were immersed rejoicing in God their Savior and are now zealously engaged in the Master's cause. Since, one has been added, and we believe many more are seriously counting the cost, and will, ere long, get the consent of their minds, put on Christ, casting their lot with the people of God.

When we revert back to those seasons and feasts of fat things, when these veterans and standard bearers were amongst us, we feel to take fresh courage. It is indeed cheering when the old primitive landmarks are held forth in their native simplicity and purity. The result will only be fully known and realized when we will be separated from this earthly house of our tabernacle. We might say much by way of encouragement to those brethren about their late visit to us, but we saw several letters of correspondence which we think will suffice and answer that end fully.

ISAAC EBY.

New Germantown, Pa.

THE PILGRIM AND COMPANION.

We are pleased to hear that the prospects of an increased circulation of the PILGRIM are so flattering and hope they may be realized. There is work enough in the world for the PILGRIM and *Companion* and the Church ought to support them both without any thought of consolidation. Let those who do not feel able to take both papers, take the one they prefer, but those who have the means should take both and do all they can to increase their circulation. One pleasant feature of our papers is, giving names of contributors, thus giving a personal interest to the composition. It is most interesting to hear from those whom we have known and from whom we are now separated. It is the duty of christian parents to provide good reading matter for their children. Young people will read something and if parents are not careful to select good books and papers for them they will read anything they can get, from the dime novel to the refined skepticism of some of our popular monthlies. There are many ways and means by which young people are led astray, but the most successful agency of the enemy of souls is the corrupt literature of the present day.

Let the brethren then use every means to increase the circulation of our church papers for they can be an influence for good. Many will read a good paper who do not read religious books Editors should not speak favorably, in their book notices neither should they advertise books or magazines that are tending toward infidelity. If we are consistent we should not recommend literature we would not like to place in the hands of our young children.

There are some old brethren here who are not miserly, who give liberally and never turn a deaf ear to the cry of the needy, who can not see the propriety of subscribing to the papers, since when they were young there were no papers published by the Brethren. They had their Bibles and in childlike simplicity they accepted and tried to practice its teaching. These papers they think are an innovation in the church. They are sincere in their opposition to all new things. With such, Editors should reason respectfully and present their claims with deference, and if we say their motive for refusal is covetousness, we have not that charity which "thinketh no evil."

BARBARA SNOEBERGER.

New Enterprise, Pa.

Dear Editor Pilgrim: Enclosed you will find some additional names to our club for the PILGRIM. We are glad to be able to say, that its patrons with us, are well pleased with its contents thus far for the new year, especially is its type adapted to the wents of our old brethren and sisters, and our humble prayer is, that it may continue such, for our periodicals have much to do in moulding peace, love and union in the Church, and may I not say its growth also?

We have recently been much encouraged by the zealous labors of bro. H. D. Davy during a brief series of meetings with us. We feel that Zion's borders were strengthened, if not enlarged. Our congregation became visibly dotted with a Felix, a Jailor, and may I not say that we had the Penteeostians with us also? However we had no additions. The only possible reason visible to us, brother D. P. Sayler very clearly words in the notes of his travels on a recent visit to Pa., "As the brethren always do when their work is just begun, they go off and leave it." Will not our dear brethren seek to correct this prevailing error?

Our last morning meeting was improved by the subject of Church government, and with it came the train of peculiarities to which the Church desires her members to be subject, and John Wesley affirms that both reason and revelation teach the doctrine. I, like Paul, was led to "thank God and take courage," on seeing the minds of our younger brethren so favorably wrought upon relative to the subject. May the Lord prosper the work with us, is the prayer of your humble servant.

I. J. ROSENBERGER.

Gilboa, Ohio.

CHURCH NEWS.

I left my home on the 24th of January, and went to Mansfield. There I met with Bro. Christian Wise, and he accompanied me to Bro. Samuel Martins. Bro. Wise remained there, and Bro. McMullen accompanied me two miles further to their meeting-house in Richland Congregation. A good turn out for the weather, had quite an interesting meeting. The next day (Sabbath) met at the usual hour, a good audience and good order. In the evening we met again, the congregation still increased with unusual attention, so much so that I felt that I should remain longer and the members were very anxious, but I had arranged my business so that duty called me home, and one of my children was not well. At these meetings I labored earnestly and felt that the Lord was present, and the members felt so awakened to duty that their own laborers, concluded to continue the meetings a few days. May the Lord bless the efforts made for the good of souls.

I again left my home on the 31st of January, and travelled about 12 miles in an open buggy, roads rough; arrived about dusk at friend Wm. Dannal's where I received kind attention; went a few rods to the meeting-house and met a good congregation. The brethren had been holding meeting from the 29th till that time, and when I entered the house the members were cheered up; and the congregation having been impressed with what they had heard, appeared willing to learn the ways of the Lord; therefore all was quiet and the brethren and sisters I have no doubt were earnestly engaged in prayer, and my feelings were, by a sense of duty, to labor and by the assistance of the Lord, labor was easy; the order and attention, seldom surpassed. Subject Matt. 25 in part 2 first parables.

Sabbath A. M. Subject 1 John 4: I. "Try the Spirits." The Lord being present his assistance was felt, and many hearts appeared to be touched. Order was the motto, and when the congregation was dismissed the people appeared loth to leave, and as I stepped from the stand one came with a broken contrite heart and ex-

tended his hand to me and said he wished to enter the Church by baptism. Then that joy that attends such occasions filled the members hearts and many wept for joy, while no doubt the angels of heaven rejoiced. We made ready and went to the water where I baptized him in the presence of many. We met again in the eveoing and I spoke from the latter part of the 28th chapter of Matthew, to a large and very attentive congregation; and during the services I saw many expressions of joy, while some was impressed that all was not well with them. Met on Monday, a. m., had a very interesting meeting, the members were much built up. I took my leave of several of them, went home with Bro. Wm. Daneell, took dinner and oear 2 o'clock started for home; left all their ministers at their posts like faithful soldiers to continue their meetings, arrived at my home 20 minutes before 7 o'clock, found all well, thanked the Lord for the same.

I wanted for nothing to make me comfortable while there; all went to show that that love which belongs to Christians was among the brethren and sisters. May the good Lord bless them and their neighbors with the congregation that met with us; and may they live faithful so that if we never meet on earth, we may in heaven where sickness, sorrow, pain nor death never enters but all is peace and everlasting joy.

Wm. Sadlea.

NOTES OF TRAVEL.

On the 10th day of January, at 12:55 p. m., I took the train, on a trip as far east as Huntingdon county, Pa., for the purpose of paying the members of parts of Bedford, Blair, and Huntingdon counties, a visit of love. According to the location of territory over which I had intended to travel, and for my convenience, I commenced preaching in what is called the "Snake Spring" branch, Bedford Co. Being too late for eveoing preaching I remained with the family of brother Henry Hershberger; the brother and some of the family had gone to meeting some distance, perhaps two miles, returning with the ever welcome report of a good meeting Brethren Jacob Miller, of Yellow Creek and Joseph Snowberger of Clover Creek branches conducted the meeting. After a good night's rest, I commenced my labors among the brethren, at 10 a. m., the 11, of January, in the big meetinghouse, also preaching in same branch morning and evening, until Tuesday at 10 a. m., giving them five sermons at two different places. On Tuesday the 13th, I was met at the Koonts meetinghouse by brother Leonard Furry, who conveyed me to his house for dinner, and then to Elder Jacob Miller's. This is what the brethren call the "Yellow Creek" branch still in Bedford county., preached first in what they call the Holsinger meetinghouse. In this branch I remained until the 17th, preached eight times at five different places. On Saturday the 17th, after dinner, Elder Jacob Miller, took me on his buggy and brought me to the "Clover Creek" branch, Blair county, arriving in good time for evening meeting, which was at the meetinghouse, near by J. W. Brumbaugh's. In this branch I continued until Friday evening, the 23d, preached thirteen times at three different places. On Saturday the 24th, at 12 M., G. W. Brumbaugh and wife, J. W. Brumbaugh's wife and youngest son, and myself, started for Cove Station, which is on the H. & B. T. R. R., arriving in good time for the train. After we were all on board, looking at the few passing sights, "Marklesburg," was called, reminding us that we must leave our comfortable seats to await some other orders, and the orders were given by B. Brumbaugh, son of brother Isaac. After putting the sisters with myself on the carriage, ordering me to drive, while he and brother G. W., and youngest son of J. W. B., took it afoot on the railroad track. This is called "James Creek" branch, Huntingdon county. Here I expected to see H. B. and J. B. Brumbaugh, editors of the Pilgrim. My expectation were not in vain, when arriving at the brick meetinghouse for evening preaching, they were both there, looking as good as could be expected. In this branch I remained until Wednesday morning the 28d, preaching six times in three places. Tuesday I spent my time with the Pilgrim family, in their new house in Huntingdon. This I consider a very good building and well adapted for the purpose for which it is intended, the dwelling and office is all under one roof. The building is good and attractive, but had it not been for the warm hearts that I found inside its walls, it would have been but a shell without a kernal. At this place and with this family I spent a very pleasant time. We had a whole day to do our talking in, and yet the time was too short, but so it is, when we are interested in the subject or subjects. Among the many were the following: a school for the general good of all, but especially for the brethren, and the consolidation of our papers. In the evening at 5 o'clock, we were reminded that we must wend our way toward the depot, which we did after a farewell and a God's blessing. Accompanied by H. B. and the young sister in the office, train being on time we soon arrived at Pleasant Grove, where we had preaching that same evening. Next morning Wednesday 28, I took the train for Saxton, where I arrived on time and was met by brother Dilling, who brought me to brother Hoover's, near by the brick Church, in the Hopewell branch, if I am right, in Bedford Co. Here I remained until the morning of the 30th, preaching four times at two different places. On Friday morning the 30th, brother Jacob Steel brought me to Piper's Run Station, where I had him farewell, waiting about thirty minutes for the train, which at length came along and in a very short time I was brought to Bedford, and being prospered on the road at 4:17 p. m., same day, I was privileged to greet the friends of my own native town and in a very short time, was in the midst of dear ones I had left almost three weeks before I met them in very good spirits all enjoying, with myself a common share of health for which blessing we cannot be too thankful. The meetings we had among the brethren, on this trip were what I thought could be called good meetings, well attended and good attention. My only prayer now is that God may bestow his blessing upon the labors, so that some good may result from the same, and you my brethren and sisters, among whom I labored in a great measure as a stranger, accept my thanks for the kindness you bestowed upon me, while I was among you, and may God bless you for it. Some acquaintances among the old and young were made and new faces added to the many, that death only can erase from the mind. In conclusion let me say.

"When shall we all meet again?
Oft shall glowing hope expire,
Oft shall wearied love retire,
Oft shall death and sorrow reign,
Ere we shall meet again.

When the dreams of life are fled,
When its wasted lamps are dead,
When in cold oblivion's shade,
Beauty, wealth and fame are laid,
Where immortal spirits reign,
There may we all meet again."

C. G. Lint.

BRETHREN'S SCHOOL.

Friends of the educatinal movemeots among the Brethren, we invite your immediate attention. We can purchase the High School buildings at Martinsburg, Penna., for $16.000, which cost fully $22.000. All who are acquainted with the place will agree with me that it is one of the very best locations in the State for a Brethren's School. It is situated in the heart of a large and prosperous congregation, within a square of the Brethreo's Meeting-house, only two miles from their large house where was held the Annual Meeting of 1863, and only about one-third mile from the Railroad station. The building is a substantial, three story brick, 46x66, with a wing of 44x50, with basement kitchen and dining room, and will furnish accommodations for one hundred boarding pupils. There are three acres of ground with fruit and other trees. I will stake my reputation as a judge of such matters—which I will back up by a thousand dollar subscription, that this is a good place and opportunity.

We want $8.000 by April first. As the time is short will not the friends of education send in their pledges, stating what part they can pay by April 1st, and when the balance? I will be responsible for the pledges and money if not invested, and for the institution if it is purchased, until better security can be given. More next week. Suggestions and advice also solicited. Address me at Dale City, Somerset Co., Pa. H. R. Holsinger.

That we should have a school is very evident and we are glad that Bro. Holsinger is now making a move in that direction. That Martinsburg has some advantage as a location, we ready admit, but that it is the *very best* location in the state, we are not quite so sure of. The large congregation surrounding the place will be of no possible advantage to the enterprise unless it has its symphathies. How our Clover Creek Brethern feel on the subject we are not prepared to say, but we know of a small congregation that is a unit in favor of a work of this kind. Huntingdon has one of the prettiest natural location that perhaps could be found in the State. We have been consulting several of our building men and they assure us that a building of the above dimensions can be erected at a cost of $10,000 to $12,000. Our railroad facilities are very excellent in fact, all that could be disired. Our membership in the town at present is small but should we succeed in getting a school it would be but a short time until we could establish a church and, one too that would be in full sympathy with the important work. The locating of of our school is an important matter and demands considerable investigation.

We do not wish to be selfish by consulting our own convenience. If the brethren, at convention determine on Martinsburg or any other suitable location in preference to Huntingdon we shall withdraw our claims as we hope that whatever may be done may be for the general good of the church but we did not think of saying so much at present, may have some further developments by next week.

There is a meeting appointed at Martinsburg, Blair Co., Pa. on the 14th of March to which all who are interested in the education of our youth are invited to attend. The object of the meeting will be to examine Martinsburg as a location for a Brethren's school or determine on some other suitable location, adopt measures to raise the necessary funds and other regulations that the enterprise will demand. Something more definite may be given next week.

FROM OERRO GORDA ILL.

Dear Brother:— Enclosed find $1.20, for which send the Pilgrim to Bro.———. He is one of those whom we call poor indeed. He is both poor and afflicted, and is, much of his time so ill that he cannot attend meeting. So the visiting brethren at our last council meeting, thought that the Pilgrim might be of some comfort and consolation to him in his hours of distress, and the required amount was soon made up. The Savior says; "The poor ye have with you always and whensoever ye will, ye may do them good:" Here the Savior gives us to understand that we can help the poor if we will and and we read: "He that hath pity on the poor leadeth to the Lord." Now brethren, there are some members in the churches that would like to read the Pilgrim if they were only able to pay for it. Some are sending their names in with the expectation that others will pay for it or else get it free. Our editors are good enough to send their papers to them, pay or no pay.

Now Brethren, this is not right as they cannot afford it either, they will lend a helping hand so I would say, all these who are blessed in basket and store, send in your mites and the poor list will soon be cared for and to make a begining I will enclose 25 cents for that purpose.

Yours truly L. F. Wagoner

Roanoke Woodford Co., Ill.

Dear Editors:—As I always love to hear from the different churches I will also give you an account of a trip taken by myself and Bro. Jacob Kindig, one of our co-laborers. We left home on the 30th of Jan. and made for Secor where I met Bro. Kindig, but the train was one hour behind time. By 1. p. m. arrived at Shenoa, met by Bro. Bear and was taken to his home, some 4 miles south east of town. From thence to the school house for evening meeting. The congregation was small on account of roughs roads but the attention was good.

Back again to brother Bear's, where we shared of their kind hospitality. On the 31, evening meeting again at same place, also on Sunday, the first day of February at 11 o'clock, and very good attention. Hope the good seed that was sown will make some good impressions on this dear people. There are only a few scattered members in this part, but they appear to

be very zealous in the good cause of their Master and blessed Redeemer. Thence we made our way north 7 miles to brother Clinsman, who is a deacon in the Vermilion Church, but the main body of the congregation still lies some 12 miles farther north on the Vermilion river. No meeting at brother Clinsman's schoolhouse on account of the United Brethren, whose appointment was made before. The evening was very bad, with a snow storm from the East, no meeting held, as these prairies are much worse than it is in the East. Over night with Bro. Clinsman. The storm ceased and was quite pleasant on the 2d.

I would just say Bro. Clinsman was formerly from Germany, came to Pa. some 20 years ago, where he and wife were baptized by the Brethren. He has two daughters members of the church, and they all appear to be earnestly contending for the faith once delivered unto the saints. Meeting at night but the congregation not very large on account of the rough roads. On the 3d left brother Clinsman, his son taking us north to Bro. Paul Dale's. The 3d, evening meeting at the Georgetown school-house. congregation good,—hope the good Lord will help those dear people to receive the good seed that was sown, Thence north some 4 miles to Cornell, where we held three meetings. Things here are not just as we would like to see, their being some difficulties existing which I hope will soon be reconciled may the Lord help them. On the 7th brother Swihart accompanied us some 12 miles north to brother John Garvers where we held there meetings. Good congergation and good attention.

The people here generally are very proud but quite sociable and friendly. May the Lord help those to search the scriptures and put their trust in God.

We enjoyed our selves very much with Bro. Garver's family as he think agreat deal of them. On Monday, the 9th brother John, took us to Streeton, some 7 miles distant the train left 9,30 and at 1 o'clock got to Roanoke, one mile from home. Found all well, thank the good Lord for his kind care over us.

Dear brethren and sisters in the Lord we read of many of our co-laborers traveling and proclaiming the glad tidings of salvation to a dying people which we like very much and hope we shall continue to hear from our dear brethren and sisters through the periodicals.

May the good Lord help us to be faithful. GEORGE W. GISH

Editor Pilgrim: Dear sir, a few months ago I asked some of our brethren if they could give me your address and they could not. In the first No. of the *Companion* I saw it, and as my aged mother had lived in that part of the country, she said she would pay the price of the paper. On receiving the first, there were four Nos. and an Almanac. In looking over them, I noticed your plea for the poor, and that you had denied none and thought that some would come to your assistance. In getting through reading I thought if I done my duty I would help the editors supply their wants. The next morning as I was going out to buy up a drove of cattle, the thought came to my mind that I ought to help the editors on the poor fund, and the passage came to my mind, "Frst seek the Kingdom of God, and all things shall be added." I often think how wealthy brethren could assist in spreading the Gospel if they would use their means a little in that way, but when they say these are tight times, &c., I think it is a poor excuse.

Enclosed you will find five dollars, send one volume to Peter Brubaker, Marion, Douglass Co., Kansas, another to M. W. Metsker, Clinton, Kansas, and the remainder you may give credit to the poor fund.

J. C. METSKER.

We give the above, hoping that others of our dear brethren will follow the good example. There are hundreds of poor that would greatly appreciate reading the PILGRIM if they had the means to get it. Ed.

Brother Brumbaugh: I thought I would not take the PILGRIM this year from the fact I did not know where I would stop during the Summer. But as I have made up my mind to remain here this Summer, and as I am entirely alone, I have come to the conclusion to take it again. I consider it a great help to a person that has not the opportunity of meeting with his brethren and of hearing the Word preached. I am still trying, in my weak way and manner, to serve my Master, and the more I read my Bible, the more faith I have in the doctrine which our Brethren hold forth.

We have a beautiful country and I would be glad if we could commence a church here. If any of the ministering brethren should pass by here I would like to have them stop and give me a call. There is a Lutheran Church here unoccupied, and I think we can get the use of it. The church went down because the members could not pay the preacher, and he would not preach because he did not get his pay. Some of the members would not pay because others would not, and this caused quite a controversy between them, and the church went down.

SAMUEL MOYER.

Anamosa, Iowa.

FROM PLYMOUTH.

Dear Brethren We had a time of great refreshing in our arm of the church known as the Union District Marshall County Indiana.

The meeting commenced on the 28, evening of January.

Brother Billhimer was with us, preached 3 times, and then according to previous, arraugements, had to go home. his preaching was very effectual.

On Saturday evening Bro. George Cripe and Bro. Daniel Shively came to assist us and remained with us till Sabbath evening the 8th of Feb. Had very large attendance, and as good order as I ever saw. We hope the Lord, will bless the dear brethren for their labor of love, as there was 13 Baptised during our meetings and 2 reinstated. We do hope they well all prove faithfull to the end.

Yours in the bonds of Gospel love and affection.

JOHN KNISLEY

Brother Brumbaugh: I see in the present volume No. 2, that all who feel to help in the good cause are heartily welcome to your columns. I am glad for the privilege you offer. I am not a member of your church, but I pray by the help of God, to be before long. There are others that are better qualified for writing than I am, but I love to see the PILGRIM filled with productions from the brethren and sisters. May God help us all to look to him from whom all our help comes. He has watched over us from the earliest period of our lives down to the present time. A few days ago, my eyes were met by the funeral train going by, bearing one of our neighbor's wives to the grave. Poor man, left to mourn his wife's departure. How often have I wished to be happy with the Lord, but I must wait till my time comes. The PILGRIM affords me great comfort, and I am happy to see it come. God has said in his word, that all who are weary and are heavy laden and will come unto him he will give them rest. What a great promise this is? We can all partake of this promise, throw off the burden of sin and take God's yoke upon us. May we be as a city that is set on a hill, that cannot be hid and let our light so shine before men that they may see our good works and glorify our Father which is in heaven. Matt. 5: 14, 16. Pray for your unworthy friend.

J. J. MCMILLEN.

Dear Pilgrim:—Let me give you a little church news. We closed our protracted meeting at Syracuse. This was the second effort we made in the borders of Solomans creek church this winter, and the happy results of five weeks labor is, twenty-five were added by baptism and two more applicants, and we think many more will yet come. May the Lord bless the good work to go on until many more precious souls may be gathered into the fold and be saved on the gospel terms.

JESSE CALVERT.

MARRIED.

HOSTETTER—BOMGARDNER.—By the undersigned, at his residence, Mr. Henry J. Hostetter to Miss Esther Bomgardner, all of Lagrange Co., Indiana, Nov. 23, 1873. SAMUEL LUPOLD.

MAXEL—KOUGH.—By the undersigned Feb. 10, 1874, at the bride's residence, Mr. Alexander Maxel of Mt. Union, to Miss Lottie Kough of Germany Valley.

JOHN G, GLOCK.

DIED.

FISHER.—Near Sterritt's Gap, Lower Cumberland Church, after a lingering illness, our colored brother Mark Fisher, who had been a faithful member of the Church for about 12 years, aged 70 years, 2 mos. and 21 days.

During his affliction his companion was also very ill so that they could scarcely help each other. During her illness she became alarmed about her soul and had a desire to be baptized, but she could not be done any more, and said that this was her desire long ago, but felt timid in making application on account of her color. I am glad to-day that I never slighted the brother on account of his color.

FISHER.—On November 18, 1873, Mrs. Harriet Fisher, wife of the above, aged 58 years, 11 mos. and 28 days.

They both bore their affliction with christian fortitude. The children have certainly lost a kind father and mother. I suppose upon these occasions a good many colored people heard the brethren's doctrine than ever heard before. Funeral services by the writer and Bro. B. F. Nickey.

A. L. BOWMAN.

MILLER.—In Lagrange Co., Ind., January 26, 1874, of the infirmity or old age, Jacob Miller, aged 78 years, 1 month and 16 days. Funeral occasion by David Miller, he belonged to the Omish Church.

WHITMIRE.—On January 31st in Middleburg, Elkhart county, Ind., of croup, Harvey infant son of friend Jacob and Mrs. Whitmire, aged 4 mos and 4 days. Funeral services by Christian Plank in German and friend Girard in English. Text Matt. 4: 5 first verses.

ABNER BOMGARDNER.

Companion please copy.

HOSFIELD.—In the upper Cumberland District, of diptheria, on the 17th day of Dec. '73, infant daughter Emma May and Jonas Henry, oldest son of Brother Casper and sister Maria Hosfield. The daughter was 4 years 6 months and 5 days, old, and the son 12 years 2 months and 3 days.

The daughter breathed its last at 6 o'clock A. M., and the son at 11 o'clock P.M. Both were laid in one grave, a very sorrowful scene indeed. These children were sick but a few days. Thus in so short a time these parents were deprived of two of their dear children, it was truly a solemn occasion.

The son was about the age of Jesus when he remained in the temple being about his Father's business. So with this lad, he was religiously inclined when yet considerable younger, he believed in Jesus, who died for the sins of the world. In his short illness he made prayer to his heavenly Father. Towards the close of his life he confessed quite a willingness to leave this world. The loss truly appears to be great, but we have full confidence that the parents' seemingly great loss is the children's great gain. Services by the brethren from Mark 10: 13—16.

GOLLOWAY.—In the same district, on Jan. 30 '64., sister Elizabeth Golloway, wife of David Golloway, aged 52 years and 19 days.

She was sick only about one week. She leaves a sorrowing husband and four daughters to mourn their loss Oh may the good Lord make through this loud call a deep impression on the minds of all who yet remain in the bereaved family. We hope their loss may be the sister's great gain.

Services by brother Abr. Golly, from Gal. 5: 25.

KURTZ.—In Columbiana county, Ohio, on January 12, 1874, Elder Henry Kurtz, aged 77 years, 5 months and 21 days.

His remains were deposited in their last resting place in the graveyard near the Brethren's meeting house, about eight miles north east from Columbiana where the brethren spoke from Rev. 14: 12—13.

On Sunday the 11th father rode out to meeting yet, about a mile and a half, (Mill Creek meeting house), where he took an active part in the services. Though feeble he seemed to be about as well as usual until in the evening. Some time after going to bed he was attacked with severe pains in the arms and breast. He had several attacks during the night and sat up in the rocking chair the most of the time. In the morning he felt easier, ate some breakfast and then went into the room again. Some little time after, mother followed him to the room where he was sitting in the arm chair with a book in his hand, and his head leaning back, apparently asleep. When mother came to him she found that the spirit had fled. Thus did he realize his wish and we might say in a moment, in a twinkling of an eye. May we all be ready. H. J. K.

ROWBUSH.—Near Churchville, Augusta Co Va., Feb. 6, 1874, John Rowbush, aged 91 years, 5 months and 16 days.—The diseased was well acquainted with the brethren of Maryland in former years. When I visited him his conversation was generally about laboring for them as he was a miller by trade. He was followed to the grave by a large concourse of relatives and friends. The deceased was a zealous member of the United Brethren Church, and his funeral was conducted by Revs. Grimm & Walker. Thus we see one after another called away and soon it may be our lot to obey. JACOB ZIGLER.

BOWMAN.—Near Roanoak Ind., October 28, 1873, aged 4 years, 7 months and 5

Also in the same family:

BOWMAN—On Nov. 5th '73, Almira Bowman, aged 11 years, 2 months and 9 days.

Also another of the same family:

BOWMAN.—Anna Malinda Bowman, on Nov. 5th, '73, aged 22 years 11 months and 2 days.

And still another of the same family:

BOWMAN.—On Nov 9th '73 Sarah Ellen Bowman aged 10 years, 8 months and 18 days.

Also the father of the above children.

BOWMAN.—On Dec. 7th '73, aged 52 yrs. and 4days.

Disease supposed to be typhus fever; all of which died in one family within six weeks and left a sorrowing mother and three daughters to mourn their loss.

Funeral services, Feb. 8th, all at one time, by the writer, from Math. 24: 49.

JEREMIAH GUMP.

MONEY LIST.

Sarah Hoffman	.20	Wm Sadler	4 00
Andrew Beehtel	7.50	J H Miller	1.50
Geo. Myers	3.00	Henry Sprankle	3.00
Mary M Brindle	1.50	A L Bowman	2.25
Abr Workman	1.50	J C Metzker	6.50
Eliza Weitzel	.25	Wm Lewis	1.50
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"Rum and liquor have worked more ruin and done more harm than all the armies the world ever saw. Rum! the curse of civilization; the destroyer of the body and mind; the serpent of the home circle; the agent of the devil!"

With all the curses that are heaped upon the demon drink, still it goes on destroying whatever it touches. Oh! the suffering, the privation, the ruin, the death, physical and eternal, wrought by this worst enemy of mankind, this "the very spirit of hell on earth," no one can estimate, and naught but the "great day" can reveal.

——*To-Day Printing and Publishing Co.*, Philadelphia, New York, Chicago and Boston, announce for publication a new subscription book, by the celebrated Max Adeler, to be entitled "Out of the Hurly-Burly; or, Life in an Odd Corner." It is said to be the best work of this most genial writer. It will contain about 300 illustrations, by Sheppard, Schell and other first-rate artists.

——*The Riverside Bulletin*, formerly published monthly, as the announcement sheet of Hurd & Houghton, and their "Riverside Press," has now become the editorial department of *Every Saturday*, occupying the last two pages of that handsome weekly of choice reading.

——*Sunday Magazine* for February, is, as usual, filled with choice articles. This number contains part third of "The Poetical Books of the Old Testament" by Dr. Alexander, and part second of "Sketches from Early Church History," by the Rev. Stephens. These articles alone are well worth the cost of the Magazine from month to month. The unpublished sermon, Thoughts on the First Psalm, by the late Principal Chandlish. D. D., one of his latest products will be read with peculiar interest. (Ishister & Co., London:—Lippincott & Co., Philadelphia.)

——*The Publisher's Weekly*, published by F. Leypoldt, 37 Park Row, New York, is the official organ of the publisher's board of trade, and contains more information relative to new books, American and Foreign, than can be found in all the periodicals in the country. No one desiring to know everything about recent literature can afford to do without the *Weekly*. Price $3.00 per year.

——Col. John Hay, the poet, will be "sketched with pen and pencil," in the April *Scribner's*. (Publisher's Weekly.)

——BRIGGS & BROTHERS the famous seedsmen and florists of Rochester, New York, have placed on our table their January Quarterly, which is a very elaborate catalogue of their many seeds, bulbs and plants. It has a wondrous combination of brilliant colors displayed on the cover. The typography and engravings are beautifully executed on rose-tinted paper. This book, for it is a book, giving directions for the culture of plants, vegetables and flowers, is furnished in quarterly, at 25 cents a year, a price barely sufficient to pay for the ink, looking to the subsequent purchase of seeds &c., to remunerate them for the loss on this.

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6 25	8 45	Markiesburg	3 25	8 45
6 35	8 55	Coffee Run	3 15	8 35
6 40	9 03	Rough & Ready	3 09	8 29
6 48	9 10	Cove	3 01	8 20
6 51	9 13	Fisher's Summit	2 58	8 17
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LE7 10	LE9 30		AR2 40	AR8 00
7 25	9 45	Riddlesburg	2 25	45
7 33	9 52	Hopewell	2 20	7 38
7 45	10 05	Piper's Run	2 08	7 26
7 53	10 10	Brallier's Siding	2 00	7 20
8 00	10 17	Tatesville	1 55	7 12
8 09	10 20	B. Run Siding	1 49	7 09
8 10	10 27	Everett	1 43	7 03
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7 50	10 10	Dudley	2 00	7 20

The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., FEBRUARY 24, 1874. NO 8

POETRY.

[For the PILGRIM.]

FAITH'S PAINTINGS.

BY WESLEY.

From Pisgah's clear summit behold,
The glory-crowned plains of the blest;
What a halo of purple and gold
Fore'er on those green valleys rests.

What blissful effulgence pervades
Each nook of the landscape so fair,
In glory immortal arrayed,
Perfumed with elysian air.

Though Ceylons pure gardens emit
An odor exquisitely sweet,
And pleasure swift pinions may flit
To dwell in this charming retreat.

Earth's pleasures but faintly compares
With Heaven's unspeakable bliss;
The substance we'll find over there,
We have but the shadow in this.

What principle potent can paint
Such soul-cheering views to the eye?
Of earth-weary travel-worn saints,
As time's chilling tempests rise high.

Tis faith lifts the darkening vail
Which hangs o'er the eye of the soul,
'Tis faith brings the spice-laden gale
Which over our pathway does roll.

By faith we may gaze on the stream
That flows through the city of God,
Whose waves catch the throne's lambent beams,
And scatter its power abroad.

Does Heaven's rich beauty constrain
Thine eye all its glories to scan;
Earth's trifles henceforward disdain,
Have faith in the Savior of man.

ORIGINAL ESSAYS.

[For the PILGRIM.]

THE LAST DAYS OF PROMINENT INFIDELS.

Editors of the Pilgrim.—By your permission, I will, for the information and warning of your readers, give some extracts from the pages of history, of the sad ending of some prominent infidel philosophers, that they may thereby more fully appreciate the apostolic warnings: "Be not unequally yoked together with unbelievers."

VOLTAIRE.

It is well known that this celebrated infidel labored through a long life to diffuse the poison of infidelity. In life he was pre-eminent in guilt, in death, in misery. He had been accustomed for years to call the Savior, "the wretch," and to vow that he would crush Him. He closed many of his letters to his friends with these words:—"Crush the wretch!"—yet such is the detestable meanness and wickedness of infidelity that during his efforts to destroy Christianity, he was accustomed to receive the sacrament and to attend to some other outward acts of religion that he might be able to deny his infidelity, if accused of it. Such was he in health; but dangerous sickness and approaching death, though they could not soften the hard heart of the hypocrite into real penitence, filled it with agony, remorse and despair.

The following awful description has been given of his last hours:—

"It was during Voltaire's last visit to Paris, when his triumph was complete, and he had even feared he should die with glory amidst the acclamations of an infatuated theatre, that he was *struck* by the hand of Providence, and fated to make a very different termination of his career. In the midst of his triumphs a violent bleeding raised apprehensions for his life. D'Alembert, Diderot and Marmontel, hastened to support his resolution in his last moments, but were only witnesses to their mutual ignominy as well as his own.

"Here let not the historian fear exageration. Rage, remorse, reproach, and blasphemy, all accompanied and characterized the long agony of the dying atheist. His death, the most terrible that is ever recorded to have stricken the impious man, will not be denied by his friends and companions in impiety. Not one of them has ever dared to mention any sign given, of resolution or tranquility, by the *premier chief*, during the space of three months, which elapsed from the time he was crowned in the theatre until his decease. Such a silence expresses how great their humiliation was in his death.

It was on his return from the theatre, and in the midst of the toils he was resuming in order to acquire fresh applause, when Voltaire was warned that the long career of his iniquity was drawing to an end. In spite of all the infidel philosophers who flocked around him in in the first days of his illness, he gave signs of wishing to return to the God he had so often blasphemed. He called for the priest, he ministered to Him whom he had sworn to crush, under the appellation of "the wretch." His danger increasing, he wrote entreating the Abba Gualtier to vist him. He afterwards made a declaration, in which he in fact renounced infidelity.

This declaration was signed by himself and two witnesses, one of whom was the Marquis de Villevieille, to whom, eleven years before, Voltaire was wont to write, "conceal your march from the enemy, in your endeavors to crush 'the wretch.'"

Voltaire had permitted this declation to be carried to the rector of St. Sulpice, and to the archbishop of Paris, to know whether it would be sufficient. When the Abba Gualtier returned with the answer, that it was impossible for him to gain admittance to the patient. The conspirators had strained very nerve to hinder their chief from consummating his recantation, and every avenue was shut to the priest, whom Voltaire himself had sent for. The demons haunted every access; rage succeeded to fury and fury to rage again during the remainder of his life.

Then it was that D'Alembert, Diderot and about twenty others of the conspirators who had beset his apartment, never approached him but to witness their own ignominy; and often he would curse them and exclaim: 'Retire! It is you who have brought me to my present state! Begone! I could have done without you all; but you could not exist without me! And what a wretched glory you have procured me.

Then would succeed the horrid remembrance of his conspiracy. They could hear him, the prey of anguish and dread, alternately supplicating blaspheming that God whom he had conspired against; and in plaintive accents would he cry out, O, Christ! O, Jesus Christ! and then complain that he was abandoned by God and man. The hand which had traced in ancient writ, the sentence of an impious and reviling king, seemed to trace before his eyes, "crush them, do crush the wretch! In vain he turned his head away; the time was coming apace when he was to appear before the tribunal of Him he had blasphemed, and his physicians, particularly Mr. Tronclin, calling in to minister relief, thunderstruck, retired, declaring the death of the impious man to be terrible indeed. The pride of the conspirators would willingly have suppressed these declarations, but it was in vain The Mareschall de Richelieu flies from the bed-side, declaring it to be a sight too terrible to be sustained; and Mr. Tronclin, that the furies of Orestes could give but a faint idea of the woes of Voltaire.

In these visits the doctor found him in the greatest agonies, exclaiming with utmost horror, "I am abandoned by God and man." He then said, "Doctor, I will give you half of what I am worth if you will give me six months life." The doctor answered; "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to hell, and you will go with me!" and soon after expired."

(Death Bed Scenes, By Davis W. Clark, D. D.)

Thus ends the life of the infidel philosopher Voltaire, who, with others, conspired to sap the foundation of christianity, and crush its author, our blessed Lord, Jesus Christ, whom he had denominated "the wretch." How ignominious is his end! How loud the warning voice! How different dies the christian! He says, "I am ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I ave kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." For the Lord Jesus commanded his servants, to "Go unto all the world, and preach the gos- to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." St. Paul beleived and was baptized, and he kept the faith, and had the assurance of salvation with all them that believe and are baptized. Voltaire believed not; and had the assurance of damnation with all his fallen unbelievers. Though God for His great love wherewith he so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. Blessed be his name. Amen. D. P SARLAR.

(In my next I will give you the death of Tom Paine.)

ILL-TEMPER.—A single person of sour, sullen temper—what a dreadful thing it is to have such a one in the house! There is not myrrh and aloes and chloride of iron enough in the world to disinfect a single home of such a nuisance as that; no riches, no elegance of mein, no beauty of face, can ever screen such person from utter vulgarity. There is one thing which rising persons hate the reputation of more than all others, that is vulgarity; but, dear me. ill-temper is the vulgarest thing that the lowest-born and illest-bred can ever bring to his home. It is peevishness in a home. It is one of the worst forms of impiety. Peevishness in a home is not only sin against the Holy Ghost, but sin against the Holy Ghost in the very temple of love.

THE LORD'S JEWELS.—In the year 1782, Messrs. Boemer & Cassange, regardless of expenses, completed a celebrated necklace which was composed of eighteen hundred of the most beautiful jewels to be found in all the wide earth. This necklace Louis XVI presented to the Queen. Not so when the Lord of Hosts comes to gather his jewels in. The beautiful, spiritual necklace that he shall prepare will be composed of the brightest gems of earth. For them the Lord has paid the debt. The whole universe will be ransacked in search of the gems, and not one will be left. What a blessed thing it will be if every family will see that they are represented in this necklace.—*J. H. Moore.*

I am sure that there si a common spirit that plays within us, and that is the Spirit of God. whoever feels not the warm gale and gentle ventilation of this Spirit, I dare not say he lives; for truly, without this, to me there is no heat underneath the tropic, nor any light though I dwell in the body of the sun. —*Sir Thomas Browne.*

JESUS ON THE CROSS.

No. 5.

"I THIRST." } St. John, 19:
"IT IS FINISHED." } 28—30.

I THIRST.

1. *Cause.*—Much has been already said concerning Jesus on the cross. Around that cross men have been gathered to fear and tremble. Angels, no doubt, bowed to witness the scenes that transpired on Calvary's brow. Scenes! Yea the closing scenes of Christ's great mission in the flesh. The real cause of this expression of Jesus we believe was, that "every jot and tittle of the law" might be fulfilled. Many long years had passed away before the Psalmist's language, ("They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Ps. 69: 21.), came to pass. But the word of the Lord is sure. Hence the Evangelist says, "that the Scripture might be fulfilled. He saith, 'I thirst." John 19: 28. This was the only thing that yet remained for the Son of God to participate in, whilst He was being offered on the cross, a sacrifice for sin. Here he tasted the bitter cup for the whole human family. "Now there was set a vessel, full of vinegar; and they filled a sponge, and put it upon hyssop and put it to his mouth." John 19: 28. Oh that bitter cup! The vinegar and the gall. Kind reader, think of Jesus on the cross. Think of what they offered him for his meat and His thirst. And further, remember that if you are refusing Him the best ascription of your hearts, you are withholding from Him the soothing cup of praise. If you are guilty of any of those wicked habits, of swearing, drinking intoxicating liquors, using vulgar and degraded language, stop at once, Jesus has tasted those bitter things from the sponge that you might not taste the bitter pangs thereof in hell. Offer not again to Him who has died for you those bitter words of your lips, which are so offensive in his sight and so unpleasant to the Christian's ear.

His thirst is quenched more by obedience to the word of God—His father—than from the bitter cup of which he partook.

2. *Our Thirst.*—We remember Jesus having said in that memorable sermon on the mount, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5: 6. Here is a thirst that Jesus informs us will prove a blessing. All persons, more or less, have experienced thirst, and also the comfort and delight upon receiving a cool draught of water. Many too have realized the comfort and consolation of partaking of the water of life everlasting. This water Jesus promises to give—give not sparingly, but pressed down, shaken together, and running over. "*For they shall be filled.*" Jesus had on one occasion a very interesting conversation with a woman of Samaria on this subject. He spake to her of the water of Jacob's well in this wise, "Whosoever drinketh of this water shall thirst again." John 4: 13. Thirst again because its nature is not to endure. But Jesus further says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 14. This is the water that we all should thirst for, the water that has been prepared for all men. Behold how generous the Lord is, in giving to all who thirst. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat; yea, come buy wine and milk without money and without price." Isa. 55: 1. Who could desire a more cordial invitation to partake of that which will make glad the soul. May God increase our thirst after righteousness May we desire more of the pure word of God, which is as the waters of life that, flow into our souls, quench our thirst and wash our sins away. Then eventually can we be numbered among those of whom it is said, "They shall hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters." Rev. 7: 16, 17. Yea saith he that sat upon the throne, "I will give unto him that is athirst of the waters of life freely." Rev. 21: 6.

Dear reader, have you made your peace with God? If so, well; if not, need, Oh! heed the parable of Jesus that we will now introduce for the purpose of setting before you the the true condition of those who will not come to the foot of the cross, and ask that they may receive. "There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day. The rich man died and was buried, and in hell he lifted up his eyes, being in torment. And he cried and said, Father Abraham, have mercy on me and send Lazaros, that *he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*" Luke 16: 19—24.

Here is a thirst that will cause the subject to call plaintively for water, for it is said the rich man *cried*. This is a condition that would naturally come under *Our thirst*, if we are unwilling to receive the love of truth in our hearts.

IT IS FINISHED.

1. *Its importance.*—The importance of the completion of any great undertaking is truly worthy of note. Around the finishing point of any great scheme, stands success or failure. How intensely must the angels have watched the closing events of Jesus on the cross. They who rejoiced at the birth of Christ, being for the first time permitted to view the majestic plan of salvation. They who ministered to him after his temptations in the wilderness surely will bear him up now, lest he dash his foot against a stone. If they so rejoiced at the birth of the Babe of Bethlehem, how much more must they have praisd God in the highest when Jesus triumphantly finished the great work assigned Him. Jesus prayeth unto the Father, and declareth, "I have glorified Thee on earth: I have finished the work which Thou gavest Me to do. And now, O, Father, glorify Me with Thine own self with the glory I had with Thee before the world was." John 17: 4, 5. Had Jesus failed to *finish*, all would have been lost. Where today? Yes, imagination inquires, where would we poor sinners be, and what would be our condition. Oh, beloved! Should we not rejoice that our blessed Lord was able to *finish* and that success crowned his labors, which were all given for us through love? The apostle speaks highly of the importance of finishing his ministry; says he, "But none of these things move me, neither count I my life dear unto myself, *so that I might finish my course with joy*, and the ministry which I received of the Lord Jesus." Acts 20: 24.

2. WHAT WAS FINISHED?

1. Those prophecies which were spoken concerning Christ's trials and sufferings on the cross. 2. Those prophecies concerning His life and mission among men as the Son of Man.

3. *Its honor.*—The honor that we present is the honor of God. As Jesus sought not His own honor and as the generality of men do now, and have done in all ages; but the the honor and glory of the Father, God, also highly exalted Him and and gave Him a name above every name, that at the name of *Jesus* every knee should bow,

This great honor and glory is the result of His faithfulness in all things and the perfect completion of all things assigned Him. Now we will notice the dishonor of commencing and not being able to finish, one of Jesus' own illustrations. "For which of you intending to build a tower, sitteth not down first and counteth the cost? Lest haply after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him, saying, this man began to build but was not able to finish." Luke 14: 28—30. Here truly was shame presented to our consideration, in not being able to finish that which we undertake to do. He that would be honored of God, must complete the work in order to obtain the prize. The crown is not in the beginning, but whosoever is faithful unto the end shall be saved. James speaks of the finishing of sin and the shame and dishonor connected with it. He saith, "When lust is conceived it bringeth forth sin; and sin when it is finished bringeth forth death." Jas. 1: 15. Truly this kind of sin is distressingly detrimental to the soul. Hence it depends much upon what we finish and how we finish in order to be honorable, and the honored of God. May God help you my dear reader, with myself, to finish honorably and uprightly, the work of our heavenly Father, being faithful in all things, whatsoever he has said unto us, that when our days on earth are numbered, we can realize within our souls, the language of the apostle, "I have fought a good fight, I have *finished* my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 7, 8.

JOHN ZUCK.

Shady Grove, Pa.

THE ANTEDELUVIAN.

And as it was in the days of Noah so shall it be also in the days of the Son of Man Luke 17: 26.

Truly a soleman thought when we reflect upon the Language of our text as above stated, to think that we shall have another time like unto the days of Noah, In the 12: chapter of Genesis we read, "And the Lord said my spirit shall not always strive with man and God saw that the wretchedness of man was great in the Earth and that every imagination of the thoughts of his heart was evil, and only evil continually, and it repented him that he made man on the earth. Old Soloman thought that God should be sorry for what he had done seeing the awful wickedness of mankind that of necessity he must destroy them from of the face of the earth seeing in them nothing good and that according to the plan of his arrangement, no good would grow out of their conduct, therefore he said, "I will destroy man whom I have created," and he did so, yet finding a few who found favor in the sight of God, he was willing to save. Thus as in all ages of the world the righteous are the favored class, therefore the word of God came to Noah warning him to build an ark for his Salvation, and the few righteous that were found with him, and we discover he was very particular in its construction so as to meet the approbation of God, otherwise it would not have answered the porpose in the event, it would not have rode safely over the water neither will ours unless we are very particular in patterning after the plan that God gave us. But because he built it as God directed and within the limited time given, he was ready for the emergency when it came, and all those who were heedless of the warning, the flood caught them by surprise like many in our day, thinking there is yet time enough the flood of destruction will not yet come and many, we fear, are taken by surprise and hurled into eternity unprepared, Faith is one of the principle ingredients to make us ready for coming danger, and when it has prominence in our mind, we will always be on the alert. Having confidence in the great I Am, we will always be ready to go at his bidding.

Now since he has reposed an extensive work upon his Church which is composed of members, or branches and some of which are embassadors, whose duty it is to pray the world in Christ's stead to become reconciled to God. It is their duty, Noah-like, to give the warning and the duty of the world to hear, and if they do not hear destruction will over take them as it did the Antedeluvions in the days of Noah. But, says one, how was that? The Evangelist. Luke 16th chapter 27 verse says, "They did eat, they drank, they married wives they were given in marriage until the day that Noah entered into the ark and the flood came and destroyed them all, not leaving root nor branch, man or beast, every, thing wherein was the breath life, was destroyed save the favored few who hearkened to the warning of God and after erecting the building according to the pattern, entered in by the door, God having gathered the beasts of the field, fowls of the air, creepings things of the earth and safely housing them in their place. Then when all was finished God himself closed the door of the ark. Now, poor mortal man powerless, without hope without mercy and without God in the world, the fulfilment of prophecy near at hand, what do you think dear reader, their thoughts were at this time? Noah in the ark, the door securely shut the lightening beginning to flash, the thunder to roar, the rain in torrents to fall, the earth opening and the water pouring fourth from beneath, water from above and beneath flowing together to speed the destruction of every thing that God created wherein was the breath of life, methinks, their feasting and revelry was brought to a sudden and unceremonious end. They then saw their condition, their cry for mercy could not be heeded, justice had finally come and they had to reap the reward of their doings. No doubt, their thoughts ran back to good old Noah's sermons in which he told them the flood would come, but he now was in the ark and could not hear their cries for mercy; he was now resting from his labors of an hundred and twenty years, safely in the ark, in the protection and guidance of God, while

weeping, woe and misery were without until the waters passed over them and silenced their cries; yes all was now still and quiet as midnight darkness, but the moaning of the wind and the rushing of the waters.

And God remembered Noah and every living thing, and all the cattle that was with him in the ark, and God made a wind to pass over the earth and the waters assuaged, and after the lapse of a hundred and fifty days the waters were abated and the ark rested on the Mountain of Ararat. After remaining there stated a time. Noah removed the covering of the ark and looked and behold the face of the ground was dry, and he went forth he and his wife, his three sons and their wives, and all living creatures saved in the ark. And God blessed Noah and his sons, and said unto them be faithful and multiply and replenish the earth. The earth began to be repeopled of whom Noah and family were the fountain head, who were found righteous and blessed, yet soon, soon wickedness began to appear again, threatnings and judgment seem not to terrify man or cause him to love God supremely. Coming down the declivity of time we again find wickedness so rampant that God would not look upon it with any degree of allowance, therefore he dispatched his angels to visit the City of Sodom and Gomorrah. An other illustration here given of the judgments of God upon man. We see they ate, they drank, they bought they sold, they planted and builed as unconcerned as the sinner now is, until the same day that Lot went out, when it rained fire and brimstone from heaven and destroyed them all? You see by there illustrations, that God never destroys the righteous with the wicked, neither can he, according to his wise arrangement, destroy any place until he has made provisions for the righteous that may be therein. While Lot was lingering in the City, Sodom, the Angel said unto him, Haste thee, escape thither for I cannot do anything till thou be come thither Lev. 17 : 22. The righteous are truly a favored people and always was from the days of Adam, down to the present time. Neither have we any evidence of the wicked being destoyed without timely warning and with all the warnings and judgments that has been brought upon man in the different ages of the world, it is astonishing how few heed the warning, comparatively speaking. In the days of Noah eight person's heeded the warning, in the days of Lot three made good their escape. Is it possible? Yes, so says Holy writ, and our text says "as it was in the days of Noah so shall it be in the days of the coming of the Son of man," The Eveugelist brings up Sodom to illustrate the conditions of things when the Son of man comes One idea, is that the righteous will be, removed before the conflagration takes place. The Apostle says, "we which are alive and remian, shall be caught up in the clouds to meet the Lord in the air." An other idea is the comparitive number, and still another idea is, their dreadful wickedness and loathsomeness in the nostrils of God Almighty that he would no longer bear with them.

We would suppose, with the increased wisdom and knowledge that we now have over the Antediluvians and Sodomites, that this assertion of the Evangelist could not possibly be, but, let us look at the picture again. A little over two thousand years after the flood the world being again repeopled the Son of man made his appearance to remodel the manner of worship, and aimed to bring the people into nearer relationship with God.

What did he receive for his services? A crown of thorns on his head and calumny heaped upon him almost every where. He said, a prophet is not without honor save in his own county and among his own kins folk and in his own house. So when he had accomplished his mission he was required to die on the cross as a Malefactor at the hands of such that he came to seek and to save yet with all brought life and immortality to light through the Gospel which brought to us greater facilties to a obtain knowledge of God. Now what use are we making of these increased facilties? We have in our time a sorry picture indeed, when we compare the conduct of the people with the blessed Gospel which Jesus brought to us, and sealed with his own blood. Eighteen hundred and seventy three years have passed away since he came to our world and perhaps only a few years more, and the world will be ripe for another purifying process, another renovation. Jesus said he would come again, not Lamb-like as he did before but with kingly power to take vengeance on them that know not God and have not obeyed the Gospel of our Lord Jesus Christ.

Now if the comparisons which are given be fair ones, and we are nearing the time when they shall take place, "and we believe we are, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God wherein the Heavens being on fire shall be desolved and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new Heavens and a new Earth wherein dwelleth righteousness. Wherefore beloved, seeing that ye look for such things be diligent that ye may be found of him in peace. 2 Pet. 2 : 14. We are ready to assert the inspired writer is correct, for in an other place he says, "when the Son of man cometh shall he find faith on the earth, and again except those days be shortened there should no flesh be saved, but for the elect sake those days shall be shortened." Sorrowful picture, yet true according to the word of God. Do not understand us to say there will be no pretensions to godliness for as time nears the devil will make all the effort in his power to deceive the very elect if possible and there is no better way than to get the people to take on them a form of pretended godliness and they will show more zeal than true followers of God, spend more money for the cause, build more costly edifices for worship. These things will be done to attract the simple minded and with a loud noise, attended with shoutings they will say, lo here is Christ or lo there, believe it not nor go after them? Dear reader, have you not witnessed these things? If so look out, your redemption draweth nigh. The warning voice of Jesus is take heed that no man deceive you for many will come in my name saying I am Christ and deceive, many but he that endureth unto the end the same shall be saved. GEORGE WORST.

CHUROH GOVERNMENT.

The highest court that Christ has fixed on earth is, a worshiping congregation called a church. If this be true—and no man on the authority of the Scriptures dare deny it—it is a subject worthy the serious attention of every Christian, to inquire what we are indebted for. The combination of churches under the government of any man as pope, patriarch, bishop, or under any set of men however chosen, constituted or invested with their power or name. "Associate yourselves, O, ye people and ye shall be broken in pieces!" Isa. 8 : 9. And until Jesus Christ in His own time shall break every image that is worshiped in ignorance and superstition, and roots up every plant that is not of the heavenly Father's planting, schemes to create power over the consciences of men, and plans tend to the aggrandizement and worldly honour of artful and designing men will not be wanting. Matt. 15 : 13. Missionary and Bible Societies and Theological schools will be instituted and richly endowed, for even wicked and ungodly men are made to believe by the abettors of these institutions of men, that for their money they can give them a part in the work of God. Such absurdity will open the eyes of sincere Christians, and the present delusion will be succeeded by a brighter and a clearer day. The time will come when every church, *i.e.*, every worshipping congregation will know Jesus Christ as their only Head and they will be subject to no other. Where two or three (a very small church indeed), are gathered together in my name, there am I in the midst of them." Matt. 15 : 20. When this shall take place the partition walls that priest-craft has built up to divide and subdivide Christians will be broken down; Christ will teach His people Himself, and as He is the light of the world," John 12 : 8; "The power of God and the wisdom of God, 1. Cor. 1 : 24; "The great minister of the Sanctuary and of the true Tabernacle which the Lord has pitched and not man, all the noise and nonsense about educating young men for the ministry will cease to perplex Christians; they will depend upon Christ's instruction in the case. "Pray ye the Lord of the harvest that he may send forth laborers into his harvest." Matt. 9 : 37. "And will with all readiness of mind, resign the choice of minister to him who calleth unto him whom he will." Mark 3 : 13. And ordains them and sends them forth to preach." Mark 3 : 14. "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1. Cor. 2 : 13. Of these ministers that He will send, it will be observed that no one will ever lord it over his heritage. They will never take the oversight of the flock for filthy lucre; they will never be curious about their own accommodation, and their own hands will minister to their necessities. They will preach the word in demonstrations of and with powers. "With the Holy Ghost sent down from heaven." 1. Peter, 1 :12, "and reprove, rebuke, exhort with all long suffering and doctrine." 2. Tim. 3 : 2 O, happy and blessed day, when the Lord God Omnipotent, will take to himself His great power and reign, and His enemies will be scattered.

A PILGRIM.

A CURIOUS OLD MEMORANDUM

We have supposed that no record of our Saviour's life older than the New Testament was known to exist; but it seems that a venerable journal is carefully preserved in Nablous (ancient Samaria), in which the following item appears in the hand writing of one of the Samaritan high priests: "*In the year from Adam* 4281, *in the nineteenth year of my pontificate, Jesus the Son of Mary was crucified at Jerusalem*".

This curious and interesting record was shown by the present high priest who keeps it among the archives of his church, to Dr. El Kary, a Protestant missionary of Jewish descent and a native of Nablous. The doctor learned that the journals of the priests of the Samaritan synagogue are still in existence, dating back to fifty or sixty years before Christ was born. It was the custom, he says, for all the high priests to set down in their books any notable events that happend during their term of office. He also learned that the tenth Samaritan high priest was named Shaboth, who lived in the days of our Savior, and it was this Shaboth who wrote the record quoted above.

It will be remembered that Jesus visited Samaria in the early part of His ministry, when He first talked with the woman at Jacob's well, and afterwards stayed two days in the city, where He attracted public attention to His preaching, and won many followers. During those days Shaboth may have become personally acquainted with Him, and though far from being His disciple, he would naturally follow Jesus', after history and movements with considerable interest.

We gather the above account from the letter of an Eastern correspondent to the Advance (Chicago) who spent some time in Nablous, and received the statements from Dr. El Kary. —*The Youths Companion.*

A PICTURE OF NATURE.

Tis evening—in our silent meditations we drink in the picture of nature before us—the level plain reaches far out to our right to the base of the gently rising bluffs. The brown carpet of grass waves gently in the evening zephyr, here and there cattle are seen feeding at leisure upon the plain, while upon the distant bluffs, dark lines of buffalo may be seen ruminating. Upon the left the broad bosom of the Platt reaches far away to the south-west, the ice coat of mail in which the river is encased, glistens in the setting sun like a massive mirror. Westward the sun in all its glory, is setting as in the "lap of earth." A sheen of splendor paves a pathway between me and the horizon—times wheel is moving slowly now it seems but now the sun is setting—tis gone A beautiful day is at its close, gone forever. So 'tis with the golden day of life, then comes meridian noon and at last the evening comes and life has fled forever. Young man, learn to be wise that your life day may be the seed time for you that at its close you may reap a good reward—a golden harvest. J. S. FLORY.

THOUGHT.—The magnetic current may envade the globe upon a wire pathway in a few moments of time, but swifter than aught else travels thought. Space and distance is nothing in the pathway of human thought. To distant lands it speeds its way and the next moment the heart beats quicker with a thrill of pleasure—the cord of love or affection has been touched. Or, perchance, a sigh escapes the heaving bosom. The fountain of sorrow was touched by magic thought. The soul in its upward flight may fly millions of miles away through illimitable space yet in a moment it may remember seasons and friends on earth and hover in angelic guise around beloved forms and kindred objects. J. S. FLORY.

Temptations are a file which rub off much of the rust of our self-confidence.

The Weekly Pilgrim.

HUNTINGDON, PA., Feb. 24, 1874.

☞ How to send money.--All sums over $1.00, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

—J Myers of Almeda California says, "We have plenty of rain in Cal. this winter and no doubt, will have good crops. I am glad also to say that, the Church is in a healthy and prosperous condition throughout the State, quite a number having been added to us by baptism."

—L. F. Wagener & others. Because your contributions do not appear soon, is no reason to suppose they are rejected Copy is all put into the MSS. box and used as needed. Some may lay a long time and yet be as much service as if published when received. Please exercise a little patience as nothing good shall be lost.

—Sister Kate Gambel of Cordelia Cal. says, that they have had an extremely wet winter but not too wet to insure a good crop. There is a bountiful harvest expected. Volunteer crops look splendid. Vegetation growing finely. Almond trees in bloom and things have the appearance of spring.

—Eld. D. P. Sayler commences, this week a series of articles on the last days of notable infidels. We ask for them a careful reading, as they will prove to a demonstration that infidelity is a hard doctrine to die in. It may do for life and health but for sickness and death it yields no consolation. "No rest, saith my God, for the wicked."

—Odd numbers of the Pilgrim will be sent to such as want them for distribution at the rate of one cent per copy. Those wishing them to distribute among their friends should send at once for 50 or 100 copies. We will give of as many different numbers as we have on hands. This affords splendid opportunities of having it introduced. Send in your orders and spread them broadcast over the land.

—The friends of education among the Brethren are resptetfully invited to meet at Martinsburg, Blair Co, Pa on the 14th of March. Important business is expected to be transacted and all who feel interested should try to be there. Come with a fixed purpose and matured plan, the meeting is to mean business and expects something to be done.

—Bro. Quinter of the *Companion* has decided to use money bequeathed to him for the purpose of publishing tracts and distributing religious information in sending the *Companion* to the poor and to others whom it is thought might be benefitted by reading who would not do it otherwise. We would be pleased if some good brother would donate to the Pilgrim firm for a similar purpose.

—We frequently hear persons speak of the strange freaks of nature more generally confined to the vegetable kingdom, but not unfrequently do we see them peeping out in the animal, principally in the mental developement.

This seems to be the case with our esteemed friend and poet "Wesley" who has been for some time, contributing for the Pilgrim. With our towering mountains, and rugged hills for a text book, the spirit of sublime inspiration as his pen propeller and a poetic development as a rhymer, he sallies forth from the humble wood chopping and gives to an unsuspecting world, strains of poetical thought that would do honor to men of much greater pretentions. His writings are not the result of high culture nor literary advantages but purely of poetic developement, as he informs us that he never has the least trouble in getting the number of feet or the rhyme. "Faith's Paintings" of this week will be read with pleasure by those who have a poetical taste.

Mr. Welch (Wesley) has published two small poems entitled the "Crowning Gift of Heaven" and "Christmas Poems." They are handsomely gotten up in pamphlet style and will be sent from this office, postage paid, at 30 cents each or the two for 50 cents.

If our readers wish to enjoy a religious poetical treat and at the same time aid a young man in a laudible enterprise. Send for the poems.

WHICH IS THE LARGER?

Our good brethren of the *Companion* in No. 6, present volume, seem to think that we meant the *Companion* in our remarks in No. 3. We would have them understand that such was a mistake, and that they were the ones that had forgotten to extend the courtesy that our fraternal relations should demand, as there was not a single *Compainon* came to our office until after the fourth No. was issued, as brother C. G. Lint can testify. This however we look upon as an oversight, but it shows clearly that our remarks in No. 3 had no reference to the *Companion*, as it did not come to our office at that time neither had we seen a copy of it until after No. 4 was published. We entertain the highest esteem and regard for our brethren of the *Companion*, and therefore do not wish, in any way, to disparage their work, and hope that henceforth they will not accept unintended comparisons. We contend that both of our papers are sufficiently large for the price, and that the Church ought to be satisfied until they are willing to pay for a larger paper, which we are ready to give just as soon as it is called for which we hope and expect will be before another year, as we now feel determined that the Church shall have a larger paper. Whether this will be a consolidation of the two weeklies or our own individual enterprise, depends on the dispensation of an Allwise Providence alone.

Since the brethren of the *Companion* have commenced measuring we hope it will not be thought imprudent for us to also take a measurement. We have done so with the following result: *Companion*, size of page, 8¾x6¾ inches=59:3-16 s.in. x16 pages=945 square inches. Pilgrim, size of page 14½x9¼ inches=154⅛ x8 pages=1073 square inches, giving 128 square inches more reading surface in the Pilgrim than there is in the *Companion*.

The *Companion* claims that they use smaller type, but whether that will more than compensate for our extra reading surface we do not care to go to the trouble of determining, neither does it concern us or anybody else, as size in type is a matter of taste. Some prefer small type on account of economy in space, while the aged prefer large, being more easily read. The merit of our periodicals does not depend so much on the space and number of words as the spirit heralded through them.

In our remarks we had reference to religious exchanges that were then coming to our office and intended no comparison with the *Companion* whatever, therefore we hope this will end such little unpleasantness and that henceforth when we have occasion to speak of each other it will be as co-laborers in disseminating the glad tidings of salvation.

A TRIP TO MARTINSBURG.

On Saturday morning last, we started for Martinsburg, Blair Co., Pa., and when arriving at Cove station had the pleasure of meeting Bro. H. R. Holsinger, who was also on his way to Martinsburg. We crossed the mountain together and by noon arrived at the comfortable home of Bro. J. W. Brumbaugh. Bro. Holsinger's object was to make some investigation, relative to purchasing a school building which is now offered for sale at Martinsburg. In the afternoon he in company with Bro. J, W. B., went to confer with those who have the selling to do, and obtained all the information desired in reference to price, time of payment, &c. It is said by Prof. Cort, who has had charge of the school for several years, that the building cost $22.000 dollars, but it certainly should not have cost that sum. We have a building in Huntingdon, put up this summer, that is more than half as large that cost only $5000. The building, however is very well arranged for a school, and the location is a good one By some remoddling it can be made to accommodate from 75 to 100 boarding students, which would perhaps be large enough for our present purpose. We think this move deserves attention by all the friends of *education* among us and it is hoped there will be a fair representation at the forthcoming meeting. Let there be a general turn out and let every one come prepared to do something. Each one should have some plan by which this project can be carried out most successfully. We ought and *must* have a school for our brethren and their children, and if it should not prove expedient to purchase the building now in view, we certainly can agree to build one at some suitable location.

On Sabbath morning there was searching in the Clover Creek meeting house. Brother Holsinger gave us a very instructive lesson, and took as the basis of it, the first paragraph of the 19th chapter of John. Three classes of persons were represented. The first class is represented by the soldiers who sin without a conscience. They could put on Jesus' head the crown of thorns, and smite him with their hands without a feeling of sympathy; there was no conscience, no inward monitor that told them it was wrong. This class it apparently represented amongst us to-day. There are those whose hearts are so hardened that they can sin without any feeling of wrong and what a deplorable condition such persons are in! This thought was presented in a very forcible manner and we think made an impression on some minds at least.

The second class are those who sin against conscience, and are represented by Pilate. He found no fault with Jesus, and as he came forth wearing the crown of thorns, and the purple robe, he saith to the soldiers, "Behold the man!" Here he is before you; there is nothing in his appearance that indicates any malicious design; he is certainly a good man. These were certainly the convictions of Pilate, yet when the chief priests cried out "Crucify him, crucify him," he, notwithstanding his conscience told him it was wrong, gave his consent. Pilate might have saved Jesus from being crucified, but he suffered the feeling of right to become overbalanced by the cries of the chief priests and officers. The application is very apparent. There are, it is to be feared, many, very many, of this class. They have a conscience; it often tells them they are doing wrong, and their feelings and sympathies for Jesus are aroused, and like Pilate say, "Behold the man!" How innocent, how inoffensive he is; why should he be crucified? Yet when the enemy presents his temptations through the many pleasing and attractive mediums they, like Pilate, allow themselves to be overcome, and thus against the feelings of conscience crucify their Lord.

The third class is represented by the Jews who condemned him by their law. He made himself they say, the Son of God, and this they considered a crime worthy of death. This class then sinned with a conscience, that is, in view of their law they felt that he should be crucified. This class is also represented among us at the present time, and like Paul, they make every effort to subdue the children of God. Our mind was impressed with the subject and we felt that we had something good to take along home with us and we believe it should be the object of every minister of the gospel to *teach* his hearers, that is, impress some Gospel truth upon their minds. But enough of this. After service there was a council and we learned that they intend to build a new meeting house this summer and thus the good work still goes on

J. B. B.

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

A LETTER TO BRO. JESSE Y. HECKLER AND FAMILY, MT. CARROLL. ILL.

My dearly beloved Bro. and Sister in the Lord. After seeing your letter in the PILGRIM on the New Year, my mind was stired up also to write you a letter through this medium. Not hearing from you for so long a time,and suddenly seeing your name in the PILGRIM, my poor heart was touched to think of by-gone days when we used to meet here together in the worship of our God, and often held sweet Communion together with our *brethren* and sisters here, but where are they now? A goodly number have gone to the Spirit world since last we met together, and I have no doubt they are singing the praises of the redeemed in the paradise of our God. Oh how my poor heart longs to be there in that peaceful rest of the redeemed. Yes, my heart often goes after those who have gone before. We have both got little lambs there and they are are waiting for us to come and share with them the joys of our Lord. Oh how good God is in taking away our children in their infancy to his glorious abode. It seems when we have part of our family there it is calculated to draw our affections there and we can have our conversation in Heaven more. Only Dear Brother and sister let us try to be faithful in the discharge of our duty, as we are living in momentous times, we see the love in many is waxing cold and the time has truly come that if it were possible even the very elect would be deceived. But let us take the admonition of the Savior, and watch for we know not in what hour the Son of man will come. Our little Church here is in middling good condition although we have our conflicts together. Satan often, often brings our courage low, but still we are trying to fight the battles of the Lord. We have had some very good meetings this Winter. Brother Lemuel Hillery from Iowa has been here for some time and has labored faithfully with us, also brother Daniel Longenecker from Adams Co.,Pa. There has been quite an impression made upon some and I think they will come out on the Lord's side. Last Winter the Lord worked among us, and nine souls came out for Christ and were baptized in the name of the Lord and are now (with but one exception) zealous in the cause of their Master. We have preaching every Sunday and social meeting every Wednesday evening which we still contend is very needful to keep us alive in Christ. I often wonder why it is that some of our brethren are not in favor of these meetings. I am certain that they are a means of keeping the church together and more awake to there duty, if they are conducted in the right order, in the fear of God and with an eye single to his glory. So I hope the Lord will keep us humble and the that we may all contend for the faith that was once delivered to the Saints because we see daily that the time indeed has come that men will not endure sound doctrine but are heaping unto themselves teachers having itching ears, and are not willing to have this man Christ Jesus to reign over them, but are truly lovers of themselves much more than of God although thy perhaps are professed followers of Christ, but by their works deny him. "Not all that say Lord, Lord, shall enter into the Kingdom, but those that do the will of my Father which is in Heaven. The Savior says, therefore my dear brother and sister, let us be careful that we may do the will of our Father which is in Heaven while we have time. So that when Christ, our great high priest, shall come, we may also appear with him in glory and may be so unspeakably happy as to meet in our Father's House where we shall meet to part no more, as the poet says, "Where congregations never break up and Sabbaths never end."In this world we are separated far from each other and may never see each other faces any more, but if we are faithful to the charge we have to keep we can meet to part no more. In this world we meet with many disappointments and trials on our way and often must weep but in that world all our tears will be wiped away. You You my dear brother and sister, have had many trials but I am rejoiced to see by your essay in the PILGRIM that you are still zealous in the cause of your master, and are still willing to fight the battles of the Lord.

Now I must close, hoping the blessing of God and the fellowship of the Holy Spirit may rest and abide upon you and your dear family, as well as upon the readers of the PILGRIM, and if you will try to answer this letter through the PILGRIM, perhaps others may be benefitted or encouraged, to go on, on their way to Zion. I am a constant reader of the PILGRIM and C. F. C. and *Visitor*, and I am well pleased with both of them at this time, and I do think our brethren and sisters should patronize them and contribute some sound doctrine for their pages, but no disputings, as I have been grieved to see these things which were not for the better but for the worse. I would also unite with you in saying to the contributors, have your articles all well seasoned with salt so that it may bring forth fruit unto everlasting life and to the honor and glory of God our Heavenly Father. Amen.

WM. N. CLEMMER.

Norristown, Pa.

EQUAL REPRESENTATION.

TO THE BRETHREN AND SISTERS IN THE MIDDLE DISTRICT OF PA.

Your attention is respectively called to the propriety of dividing the District. Our District, in respect to number of Churches and numerical strength, is perhaps the largest in the Brotherhood. When the change in the Annual Meeting was adopted in 1866, it was recommended to the several States that they should be divided into convenient districts, and it was further allowed that when any State should attain to the number of ten Bishops they should be allowed three representatives on the Standing Committee. We believe that , our District could be more conveniently represented in District Council by dividing and holding the meetings at two different places. And any one that has given the matter the proper investigation, will acknowledge that we are entitled to a larger representation at the Annual Meeting. In all representative bodies there should be a fair representation. That is when power is delegated to individuals,and a given number at any place are allowed a representative, an equal number at another place should also be entitled to one. As we have no means of determining what the average number of members would be that are entitled to a voice on the Standing Committee as at present represented, in consequence of having no definite data in reference to the membership of the Brotherhood, it will perhaps be impossible to obtain an equal representation until this is obtained. But we think we can approximate very nearly to what we should have by taking the Ministerial List as published in our Almanacs as a basis of representation.

The list as given in the *Pilgrim Almanac* is Penna., 290, Indiana,175, Ohio, 155, Virginia, 100, Iowa, 95, Illinois, 92, Maryland, 48, and each of these States are at preseat allowed three members on the Standing Committee. Now if this is a fair basis to draw conclusions from, we can at once see that Pennsylvania has not what she fairly should have, or some of the other States have more than their share. Taking the next highest State on the list, Indiana, as an average, Pennsylvania should at least have five members of the Committee, and taking Maryland as an example of what the representation ought to be, she would be entitled to 18. Certainly no one can object to allowing her one more.

In regard to convenience we will see by examination that the District could be divided without any inconvenience to any part of it. The territory comprising the District is large and the Churches are nearly equally in number divided by mountains that would form very good boundary lines. We would propose that Antietam, Back Creek, Codorus, Falling Spring, Lower Conawaga, Lower Cumberland, Marsh Creek, Ridge, Upper Conawaga, Upper Codorus, and Upper Cumberland form one District, which might properly be termed the southern District of Pa. And that Aughwick, Buffalo, Clover Creek, Duncansville, Hopewell, James Creek, Lewistown, Lost Creek, Perry, Snake Spring, Warriors Mark and Yellow Creek, compose the other, to still be known as Middle or Central Districts of Pa. Every Church should represent yearly in some District Council, and we think the members of the Church in which the meeting is held are greatly benefitted thereby. They can thus see some of the difficulties that the meeting sometimes encounters, and the care that is taken to arrive at fair and impartial conclusions of the District and Annual Meetings. When the District is large and the Churches scattered, as ours is, those on the outskirts sometimes fail to represent,and the meeting is rarely held with them.

The only objection we have yet heard against a divide is, that it would add to the expense of the District, but we think if the matter is examined carefully, we will see that it will be a matter of economy, at least, of edification. It would of course necessitate the assembling of the members at two different places, but evidently the meetings would not continue as long as when the whole business would be transacted at one meeting. The travelling expenses of the Delegates attending the meeting would be greatly reduced as the distance would be made much less. We have made some calculations on this point and are convinced that there would be more saved in this way than it would require to defray expenses of the additional Delegates to the Annual Meeting. The brethren, especially the ministers of the District, associate and travel together more freely in about the way we propose to divide the District, as there are some subjects that would then properly come up as business before the meetings, such as appointing the time for Lovefeasts and arranging for assistance at the same,as the whole District could then have their meetings in rotation, and there would then be no interference in respect to time, and there would need be no neglect in regard to help. These are the considerations that would weigh in favor of dividing, but as we merely intended to call attention to the subject, we now leave it for consideration, hoping these suggestions will be received as they are given, from a sincere desire to advance the Master's cause and the growth of His Kingdom.

GEORGE S. MYERS.

Lewistown, Pa.

CONSOLIDATION PROTESTED.

H. B. Brumbaugh Dear brother, I occasionally hear the idea of the consolidation of our perodica'ls advanced. Being well aware that anything that I may say for or against it, will avail nothing; yet as a brother I claim the right to record my *earnest protest* against any further consolidation. What is the consolidation of the *Gospel Visitor* with the *Christian Family Companion* more than the discontinuance of former? The G. V affixed to C. F. C. is all that remains of it; and a further consolidation would be the affixing of the P. and the Brotherhood would have one paper, which the members will be obliged to take or have none, whether they like it or not. A want of writing talent in the Church is urged as a reason for consolidation. Brethern, this would be a poor way to increase, or enlarge the talent needed Encourage, and bring it out, is much better. There is much talent dormant in the Church which, by proper encouragement, could be brought out,and to do this, and not to suppress it, is the better way.

Some brethern and sisters too, who could, and would write. did they not fear the sharp criticisms their writings are subjected to, sometimes, even by the editors themselves, who ought to encourage rather than discourage that upon which the success of their paper depends. To exclude from the paper all communications not orthodox in their character, no one *will*, or *dare* find fault with our editors; it is not only their province,but the bounden duty to do so, but to admit everything notwithstanding its heterodoxy,and then follow it up with sharp cutting *remarks, comments* and *criticisms,* will keep out, and scare away all timid members. Avoid this, and encourage the weak and in a few years at farthest you will have more contributors than you can find room for.

We have in our Church District a sister that would read the PILGRIM if she had it I will pay for it. Enclosed find $1.50 send it to her at Double Pipe Creek Md, and oblige your brother.

D. P. SAYLER.

THE UNPARDONABLE SIN.

And whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. —Matt. 12 : 32.

Dear Pilgrim: As you honored my last essay by giving it room in your columns, I again offer a few thoughts upon the above quotation.

Every person will at once see that there is a difference between

speaking against the Holy Ghost and speaking against Christ. If you will look at the connection you will see that the Pharisees had been charging Christ with being in league with the devil. "Now," said the Redeemer, "you can call me a devil, and say I cast out devils through the prince of devils, and yet be forgiven. but when my Father comes, by his spirit, and bears testimony that I am his Son, and you reject that testimony, for that sin there is no forgiveness. One is speaking against Him in the absence of light, and the other is speaking against Him under the clear evidence of his divinity. I understand this to be the distinction between speaking against Christ and speaking against the Holy Ghost.

I know there are various opinions about the unpardonable sin. Some suppose it could only have been committed by those who saw Christ's miracles, and heard his instructions from his own lips; by others that the unpardonable sin consists in falling from grace, or that it requires a true Christian to commit the unpardonable sin.

I shall answer as clearly as I can, four questions. First, what is the unpardonable sin? The process by which this sin is committed is very simple; it is to continue to say No, no, no, to the offers of mercy, until he is a sinner let alone or given up by the Holy Spirit. When thus left, conscience no longer exercise its functions, and the Holy Spirit no longer applies the truth.

When this state is reached, the soul is usually calm and quiet. The individual can then sleep well, and go on with his business, without much trouble about his soul's salvation the conscience is then at ease, the Spirit light and gay, he did not, does not, will not, know or feel that he is doomed.

I believe that the Pharisees did finally succeed in committing this sin, and, if you will go with me, we will see how they managed to do so. We see in their case, from first to last, a willful and a continued rejection of evidence. No matter how plain and conclusive the evidence Christ gave them of his divinity, they said, "Away with it; Away with it!"

Look at a few instances of this rejection of light. The sisters of Lazarus sent for Jesus when their brother was sick,

Jesus waited until Lazarus had been dead four days, then went to the grave, in the presence of a large number of these men, and, when the stone was removed, Jesus said, "Lazarus, come forth," and he raised up and stood wrapped in his grave clothes, Jesus said, "Loose him, and let him go."

This miracle was laid before the Pharisees, as if to ask them. "Will you now receive Jesus as the Christ"? They reply, "Away with the evidence!" I ask of my readers, do you not see in this a willful rejection of light? But they had not committed the unpardonable sin yet, God is long suffering.

By and by a girl about twelve years of age died, and was laid out in an upper chamber. Jesus went into that chamber, and said "Maid arise," and she was restored to the rejoicing family. "Pharisees, will you now embrace me as your Savior" "Away with him! Away with him!" But, it was not yet too late. After this a young man died, and was being carried on a bier to the grave; Jesus approached that bier, and said, "Young man, arise," and the young man arose, and was restored to his friends.

This, evidence of Christ's divinity was also rejected, and Jesus still waiting to be gracious. The Pharisees heard that Christ was a little out of town, preaching and they sent officers, carried with them chains and handcuffs to bind him if necessary, but after listening to him a few minutes they were deeply affected, and returned without him. The Pharisees inquired, "Why have ye not brought him?" "Never man spake as, this man," said the officers, why did not the Pharisees say, "Officers, if you think he is the Redeemer of lost men, we will weigh the evidence"?

But no; they say, "we will not receive him if even our own officers are converted to him;" they cry, "Away with him!" O, the deep depravity of the human heart; yet they had not rejected half the light that we have but there was mercy for these men yet.

Christ was brought before Pilate to be condemned, but, after a fair examination, Pilate said, "I find no fault in him; I will, therefore, release Jesus unto you."

But they cried, "Not this man but Barabbas." Pilate, therefore, went back into the hall, and asked him if he was the son of God.

Jesus satisfied him of his divinity. Then Pilate took a basin of water, and washed his hands in their presence, and said. "Take ye him and crucify him; I find no fault in him." The Pharisees said "His blood be on us and on our children." then Pilate delivered him to them to be crucified, and the soldiers led him away.

After he was nailed to the cross, a very affecting scene followed, which gave clear evidence of Christ's divinity, As the blood streamed from his side and feet, Jesus cried, 'My God, my God, why hast thou forsaken me?" the great veil or curtain of the temple was torn from top to bottom, and the sun seemed to muffle its face for three hours over the dying Jesus; the graves were opened around Jerusalem and so fully did the Father vindicate the Son, that even the captain of the guards smote upon his breast, and said, "Surely this was the Son of God."

Christ here evidently saw the sword of divine wrath raised to strike murderers down, and cried, "Father, forgive them; they know not what they do." That is, "Father, my murderers have not all the evidence of my divinity I am going to give them."

They went to Pilate, and said (O, what bitterness against Christ!), "We remember that deceiver said, if we put him to death, the third day he would rise again; now we want a guard, in order to make him secure until three days are past, that we may prove him to be an impostor." A bevy of Roman soldiers was furnished, and Christ's dead body put in a new tomb, and guarded from Friday night until Sunday morning

Then the Father seemed to say to one of the angels, "you can now go and roll away the stone." The angel flew to the sepulchre, and rolled back the stone, and sat down upon it I think with folded wings, and doubtless said in his heart, "How much depends on the resurrection of that body." While the angel sat looking upon the corpse, the Saviour arose, as if it had been from a sweet nights rest, and walked out in the presence of the soldiers. The soldiers went to the Pharisees and told them that Christ had done as he had said; that he had just arisen from the dead in their presence. This was soon hushed, and the soldiers were paid large sums of money to swear that his disciples had stolen him away while they were asleep. All this evidence they rejected, and still could be forgiven.

One more proof of Christ's divinity was to be given them by the outpouring of the Holy Spirit after his ascension. This was done ten days after his departure, in a wonderful manner, adding three thousand to the Messiah's kingdom in a single day. The Pharisees, by rejecting this last evidence, together with all that had preceded, seemed to fix the black seal of death upon their souls O, the doom of the sinner when God has given him up. Then he is a sinner let alone.

Second Question. I will now notice very briefly, the inquiry, What persons can commit the unpardonable sin? If what I have just said is true, then any one who can deliberately reject the offers of mercy, and say No to Christ's invitations, is in danger of being left by the Holy Spirit to perish, Our danger is greater than the Pharisees was, because we have more light than they. All the evidence they had of Christ's divinity we have, together with the accumulated evidence of eighteen hundred years.

Third Question. How does this sin show itself after it has been committed? Generally it shows itself in one of two ways. One is, by calling out the malignity of the heart against Christ and his people. In this state, nothing torments the sinner more than the talk of religion, nothing seems to be too severe for him to say against it. But the most ordinary way in which this sin shows itself is, by shutting up the heart in indifference, so that the one who committed it has no feelings on the subject, no fears, no trouble; has no idea that he has committed this sin, but is perfectly calm and easy. The terrors of the law cause no alarm. Christ's claims on him do not move him. In fact, no view of religion troubles him; he is at ease; he is not, as many suppose, in great distress for fear he has committed this sin; full of gloom and fearful forebodings, fearing it is too late for him to be saved. It does not show itself in this way, but on the contrary, removes fear; he is a sinner let alone

We often find persons near death without religion, and yet without fear. If asked a few minutes before death if they would like to have a Christian pray with them, they say no; or if they would like to have the Bible read to them they do not wish to see the Bible. Ask them if they are not afraid to meet God, they say they are not in the least; they are ready to meet him any minute. In this state, there is great reason to fear that the sin in question has been committed. But I must answer the fourth question *Why cannot this sin be forgiven as well as others?* If the blood of Christ cleanses from all sin, why not from this? It is not because the person is a greater sinner than others, but because he rejects the only remedy God has for his sins and continues this rejection untill he is a sinner let alone; then conscience does not exercise its functions, and the Spirit ceases to apply the truth, and he must perish. You remember the fiery serpent that came among the Israelites. When it struck a man it was certain death; no remedy could be found; every person stung died. Moses went to God for a remedy. God said to him, Take a piece of brass, of shape and size of the fiery serpent, and raise it on a pole, and when any man rich or poor, old or young, cries out "I am stung"! tell him to look at that piece of brass. That was Gods remedy, the only one in the world. All who looked were cured. Every one knows the brass could not remove poison, but was a type of the Redeemer on the cross. "As Moses lifted up the serpent, even so must the Son of man be lifted up." Suppose a man to cry out, "I am stung, but will not do anything unless I can give a reason for it." He will not look at that piece of brass for a remdey, but rejects it, and puts it under his feet, and then prays for help, God would say to him "your disease is incurable, for the simple reason that you have rejected the only remedy that can remove the poison." So the sinner has only to reject the Gospel of Christ and the offers of mercy until the grieved Spirit takes his departure, and God has given him up; then his sin is unpardonable, because he has rejected the only way by which God can save him.

JOHN B, WRIGHTSMAN.
Amsterdam Va.

BRETHREN'S SCHOOL AGAIN.

Since our last, we have been to Martinsburg. Have examined the school buildings, and have had an interview with the proprietor and the agents, and also with a number of the brethren residing there. All agree that it is a good location, and that there is a bargain in the offer. And now we have appointed an educational meeting, to be held at Martinsburg, at the Brethren's meeting-house, on Monday March 16th next, all the delegates and friends to assemble on Saturday previous, (14th.)

The object of this meeting will be to effect an organization of the friends of education among us, and to take such steps towards the establishing of a school as will afford the facilties to our children for acquiring an education, such as the meeting may think advisable. Should a better location be proposed and agreed upon, we will heartily concur, as we have nothing in view save the prosperity of the cause of light and knowledge.

Now, brethren and sisters, go to work, and let us make the proposed meeting a success. Where it can be done let home meetings be held and delegates be elected and sent, and instructed. Let pledges be secured and sent along, as well as contributions to pay contingent expenses. Do not wait for special invitation; but go at once to work, remembering that in this enterprise we are all equally interested.

The following is our favorite plan for the support of the school, but we will cheerfully yield to anything that will be thought better by those who have had more experience:

Let one hundred brethren subscribe one thousand dollars each. This will make a fund, or endowment, of one hundred thousand dollars. We would require about one fourth of this amount to secure buildings and furniture, and run the school the first year. Each stockholder would therefore, be required to pay one-fourth of his subscription, or two hundred and fifty dollars, during the first year. For the balance, (seven hundred and fifty dollars,) a bond or mortgage would be taken, upon which only the interest would be demanded annually. At each annual settlement a dividend would be declared or an assessment made, according as the school would be prosperous. We confidently believe that after the fifth year the dividend would exceed the interest.

I will be one of the hundred, whether the school goes to Martinsburg or anywhere else, as elected by the proposed meeting, or any other organized body of the school friends.

Let us now put forth our best efforts.

Correspondence upon the subject respectfully solicited from all who are friendly to the enterprise.

H. R. Holsinger.

Dale City, Pa.

Brother Brumbaugh:—In closing my last contribution of Church news I promised "more anon," having in view a contemplated report of our series of meetings then arranged to come off at the Beech Grove meeting house on the 14th inst. Said meetings have now had their beginning, their middle and their ending.

They began on Saturday and ended on Monday. One, two, three, four—and the series was concluded. Only a *slight* trespass on the rule laid down by a certain elder, who, considering the holding of a series of meetings an innovation not to be countenanced, had, to use his own expression, "put down his foot not to have more than three meetings in succession at any one place in his district."

But no such "putting down of the foot" was the cause of our series of meetings terminating so prematurely. Unfavorable roads, and failures on the part of ministerial labor was the cause. The former was unavoidible—the latter was—well it was like many other things that come to pass—it was not as it should have been—not as it might have been nor yet as it could have been, but for all there was "nobody to blame."

Brethren Moses Weaver and Conrad Kahler of Canton, Ohio, and D. M. Witmer of Ashland, Ohio, did have preaching, and without a doubt, many wholesome truths were uttered and it is to be hoped that much good will result from the faithful labors of those worthy brethren during the short time they labored among us; for although none expressed a willingness to forsake sin, and bear the yoke of Jesus, we feel satisfied that those of us who had long since covenanted with God, had occasion to renew our covenant vows with Him to live more and more faithful. As a season of refreshing for the Church, our meetings were a success. As a series of meetings it was evidently a failure. But others have failed likewise, why not we? Fraternally,

E. L. Yoder.

Brother Brumbaugh.—As we love to hear from the different arms of the Church and much love to hear of their prosperity, I thought I would give a little sketch of my labors. I left home on January 30th, went to Eel River congregation, preached at the Brethren's meeting-house at 7 o'clock p. m. Next morning I took the cars for Plymouth, Marshall Co., Ind.; was met by brother A. Appelman and others, and conveyed to the splendid new church, preached day and and night until February 9th when the meeting closed. Bro. Daniel Shively from New Paris, colabored with me while there and we felt that the Lord was with us. We enjoyed much of the Holy religion of the Redeemer. While there we had the pleasure of seeing 13 souls come out on the Lord's side and were buried with Christ in baptism, and 2 reclaimed. This church seems to be in a very flourishing condition. All the members seem to be alive in the good cause, and are dwelling in unity. We never visited a congregation where there seemed to be a better feeling among the brethren than here. No backbiting or faultfinding. O, how pleasant it is to meet with such brethren and sisters; it gives me a foretaste of heaven! May the good Lord bless all the dear brethren in the Union congregation for their untiring zeal and love manifested toward us while in their society. Bro. J. Knisely is their Elder. Bro. Appleman and William Cook and another whose name we have forgotten are the ministers here, and all seem to work together. When the parting hour came that we had to leave them, and return home, we saw many faces with tears, and received many words of "God bless you,' &c. I will ever remember when we left those dear people, and hope many more may come and go along yet before it is too late. Geo. W. Cripe.

Dear Editor:—As I have become a reader of the Pilgrim and seeing many good articles written, I thought I would write something too. We had a series of meetings that now are over and we could sing with truth,

> How loth I've been to leave the place,
> Where Jesus shows his smiling face."

We had a season of refreshing and impressions were made that will not soon be forgotten, and we are glad that the brethren paid us a short visit. We were much rejoiced and will now take new courage, seeing that our labor is not in vain in the Lord. J. D. Trostle, D. Longenecker, and D. F. Good, were with us and they were not afraid to go and see the old fathers and mothers that stand out of the church. They gave them a visit of love and we would be very thankful for more such visits. We hope that some of the brethren as they pass this way will stop and preach for us if they can only give us one meeting. The meeting commenced on Jan. 3d, and continued until the 13th. We had 8 meetings in day time and 11 at night. A. Sister.

Mummasburg, Pa.

Brownsville, Md., February 13, 1874.

Dear Editor of Pilgrim: Once more I venture a communication for insertion in your columns, not that I wish to be classed with contributors, but as an appreciation of the unmerited kindness of my friends in Warren Co., Va., amongst whom I dwelled for a short time 27 years ago. I was then a youth of 15. With me as well as with those who were my companions, were those days of tranquil delight. Twenty-two years ago I paid them a short visit. In the intervening time, many changes had been wrought. Their kindness and pure affection then, wrote them indelibly upon the tablet of my memory, and knowing that the whole truth had never been promulgated there, it came in my mind to visit them once more, though for an entirely different purpose, viz. to know nothing among them save Jesus Christ and Him crucified, but knowing myself to be, (in the language of Moses) slow of speech and of a slow tongue, I solicited the labors of Bro. E. W Stoner, of Union Bridge, Carroll Co. Md. Being refused, I repeated my request, presenting some convictions that there was a call to help the spirit perfect the good work of God, for it is conclusive that the spirit was not designed to do the whole work of salvation. If so it had not been necessary for the Apostle to say to the believer, "Work out your own salvation with fear and trembling," and again there would have been no use for the Savior to have said to his disciples, "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned." My second appeal was not rejected, the propositions being materially changed. The time being proposed by Bro. Stoner, (who proved to be a powerful auxiliary,) accordingly on the fourth day of the week, being the third day of the second month, A. D. 1874, we left my home in Brownsville, brother Stoner having come the evening previous, where we had an evening appointment.

At 9:50 a. m. we took the train for Weverton, from thence to Harpers Ferry, again changed cars for Strasburg where we arrived at 1 p. m. There took the Orange & Alexandria & Manassas Gap R. R. for Front Royal, arriving at 1:40 p. m., the nearest point by Rail Road to the place of destination. We were met by cousins, Wilson R Brown and George Updike, who took us to the home of the latter, a distance of ten miles, where we were kindly received and our every want supplied. In the evening quite a number of relatives collected,—spent the evening very pleasantly, had no preaching.

4th. Morning pleasant, tarried in the pleasant home of George Updike until afternoon. Visited aunt Nellie and cousin Amon Updike, mother and brother of George, who, Martha-like, were lavishing their kindness upon us. Evening came, hitched in a two horse sled and went to meeting—my time to preach, used as a basis of the few remarks the 17th verse of the 22d chapter of Rev., had quite a large congregation, lodged with cousin Amon.

5th. Morning pleasant, visited cousin Frank Updike, spent an hour pleasantly, His wife is a member of a Baptist Church, known there as the Christian Church, pastor, N. J. Morgan,—resides in Winchester Va. Then went to cousin Marcellies Rudissillers, met a number of relatives and friends, spent some time in social conversation, some in singing the sweet songs of Zion, dined together. Afternoon went to old uncle John RudissilEer's where we took tea and tarried until time for preaching, Went again to South River school house for public worship, congregation not quite so large but very attentive. Sermon by brother Stoner from 1 Peter 3:12. After meeting lodged at cousin Newton H. Beggerly's.

Friday morning 6th, cloudy and snowing a little. We went to Henry D Beggerly's where we were met by George and Eveline Updike where we expect to dine together. Afternoon, continued snowing, did not go to our appointment but remained over night with aunt Sophia and cousin Henry Beggerly, her son. Cousin John Atwood called upon us and spent the evening with us. He is a member of the new school Baptist Church, exchanged views upon the Scriptures, found him convinced that Feet-washing Is a command of the Master, spent the evening pleasantly.

7th. Has ceased snowing but is still cloudy. Last night slept in a cold room and had a chill, am feeling better this morning, went to preaching at same place, text, "Sirs, what must I do to be saved?" My time to preach. After meeting went again to Amon Updikes' for dinner and then started for Rudolph Brown's, in company with George Updike and Wilson Brown, son of Rudolph. These two friends furnished us with horses &c., during our stay among them. After supper went to meeting at the Jacksonsvill school-house text Matthew 16:24. Returned to Rudolph Brown's, his son Wilson and daughter Francis Collins and her husband bestowing upon us every kindness

8th. Sunday morning pleasant, meeting again at same place at 10 o'clock. Sermon by brother Stoner from 1 Cor. 1:2. Much interest manifested and some impressions made. After meeting went to Samuel Updike's for dinner with cousin Wilson and a number of others, spent the afternoon very pleasantly with the family. Evening met again for worship, text Matt. 20:6, attentive congregation, went to Charles W. Collins, son-in-law of Rudolph Brown, to lodge.

9th. Pleasant, went to cousin Geo. Updikes for dinner, and to cousin Feildon Updike's for tea, fared sumptously on wild turkey. In the evening met again at the school house where we first held meeting. Bro. Stoner preached a telling sermon from Gal. 6:7, to a large and attentive audience After meeting one made application for membership, went to cousin Hilliary Rudisillers, were kindly welcomed and comfortably lodged.

10th. After reading the accustomed Scripture and laying down the order of the Gospel for Church discipline, we went down to the wate side, where the administrator and candidate kneeled together in prayer. After prayer they both went down into the water in the presence of many witnesses. The subject was a man of middle age; his name is Noah M. Allen. One enquired why it was that there were not thousands of such people in that country. Now we can give the first grand reason, they have never preached there before. After baptism Cousins George Updike and Wilson Brown presented us with a good horse upon which we rode to Frontroyal, put up with cousin John Brown, were pleasantly and kindly entertained.

11th. Morning pleasant, sun shining beautifully. Visited some friends, and at the request of J Brown we visited the cemetery, returned to the house took leave of the family. Accompanied to the depot by our friend J B——. Twelve o'clock bade our friends farewell and soon moved off toward our homes, arrived at my house 8:30 p. m. Brother Stoner stopped over night, next morning took the 11 o'clock train for Hagerstown. We were loth to give him up as our being together was very pleasant, at least on my part.

Now what is to be done with our brother whom we have left without Church fellowship, and no church nearer than twelve or fifteen miles in Page Co., Va.? Hope the brethren will see to him. There is a wide field there. Truly the harvest is great but the laborers are few, pray ye therefore the Lord of the harvest that He may send forth laborers into the harvest.

C. W. Castle.

I append the closing of a letter from sister Stoner. After compliments and domestic news she concludes by saying, "I do not know what more to write to you that would be edifying at present, but will close and in doing so would say, don't be uneasy or troubled about us at home, the Lord will provide, but that you with our brother may go forth boldly defending the cause of our blessed Master, that you may not shun to declare the whole counsel of God, that sinners may be awakened, that saints, if any, may be edified, and that you yourselves may be comforted with a consciousness of having done your duty. The children join me in love to papa, so farewell." B. A. Stoner.

QUERY.

Will some brother or sister please tell me through the Pilgrim, who the two witnesses are, spoken of in the 11th chapter and 3rd verse of Rev. "And I give power unto my two witnesses and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth." A. Wood.

CHANGE OF ADDRESS.

My correspondents will hereafter address me at Martinsville, Harrison county Missouri, instead of Hamilton, Caldwell county Mo.

Wm. B. Sell.

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LITERATURE.

THE GOLDEN CITY.—By B. F. Barrett, 12mo, cloth, $1.50. (Claxton, Remsen & Haffelfinger, Philadelphia.)

This book will be of special interest to the followers of Emanuel Surdenburg; and it is so thoroughly infused with sincerity and purity of purpose, that it must command the respect, even, of those who do not agree with the sentiments expressed in the book, and have no sympathy with the teachings of the "New Dispensation," and the New Jerusalem Church, which the author attempts to explain with such earnest enthusiasm. Its motto or text is appropriate to its theme;—"And the city was pure gold, like unto clear glass."

This same author has written "Lectures on the New Dispensation;" "Letters to Beecher on the Divine Trinity;" "The New View of Hell," and "Letters to Beecher on the Future Life;" all of which, with the above volume will be sent on receipt of $5.00. For sale at Blair's.

THE CHILD'S CHRISTMAS SHEAF, FROM THE BIBLE FIELD.—By Rev. Edwin A. Abbott, M. A. Revised from the London Edition. Illustrated. (Hurd and Houghton, for American Tract Society.) For sale at Blair's. 16mo., price $1.00.

This is a delightful little book for children, beautifully printed on fine tinted paper, and appropriately bound. In workmanship it bears evidence to the characteristic taste and skill of the house issuing it and their "Riverside Press." Of its contents it seems almost needless to write since it purports to be but a "Sheaf" taken from the fertile "Field" of Bible Truth—The Word of God, but, in reality seems a shock of shelves. It is divided into two parts—'Good Voices' and 'Parables.' The author in his preface says, "The whole world has good voices. Everything in the world, not only things that speak aloud, like men and women, and birds and beasts; but all things,—books and pictures, clouds and stars, the flowers in the garden, and the stones on the road, all have good voices, and all have something to say to you," but nevertheless says that "the best voice of all is the voice of the Book called the Gospel." These voices echoed from the great voice may teach the child to listen to its teachings.

——*Scribner's* for March opens with a continuation of the "Great South," by an attractive and profusely illustrated paper on The Mountains of Western North Carolina. These papers have, since their commencement in this magazine added greatly to its value, as they not only describe, but illustrate a portion of our country about which comparatively little has been known especially in the North. Dr. Robinson discourses in the same number, of the women of the Arabs; and there is an interesting bit of history in the account of the Heiress of Washington. Papers on John Stuart Mill are finding their way into all the leading periodicals, and here are two which possess special interest. It would require a whole page of the PILGRIM to describe, fully the attractions of this sterling magazine and *St. Nicholas* also published by the Scribner's, which has now for five months been the enjoyment of the young folks. The March number of which opens with a very useful article on Edward Jenner the inventor of vaccination, accompanied by an engraving of his statue. It would be impossible to give a satisfactory description of this number of *St. Nicholas* which stands without a rival, and improves with each issue. It cannot be too highly recommended.

——*Atlantic* for March contains Ralph Keeler's remarkable narrative of how O. Brown escaped from Harper's Ferry which will have a special interest from the circumstances, fresh in every one's mind, of Mr. Keeler's sudden end, and Mr. Howells adds a personal tribute to his memory. The two serials, Prudence Palfrey, and Mose Evans are continued. The Humorous and Picturesque articles are specially entertaining. The Poetry is as usual of a high class. The Essays are upon subjects of scientific and social interest. This magazine and *Every Saturday* have certainly lost nothing by the late change to the "Riverside Press." The latter has the early chapters of a serial, "Far from the Maddening Crowd" which is attributed to George Elliot. Any person subscribing for *Every Saturday* will not fail to know if a number should be missed, as it will be looked for with anxious expectation of the pleasure it is sure to bring.

——*The Tribune Extra*, No. 0 contains Prof. Proctor's six Lectures in Astronomy, lately delivered in New York, with illustrations; also a full report of the lectures of Prof. Louis Agassiz at Penikese Island last Summer, upon educational subjects. Price pamphlet edition, 20 cts. Tribune edition 10 cts., sent post-paid.

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The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

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VOL. 5. HUNTINGDON, PA., MARCH, 3, 1874. NO 9.

POETRY.

[For the PILGRIM.]

TRUE WORSHIP.

BY WESLEY.

I stood upon the threshold
As the sexton rang the bell,
Its mellow music softly
On the summer breezes fell.
And as it sweetly summoned
Rich and poor to worship God,
I scanned each comers' bearing
As within those halls they trod.

The first, a haughty beauty
With a score of gems bedecked,
Came through the sacred portal
With an air of self-respect.
Magestically sailing
Up the broad capacious aisle,
She sank upon the cushions
With a modest saintly smile.

As one by one they entered
And assumed their wonted place,
I fancied various motives
Beamed from out each earnest face.
But now a scene desired
Caught my furtive roving eye;
A man of humble manner
Slowly entered with a sigh.

His clothes were coarse, the garments
Of a rustic son of toils,
Who walked the earth unnoticed,
And escaped its bitter broils;
And reverently kneeling,
In an isolated nook,
His prayer arose to Heaven
As he clasped the Holy Book.

Ah! where was now the lady
With her proud and haughty mien;
'Twere good for her to witness
Such a mortal-humbling scene.
But no, she gazed intently
On the fascinating sights,
Produced by the surroundings
'Mid the flash of many lights.

But God, methought, was heeding
But the poor man by the door;
While seraphs smiled approval
On the never fading shore.

BEARING THE CROSS.

TRANSLATED FROM THE GERMAN.

The heavier cross, the nearer heaven,
No cross without, no God within;
Death, judgment, from the heart are driven
Amidst the world's false glare and din.
O! happy he with all his loss,
Whom God hath set beneath the cross.

The heavier cross, the better Christian;
This is the touch-stone God applies;
How many a garden would lie wasting,
Unwet by showers from weeping eyes.
The gold by fire is purified—
The Christian is by trouble tried.

The heavier cross, the stronger faith;
The loaded palm strikes deeper root,
The vine juice sweetly issueth
When men have pressed the clustering fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

The heavier cross, the heartier prayer;
The bruised herbs most fragrant are;
If wind and sky were always fair,
The sailor would not watch the star;
And David's psalms had ne'er been sung
If grief his heart had never wrung.

The heavier cross, the more aspiring;
From vales we climb to mountain crest:
The pilgrim of the desert tiring
Longs for the Canaan of his rest.
The dove has here no rest in sight,
And to the ark she wings her flight.

The heavier cross the easier dying:
Death is a friendlier face to see;
To life's decays one bids defying,—
From life's distress one then is free.
The cross sublimely lifts our faith
To Him who triumphs over death.

Christ crucified! The cross I carry,—
The longer may it dearer be;
And lest I faint while here I tarry,
Implant thou such an heart in me,
That faith, hope, love may flourish
there,
Till for my cross the crown I wear.

ORIGINAL ESSAYS.

[For the PILGRIM.]

ORIGIN OF CHRISTIANITY.

Apart from the little book called the New Testament, we have but very little information concerning the origin of Christianity. The famed Roman writers, who lived near the close of the first century, and the beginning of the second, only mention it as a new religion. Those were Tacitus, born A. D. 55, Pliny in 62, and Suetonius 70. They were talented men, and would, no doubt, have been able to give a complete historical account of the life of Jesus, the Apostles and the Church, had they thought it worth while to use it. Suetonius, in his life of Claudius Ceasar, whose reign began in A. D. 42, and continued about eight years, there is one sentence which may refer to those disturbances which were caused by the persecutions of the Christians by the Jews. He (Claudius), expelled from Rome the Jews, who were continually raising tumults at the instigation of Chrestus. In his life of Nero, he says: "The Christians, a sort of men of a new and mischievous superstition, were severely punished." These were Christians at Rome and were punished because they were Christians. Tacitus in his "Annals" from the death of Augustus, A. D. 14, to the death of Nero, A. D. 68, after having narrated the burning of Rome by Nero, says: "Therefore Nero, to get rid of the rumor of his guilt, substituted as the criminals and punished with the most excruciating tortures, those persons odious for shameful practice, whom the vulgar called Christians. Christ the author of that name was punished by the Procurator, Pontius Pilate in the reign of Tiberius; and the deadly superstition, repressed for a while, broke out again; not only through Judea—the original seat of that evil—but through the city (Rome) also, whither from every side all things honorable or shameful flow together, and come into vogue. First some who were arrested, made confession; then by the information from them, a great multitude were found guilty, not so much of burning the city as of hatred of the human race. Even in their dying they were made sport of,—some covered with skins of beasts that they might be mangled to death by dogs; others nailed to crosses; others condemned to the flames, and when the day went down they were burned for illumination in the night. Nero had offered his own gardens for that spectacle, and gave at the same time a circus exhibition, going about himself among the rabble, in the dress of a charioteer, or actually driving a chariot. The consequence was, that although the sufferers were wicked and worthy of extreme punishment, commiseration was awakened, as if they suffered not from any consideration of the public welfare, but for the gratification of one man's cruelty.

The writer of the above could, no doubt, have told us a great deal more upon the same interesting subject The lives of the Apostles, if he had taken the pains to inquire, might have been written by him, much light could have been thrown upon the earthly surroundings of the writers of the New Testament. He might have told us of Paul the prisoner of Rome as the boy of some eight years, it is not possible that he may have been present at the trial, and may have heard his father and mother talk about the noted Prisoner from Judea. He may have seen with his own eyes, the burning of the "eternal city," he may have witnessed what he describes. He may have heard a great deal of the destruction of Jerusalem and the razeing of the temple, according to the predictions of Christ, as well as of the one million of Jews that then perished by the famine, sword, fire, and crucifixion, and the hundred thousand that were sold as slaves. He may have witnessed the volcanic eruption of Vesuvius that buried the city of Herculaneum and Pompei a depth of eighty feet, with fiery lava The few sentences we have from him have been brought down to this generation from an enemy of Christ, testifying of the faithfulness of the Christians of his day. B. B. SOLLINER.

Louisville, Ohio.

[For the PILGRIM.]

SERIES OF MEETINGS.

I humbly submit a few thoughts on the above named subject believing them to be principles underlying the successful operation of these meetings.

1. The object. This is an important point for consideration. Nothing is likely to succeed without an effort, neither are efforts likely to accomplish much without an object in view. The man who arranges his labor with regard to the accomplishment of some special object or objects, will accomplish much more than one who goes about his work hardly knowing what he wants to accomplish —commencing many things and completing nothing.

A series of meetings should have for its primary object, the conversion of sinners. To accomplish this, the Church in the first place must be in union. Where there is envy and strife, want of charity and vital godliness among the members, the influence of preaching will be in a measure quenched, be it ever so powerful. All must work together with this special object in view; the ministers arms must be supported.

2. It should be borne in mind that the sinner is to be taught, and that the minister is to teach him. Care must be exercised that the lessons do not become disarranged. A child must first be made to feel an interest in its lesson before it can be taught. It must learn to spell before it can be taught to read. It must learn the alphabet before it can be taught spelling. To preach *baptism*, *feet washing* and *nonconformity* to the sinner as a first lesson, would be like attempting to teach a child to read before it knew its alphabet,—to assign it a lesson in algebra before it knew the multiplication table. For this reason the same minister or ministers, that commence the meetings should remain to conclude them. It is far better to have but two ministers to carry on the meetings, than have new preachers every other meeting, and certainly no one can commend the plan, if plan it can be called, that will bring together six or eight preachers during the first few days of the meeting, and have none to continue longer.

3 These meetings generally do not last long enough. How often do we hear it said "there were some good impressions made, and if the meetings would have continued a little longer some might have been made willing to forsake sin." "What a pity." Yes it is a pity to cease striking just when the rock is ready to break. The strokes are all lost unless a few more are added, and yet there are none to deal the blows, that will complete the work and make it a success. "What a pity!" "What a pity!" But can nothing else be done to remedy this evil than merely to exclaim "What a pity!"

4. Finally, it should be remembered that the Lord will hold these meetings only through our instrumentality. Therefore it is required of us to give the matter our attention. If it proves a success give God the praise; we have only done our duty. If it fails let us blame ourselves and not the Lord.

E. L. YODER.

A QUERY.—If all the popular preaching and religious cant of the present day, were thrown together, and sifted, would there be grains enough of real genuine religion found to cover one half page of Pilgrims Progress? Who will answer?—*J. S. Flory.*

"As the earth is but a point compared with the heavens, so earthly troubles compared with heavenly joys.

THE DEATH OF TOM PAINE.

Horrible is the end of the unrighteous generation. This unhappy man is well known to have been one of the most malignant enemies of Christianity. He was an avowed infidel in principle, and an open profligate in practice. He lived apparently full of dread of the future, though a stranger to that repentance which is unto life. The following account of the concluding scenes of his life, is from the pen of Dr. Manly, a respectable physician who attended him in his last illness.

"During the late part of his life, though his conversation was equivocal, his condition was singular. He would not be left alone night or day. He not only required to have some person with him, but he must see that he or she was there, and would not allow his curtains to be closed at any time, and if, as it would sometimes unavoidibly happen, he was left alone, he would scream and hollow until some person came to him. When relief from pain would admit, he would seem thoughtful and contemplative, his eyes generally closed, and his hands folded on his breast, altho' he never slept without the assistance of an anodyne. There was something remarkable in his conduct at this time, which comprises about two weeks before his death, particularly when we reflect that Thomas Paine was the author of the "Age of Reason." He would call out during his paroxisms of distress, without intermission, "O Lord help me!—God help me!—Jesus Christ help me!—O Lord help me, &c., repeating the same expressions without variation, in a tone that would alarm the house. It was this conduct, that induced me to think that he had abandoned his former opinions, and I was more inclined to that belief when I understood from his nurse, who is a very serious, and I believe a pious woman, that he would occasionally inquire, on seeing her engaged with a book, what she was reading, and being answered, and at the same time being asked whether she should read aloud, he assented, and would appear to give particular attention. I took occasion, during the night of the 5th and 6th of June, to test the strength of his opinions respecting revelation. I purposely made him a very late visit; it was a time which seemed to suit my errand, it was midnight. He was in great distress, constantly exclaiming in the words above mentioned, when I addressed him in the following manner, the nurse being present: Mr. Paine, your opinions, by a large portion of the community, have been treated with deference. You must be sensible that we are acquainted with your religious opinions, as they are given to the would; what then must we think of your present conduct? Why do you call upon Jesus Christ to help you? Do you believe in the Divinity of Jesus Christ? Come now, answer me honestly. I want an answer as from the lips of a dying man, for I verily believe that you will not live twenty-four hours. I waited some time at the end of each question; he did not answer, but ceased to exclaim in the above manner. Again I addressed him, Mr. Paine, you have not answered my questions, will you answer them? Allow me to ask, do you believe? —or let me qualify the question—do you wish to believe that Jesus Christ is the son of God? After a pause of some moments, he answered, "I have no wish to believe on the subject." I then left him.

He was also visited by a Quaker who was in the practice of visiting the sick, for the purpose of offering them consolatin. He said, he never saw a man in so much apparent distress. He sat with his elbows on his knees, and his head leaning on his hands; and beside him stood a vessel to catch the blood that was oozing from him in five different streams like spider-webs—one from the corner of his mouth, one from each eye and one from each nostril. This friend endeavored to get him into conversation, but was only answered by horrible looks and dreadful groans. He was also visited by a preacher of the Methodist order. His object was, if possible, to get from him the truth in his dying hour, in relation to his future prospects with eternity. But all he could get from him in answer to his questions, was awful groans which seemed to unnerve the whole system. This man was with him until he drew his last breath, and his immortal spirit had fled. And thus died Thomas Paine, the author of his *baneful* 'Age of Reason.'"

So dies not the Christian. When the time of his departure comes on he feels," though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; and thy rod and thy staff they comfort me." But he being full of the Holy Ghost, looken up steadfastly into heaven, and saw the Glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened and the Son of Man standing on the right hand of God'

D. P. SAYLER.

PASSING AWAY.

Nothing should engage the human mind more than these two little words, passing away. It is astonishing with what rapidity life passes, how the seconds, minutes, hours, days, months and years, follow each other in rapid succession. When we take a retrospective view of the past few years, how many do we thus remember who then were with us, but are with us no more; they have passed from earth to witness the revelations of eternity, their smiling countenances that we so often beheld in the Sanctuary and other places, are now asleep in death's cold embrace. It seems indeed but a short time since we all felt the buoyancy of youth, the influence of paternal love, the sweet counsels of friends and relations who now sleep in the narrow confines of the tomb. Fearful mortality! Man is truly compared to the summer flowers that snap in the morning breeze, and his life to a vapor that appeareth for a little season and then vanisheth away. Oh, then, if all eternal things must perish, and Heaven and earth pass away, is there anything that the mind reflects upon that will not pass away? Methinks there is a voice that whispers so gentle to the ear,—the soul, yes the soul, the immortal part of man will never die. It must live through all the ceaseless ages of eternity, either in the habiliments of bliss or in the place of torment where the worm dieth not and the fire is not quenched. Oh! thrice happy are we if we have obeyed the holy mandates of King Jesus, when we can but entertain the glorious and happy thought that our names are inscribed in the Lamb's Book of Life, and that we shall dwell among the happy throng who are replenishing themselves with the Bread of Life, surrounding the throne of the Majesty on High, with the perpetual song of Inspiration say, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for those that love Him." Oh then, dear brethren and sisters, you who have vowed allegiance with me to our King Immanuel, let us not get weary in well doing because trials and temptations intercept our pathway, but let us keep close to the Lord in prayer, ever looking to Jesus, the author and finisher of our faith. And you who are neglecting so great salvation, O come to Jesus. Let me kindly entreat you to meditate upon these words—passing away. Do you really mean to pursue a rebellious life against your Savior, and thus idle away your precious time for the sake of gratifying your lusts? O how terrible will the approach of death be to those who are careless and unconcerned!

Dear unconverted reader, you may not wish to reflect upon such a dark and gloomy picture, you may be anticipating long years of worldly pleasure, but alas, how soon may death issue his irresistible summons, and if unprepared for an inheritance with the righteous, you will have to hear the dreadful declaration, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." Oh! how can you bear this horrible declaration from the lips of Him who suffered and died upon the cross that you and I might become the happy recipients of His Kingdom?

Then make haste and come to Jesus, secure a mansion at the right hand of the heavenly Father's throne, so that when the Judge comes he may bear the Book of Life with your name enrolled on its fair pages. Yes dear brethren, sisters and friends, we are rapidly passing to to that great judgment day, therefore let us have our lamps burning so that when the Bridegroom comes we may be ready to meet Him, and that none may be found as the foolish virgins.

"And must I be to judgment brought,
And answer in that day;
For every vain and idle thought,
And every word I say?"

NANCY CROUSE.

Oak Hill, W. Va.

PRACTICAL CHRITIANITY.

"Ye are the light of the world. Matt. 14: 14."

The disciples of the Lord Jesus Christ are expressly declared by their Master, as "the light of the world." Truly a beautiful emblem for fallen humanity, and a position to be desired; but at the same time also an important and responsible one, which we will briefly consider in this essay.

Inasmuch then, as the immediate disciples of Christ, the representatives of the Church of God, *are the light of the world*, so should we be, brethren and sisters, who claim to be delivered from the power of darkness and made to be partakers of the inheritance of the Saints in light. Jesus, our exemplifier saith, "I am the light of the world." In him was light and the light was the life of man. Light co-existed with God from eternity, and in the creation of the world, everything in the gloomy void was enshrouded in darkness, and the Lord said, "Let there be light, and it was so." Hence light, visble light, emanated from God, and if we be the children of light, we must be born of God, and created in Christ Jesus unto good works. Herein is life eternal by the acceptance of Jesus as our light through a living faith, evinced to the world by being obedient to all his commandments. Now then *we are the light of the world*, and we are requested to let our light shine before men that they may see our good works, and glorify our Father which is in heaven. Here lies the importance; here rests the responsibility. Brethren and sisters have you ever considered the importance of the matter? Do you not know that the world looks upon us as shining lights? Can you not see that the children of darkness require of you as followers of Christ, to be Christ-like? Have they not a right to ask of us that our conversation, our deportment, and our every action in life are in imitation to his example? If then the light that is within us becomes darkness again, what an amount of mischief may be done; not only the blood for our own guilt, but also of others that we may may mislead by our inconsistent life, will be required at our hand.

The Christian's journey, or the journey of life may be compared to a voyage on the great ocean, which is ever considered to be attended with much danger, on account of the rocks, shoals and quicksand along the shore, hence the world when they know of such dangers existing, have very wisely erected light-houses on elevated places where a large light is continually burning to guide the mariner from being shipwrecked. A man is stationed there to keep that light constantly burning, which is a very responsible station, for if he suffers the light to die out, and the vessel is wrecked and lives lost, the blame and responsibility rests upon him, unless he can show that it was unavoidable on his part. To the child of God is the spiritual light-house, yea, the beacon light for his fellow men to look upon as an example in his life's voyage in order to land safely in the haven of eternal rest. But if that light becomes darkness, or is set under a bushel, and on that account his fellow men are wrecked on the rock of Satan and launched into hell, who is responsible? Echo answers, who? O, that every brother and every sister would anxiously inquire, *is it I?* O, let us remember that we were sometimes darkness, but now are we light in the Lord. Let us therefore walk as children of light, and have no fellowship with the unfruitful works of darkness, but rather reprove them. It is lamentable to see so many that have set out to serve the Lord, and when they are called by the wicked world to suffer a little loss for Jesus, or suffer persecutions, or afflictions, they compromise their christian principles and resort to the world, which is under the power of darkness, for advice which will be sure to lead them from their paths of duty. Deplorable is your lot, and extremely hazardous is your condition in contending and quarrelling for your right, when worldly treasures only are at stake, and on the other hand, the salvation of your immortal soul forfeited. God wants principle, steadfastness, vital godliness, not alone the form of godliness, but also the power thereof. The fruits of the spirit of God must manifest itself in our mortal bodies which is in all godliness and righteousness and truth, proving what is acceptable to the blessed Lord. Many sleepless nights, will it cause the faithful watchman on the walls of Zion, to see the faithless, the sluggard and dilatory members, by their inactivity, or inconsistent life hindering the progress of the Church and the success of the Gospel, instead of promoting the cause of King Emanuel of the Lamb. Well might

nel. We want practical instead of formal Christianity.

Finally, my brethren, my sisters; be strong in the Lord and in the power of his might. Put on the whole ar mour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; there fore "let us walk in the light of God."

LEONARD FURRY.

New Enterprise, Pa.

THE BAPTISM OF JOHN.

"The Baptism of John. Whence was it? from Heaven or of men?" Matt. 21. 25.

Such was the question of the Saviour, on a certain occasion, to the chief Priests and Elders, but they evaded an answer, neither did the Saviour give an answer, and in vain we search the whole Book, finding no direct answer, and we are fully convinced from circumstances around us that a large part of the Christian professors of this day are equally unwilling and perhaps unable to give a direct answer.

Several years ago, in an argument with a friend on infant baptism, we proposed to him the same question. Neither did he give it an answer but evaded it by walking away.

Does any one suppose that the Saviour asked a question that could not be answered? From our knowledge of the Saviour and the nature of his mission here on earth, and the then sur rounding circumstances, we think it very easy to answer, and if they had answered it rightly they would by the same answer, have answered their own question, proposed to them at the same time. As already stated, we find no direct answer in the whole Book, but think if we examine into the question we may be able to find a very certain, satisfactory and indirect answer to all who accept God's word as it is delivered unto us.

The baptism of John, we find is a very prominent circumstance in the records of the gospel, fully recorded by the four Evangelists. Mark saw proper to commence his Gospel, with "the voice of one crying in the wilderness." So we see that the preaching and baptism of John was at that time received worthy of its importance to the cause of the Kingdom of Heaven. At a time when God's chosen people had nearly all fallen into idolatry, and the true worshipers of God dwindled down to a few, just then the world was startled with "the voice of one crying in the wilderness," and so impressive was that voice that all classes of people from Jerusalem, all Judea and all the regions round about Jordan went out to hear him. It appears the whole country was in an uproar about this wonderful man. Not only was his preaching wonderfully impressive but his peculiar personal appearance and manner of life also attracted their attention, So that all that heard and saw him were convinced that this was a prophet. The evangelist Luke also gives an account of the more than ordinary circumstances attending his birth, so that when we take a view of the man we see that the Saviour could justly say that he was a prophet, yea, and more than a prophet, and of them born of woman there has not risen a greater than John the baptist. The evangelist John in introducing him said "there was a man sent from God, whose name was John." This we think is evidence sufficient that John the baptist was born and chosen by special divine arrangements to preach and to baptize.

So this fully answers the question in the affirmative that he was sent from God, and that his baptism was from Heaven, and as such it was then accepted by the people in general. But the "pharisees and lawyers rejected the council of God against themselves being not baptized of him." So it was then and so it is yet.

J. Y. HECKLER.

Mt. Carroll, Ill.

USE NOT IRONY.

For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 1 Cor. 14: 8.

The result of careful and prayerful meditations and observations upon our parental obligations, was an article given on the subject of Connivance, and the subject of the above heading is the result of the same subject continued. Objections may de taken to this application of the above text, but remember, dear reader, that it is so much of "all Scriptures, which are given by inspiration of God, and are profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be thoroughly furnished unto all good works." This considered, I may perhaps apply the text against various forms and shades of irony. First we will notice a habit seemingly cherished by some parents who tell their children to do that which they mean positively they should not do. "There you step over that cup of seeds and spill them," or when you let Jim have oats, you stroke the half bushel, you blockhead, and when Jim Pane comes after that clover seed you pile on as long as it will lay on," and when that little bright-eyed Luella asked her mother one muddy morning which route to take for school, the lane or the meadow, "O! of course the lane." I have seen poor children in perfect suspense, doubtful of the meaning of their parents words of demand or reproof, and indeed trembling for fear to act lest they oppose the design. Oh, blessed children! The most precious gift that Heaven could bestow after giving us the King Himself, next is those of whom the Kingdom of heaven is composed. How then may we deal with them so as to restore them back again to their Donor as pure and as fit for His use as when he gave them, of which the Psalmest says "Blessed is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." 127: 5.

Jocose irony is second only to lieing of the baser order of lies. A person who cannot be known or understood on account of his jesting, saying things he hardly means, and meaning what he does not fairly express, is I opine, a dangerous person to deal with in real affairs, for likely, nay, more than likely, he will afterwards propose a misunderstanding in the former agreement, referring to his jokes, which you may expect will terminate your affair in the midst of difficulty. This order of irony I claim is the result of the former order of paternal irony, above spoken of. In conclusion I desire to acknowledge the indirect application of the text. But is not such a course as the above, a giving of uncertain sounds, where certain sounds are necessary, and in better place even for our own benefit? Will not such a course of paternal dealing provoke to wrath, and discourage our youth? Will it not impair our influence over them, which if wielded for good is man's mightiest power, and highest privilege? And if unhappily, the principle should be imbibed and become a besetting sin, developing itself as above shown, and its wretched subject be conscious of all these facts, must it not leave very irreverent impressions reflecting upon the progenitors of such a progeny?

Under such circumstances, "Who shall prepare himself to the battle?" Or who has discouraged and confused the forces? When we feel the responsibilities of parents resting heavily upon us, many similar thoughts present themselves. Many other traits in parents there are which an observing mind can reflect largely and deeply upon. Too free and undue indulgences, for instance, may be very ruinous to our offspring, while exceeding and uncalled for restrictions may be equally harmful. Hence the necessity of a cultivated discretion in regard to the culture and nurture of our youth, the care of whom is not second to that of our own souls.

C. C. ROOT.

Mirabile, Mo.

LOVE.

Who shall separate us from the love of Christ. Shall tribulation, or distress, or persecution, or famines, or nakedness, or sword?—Romans 8: 35.

Dear brethren in the one faith, by the grace of God I will adduce a few thoughts upon the word Love, as I claim that love is the main spring in the religion of Jesus Christ. The apostle in his letter to the Gal. 5: 22, tells us that the fruit of the spirit is love, joy, &c. and the same apostle writes to the Roman brethren, 8: 6, and tells them that to be carnally minded is death, but to be spiritually minded is life and peace. Christ tells us not to judge any man but by their fruits we shall know them, and as love is the fruit of the spirit, it is perhaps not so hard for the true child of God to discern, at least the fruits, since the apostle John says, "Love not the world neither the things of the world. If any man love the world, the love of the father is not in him" Could the apostle have advanced any plainer words by which we can know the true love of God which is not of this world. One might say, are there not more then two kind of love, since the apostle says, "Love not the things of the world. For instance, one may set his affections on a well finished and richly adorned mansion, another one on fine stock, another on some other object, and claim different kinds of worldly love. I claim they all originate from one source—the world, which passeth away with the lust thereof, but he that doeth the will of God abideth for ever, and in this will (God's will) we read that he that loveth not his brother whom he can not see, how can he love God whom he can not see? O dear brethren and sisters, let us cultivate all the christian graces, which will enable us to exclaim with the language heading this article: "Who shall separate us from the love of Christ." Brethren shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, or are we established, confirmed, and persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

W. B. SELL.

The chief secret of comfort lies in not suffering trifles to vex one, and in imprudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

LIGHT ON THE SABBATH WANTED.

The above question has been asked, and here is what I have to say. God made all things and said they were good. The day of the week has never been changed, but continued to its intended purpose. By comparing Christian life at the time of Christ and the apostles with the present, we find that the spirit of fault finding existed in each age in reference to the Sabbath, and the fault finders were on the opposite to Christianity. Read John 9: 16. and call to mind the taking up of the bed and walking, the healing of the withered hand &c. Christ and the Apostles spake of the Sabbath, but when the Holy Spirit directed the Apostles how to speak and write, as God taught his ancient people, so we have a record when we come to the Christians for an answer. Rom. 14: 5—6 also 10—13 verses; Col. 2: 16—17: Rev. 1: 10.

Christ arose on the first day of the week, appeared to five groupes of his followers on the same day, and the next first day met in company with eleven. Read John 20, from 11th verse to the end. And after several days had passed we find the Apostles assembling on the first day of the week to break bread, (but broke it after night. Acts 20: 7) *i. e.* when Christians began to be settled upon a fixed day of worship and rest, offering the first part of their time to God, as Christ said "seek first the kingdom of God and his righteousness and all these things shall be added unto you." And we have a fixed point in surveying that when the monument is found all other positions must yield. So hear what the Apostle says in Heb. 10: 25. In the Old Testament we learn how the Lord's people met and done. So in the New Testament we have a record that the first day of the week was set apart for meeting, alms giving, prayer, instruction, and communion. So if we follow the foot-steps of the Apostles we are safe.

I have said that Miller, who set a time or day for the world to come to an end was an imposter, and some men say he was as near correct as Jonah. But Jonah preached the truth, just what the Lord told him to preach, then the people repented and God withheld the judgment, but he never told any man to set a day for the end of the world, but told his Son to tell the people that no man knew it. So Jonah was true and Miller false. May God open the eyes of men to see the truth and receive it.

WM. SADLER.

Nankin, O.

DISCIPLINE OF TRIALS.—It is not the things that we call best that make men; it is not the pleasantest things; it is not the calm experience of life; it is life's rugged experience, its tempests, its trials. The discipline of life is here good and there evil; here trouble and there joy; here radiance and there smoothness, one working with the other; and the alternations of the one and the other, which necessitate adaptations, constitute a part of that education which makes a man, in distinction from an animal, which has no education. The successful man invariably bears on his brow the marks of the struggle which he has undergone.

GOOD, kind, true, holy words dropped in conversation may be little thought of, but they are like seeds of a flower or beautiful tree falling by the the way-side, borne by some bird afar, haply therafter to fringe with beauty some barren mountain side, or to make glad some lonely wilderness.

The Weekly Pilgrim.

HUNTINGDON, PA., MARCH 3, 1874.

☞ How to send money.--All sums over $1.00, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

—The Enterprise buss Co. have made the Pilgrim Office, on the corner of 14th, and Washington, a regular station, where they will receive and deliver passengers to and from all the trains. Single fare only ten cents.

—If any of our readers wish to enter the mercantile business with fair prospects of success, come to West Huntingdon. There is a good opening here just now and we have a splendid room to let. We can also make room for a small family. Call or apply soon.

BACK NUMBERS.

Back numbers after this date cannot be supplied. Subscribers will commence with date and run one year, or can take it to the close of the volume at the rate of 3 cents per No. Those commencing with No. 10 will get 40 numbers to complete the year for $1.20. Almanacs will still be sent to all new subscribers whether they take it the remainder of the year, or a year from date. Some of our agents are doing finely as our list is growing quite encouragingly. Keep the good work on the move as we are always pleased to add new names, which may be received at any time during the year.

JUSTICE.

Love Mercy and do Justice is an adage that it would be well for us all to consider. There is nothing that seems so unfortunate in us as a biased judgment. It unfits us to love mercy which stands as a barrier against justice. Love is the mother of justice and when there is no mother there can be no children. Our minds were somewhat stirred up in regard to these things in receiving the different calls made upon the Church for aid in building houses for worship &c. Of course we do not pretend to be acquainted with the circumstance of those who make the calls, but supposing them to be equally worthy it would seem that some of our brethren love mercy more than they do justice. While some calls are responded to pretty liberally others are wholly neglected. Sometime ago we received a letter from Bro. A. J. Correll stating that they had only received $2.75 or $3.00. This appears discouraging when we consider that we have thousands of brethren who could spare $1.00 each and never feel the loss of it.

It may be argued that these calls are becoming too frequent, but when we consider the great object of life and the utterlessness of money unless devoted to a good cause, it occurs to us that we might spend a hundren fold more in aiding our isolated and needy brethren to build Church houses and be greatly blessed in the deed.

There is one thought that we would wish to impress upon the mind of every brother and sister, and that is, all the money or possessions that we now have are not our own, but it is the Lord's. It is borrowed capital and the more we have of it the greater are our responsibilities and the more we owe to our Lord. This money is given us for the purpose of accomplishing good with it and just as short as we come in doing this, so far short we will be of doing our duty, or of making proper use of our Lord's money. There are hundreds of places throughout the brotherhood that need houses for worship which which never can be built unless assisted by the general brotherhood, and we are abundantly able to do it, and if we love mercy and do justice we will not feel that we are doing our duty until a more practical move is made in this direction.

Every Conference district should make arrangements to build a house each year within its limits, if a place can be found that a house is needed. This can be done if all the churches will do their share without being felt by any. Brethren and sisters, don't forget that you are using the Lord's money and that you will be held accountable for the principal with usury. When the Lord calls for a little to support and build up his cause, do not give grudgingly but willingly, knowing that he loveth the cheerful giver.

THE GRANGES.

The following from the *Herald of Truth*, so fully agrees with the position the Brethren have taken in regard to that and similar organizations, that we adopt it as expressing our own views and also that of the Church, hoping that it will be accepted as an answer to a number of queries sent us concerning the above subject. The Granges no doubt had, and perhaps still have, a good object in view, but in this, like in all other things, there are extremes. The railroad monopolists, in some cases, have run into extremes in oppressing the producer, but is there not an equal danger of the Granges running into the other extreme, and thus paralyzing the progress and enterprise of the nation? Railroads accomplished more for the producers than any other one thing that has ever been invented, and from the benefits resulting therefrom, millions of producers now count their wealth by thousands. Aside then from the religious aspect of the move, we are inclined to doubt the plausibility of their claims fearing that an extreme on the part of the Granges may be more fatal to the prosperity of the nation than the one against which they are now protesting.

The above is the name of an organization which is becoming quite prevalent all over the country. The object of the organization is ostensibly to oppose Railroad corporations and other monopolies. Farmers and mechanics all through the country have grown into the belief, and no doubt with good reason too, that Railroad companies are charging too high freights upon grain, merchandize and other goods, and business men are taking too large profits in the sale of their merchandize, and thus rob the farmer, the laborer and mechanics of the means of accumulating wealth as fast as they otherwise might, and that in many cases these large profits make it absolutely burdensome upon the laboring classes.

Impressed with this idea men have written, and talked, and labored until a great excitement has been raised; meetings are held, speeches are made, in which railroad companies and business men are denounced, and censured, and the feelings of the quiet, peaceable communities aroused; branch societies are organized in every township, which propose to take the matter in their own hands and do their own business, and pay only a small percentage for the work, adhering together, and patronizing only such men as are favorably inclined towards their organization and its objects.

This, as far as we have been able to learn is the object of these organizations. We have no objections to the people trying to be economical, we recommend economy; we have nothing to say against people using all fair, honorable and honest means to gain a livelihood and accumulate property; this is the privilege of every man, though he should ever keep the glory of God in view as his chief purpose, and avoid covetousness. We do not find fault with a proper effort made to obtain the lowest possible rates of fare and freight, and to obtain goods at the cheapest price. In this special case also we have nothing to say to those who are outside of the church and the christian profession. We do not speak from selfish ends, for the organization does in no way affect our business, but we look at the matter from a scriptural and religious standpoint, and from this standpoint we speak, for we find that our brethren in different places are uniting with these organizations, and thus yoking themselves unequally with unbelievers, and putting themselves into a position which cannot be pleasing to God. And for this reason we feel that it is our duty to speak a word of warning unto all brethren who may be in danger of being misled by the leaders of such organizations.

The associations thus organized are secret organizations, having, as we are informed, their signs and passwords, their rules of order and ceremonies. The organization is divided into degrees, and each degree, as a matter of course, must have its special Order. This fact alone would make it improper for any brother to be a member of the Granges, as our church rules strictly prohibit every member from belonging to any secret organization. If a scriptural ground be asked for such a church rule, I would simply say, 1. That Christ teaches a free, open, public doctrine, the benefits of which shall be not only to the few who upon the judgment of men are considered as worthy to have the honors of the organization bestowed upon them, and also who are able to pay the necessary fees, but upon all who are willing to submit to the divine law.

Secondly. A secret organization generally if not always, requires very severe and unscriptural oaths, which the followers of Jesus cannot take, inasmuch as all oaths are forbidden by the gospel.

Thirdly. By uniting with a secret organization a man binds himself to men that are not Christians; atheists, drunkards, men of the disreputable character, dishonest and such like, and the Scripture tells us that light has no communion with darkness, Christ with Belial, or the temple of God with the temple of idols. Read 2 Cor. 6 : 14—18.

Now then, the reason why our brethren should take no part with Granges is simply 1. Because it is a secret organization, and that which is good need not be hid, nor kept secret. 2. The promises or oaths required of them are inconsistent with the doctrines of Christ. see Matt. 5 : 33, 38. 3. In uniting with the organization we enter into a league with a promiscuous class of men, believers and unbelievers, men who swear, and drink, and whose lives are in no way governed by the principles of religion (We do not say that all men who join the Granges are bad men; but that there are enough men of this character among them, no one can doubt for a moment) and such a union with all kinds of irreligious men, is strictly forbidden, for the Christian must have no communion with the unfruitful works of darkness. 4. Now these organizations by exciting public opinion, holding excitable public meetings, lead step by step to actions, and means which are unbecoming to a nonresistant follower of Christ; they are laid by men who use moral suasion as long as moral suasion will accomplish their purpose; but when this fails other means will be resorted to, and in this a conscientious follower of Jesus will be led to bring reproach upon the name of Jesus and cause it to be evil spoken of.

These organizations, as a matter of course, are laboring to raise public sentiment against railroad companies and speculators, and when fully organized and established the principle means will be political influence. Candidates for office must be members of Granges, all members of the society must vote for these chosen candidates, and in the legislative assemblies these must make their influence felt by adopting measures favorable to the object of the associations. Thus the present Granges are only laying the foundation of a scheming political party, similar to several parties of like character which have existed in years gone by, in the country; and where is the humble follower of Jesus that can keep his conscience void of offense under the influence of and in confidential union with such parties?

For these reasons we hold that our brethren should not unite with these organizations, and also because our Conference have passed resolutions against them. Let us indeed be a

light in the world, and not a stumbling block, in the church.

A VISIT TO AUGHWICK.

On Saturday of last week we started *en route* for the place generally known as Germany Valley, to attend a series of meetings. We soon arrived at Mt. Union where we met brother J. B. Garver, who conducted us to his home. Here we spent a short time very pleasantly, and then took the E. B. T. R. R. for Aughwick Mills. From here we had over two miles to walk to the place of meeting, and as we had all afternoon to do it in, we concluded to stop a while with our aged brother Eby. Here we stopped when on a similar mission about ten years ago, and, what a change! Man is truly as the flower that bloometh in the morning and fadeth at night. With this brother the night is at hand; the flower is faded and seemingly, almost ready to drop; his work on earth is nearly ended, and now a few more days and the soul will cross the dark Jordan and be at rest. We spent a short time very pleasantly with the aged brother, his companion and daughter, and then plodded onward; arrived at brother Lutz's, where we were made to feel at home by the marked kindness manifested towards us. In the evening attended services in the meeting-house. On account of very bad roads there was not a large turnout, but such as were there no doubt came alone for the purpose of worshiping God. Sometimes when everything is favorable it may be that there are those who come with some other object in view, but when people come up through rain and mud to the house of worship, it is an evidence that a higher motive prompts them than mere custom or some worldly consideration. Brother Jacob Spanogle of Philadelphia and Peter Myers of Spring Run were the ministers present besides those of their own congregation. The services were opened by singing the first hymn in the book, and the first verse of the first chapter in the Bible was taken as the basis of the sermon. "The nature of God" was the central point in the subject and was certainly very appropriate for the beginning of a series of meetings.

After services we went to the home of our aged brother Andrew Spanogle, and found him very much superannuated, so much so as not to be able to remember and recognize those by whom he is surrounded. This is nothing more however than can be expected of a man of his age. The conditions essential to a good memory, are lost, and consequently it is impaired. There is not that frequent association of ideas or vivid conception of them that there was in former years, and consequently the mind is impaired. In age there is a gradual failure and decay of the powers of perception; the ear fails to report what is said, and the eye what is going on around them, and consequently, as memory is dependent on prior conception, a diminished activity of the one, brings about the diminished activity of the other. This as nearly as we can remember is the theory of mental philosophers for the failure of memory, and our brother, it seems to us, is an example that illustrates it clearly.

We made another observation while with him, that has given us some thought. Things that occurred in his early days, he remembers very distinctly and can relate incidents that occurred then *verbatim*. In fact he lives in the past. He is entirely unobservant of his present surroundings, because he cannot apprehend them, but the companions of his youth, and the most stirring events of his most active years, deeply interest him, and are remembered as though they had occured yesterday. This then brings up the idea of spending our youthful days in a way that we, in after years, will not have to regret it. The well known tendency of the mind to revert in old age to the scenes and incidents of early life surely presents the importance of a well spent life, and a mind stored with such recollections that will cast a cheerful radiance over the past, and brighten our future hours of gloom and despondency, when we are shut out from the world around us, and life is drawing to a close. O, how dark the latter days of those must be who have spent their youthful days in wickedness! Surely we should guard well the avenues of thought and feeling against anything we would not like to meet again. But we believe that our aged brother dwells in the past with pleasure. His life has been one of usefulness, and now this reverting of memory is the only source of his enjoyment. In the mind's picture gallery, there are, no doubt, some paintings of a high order, and upon these he can look when he will. How important then that we in our youthful days fix something pleasing on the canvass, and hang the picture in the soul's inner chamber to look upon in old age.

But we are becoming too prolix. On Sabbath morning there was services again, but on account of the inclemency of the weather there were but few in attendance. We were addressed by brother Jacob Spanogle, and, although the congregation was small, we had a good meeting. In the evening, services again, and this time there was a better turn out, and much interest manifested. In the morning we started for home. The brethren intended keeping up the meeting for some days providing they could obtain some ministerial help. Brother Myers and Spanogle both intended to leave that day. Brother D. F. Good, of Franklin county was expected to be present as well as several others but failed to come. Whether the meeting was continued, and with what success, we have not learned.

J. B. B.

THE WORTHY POOR.

The following, we have from Daniel Miller of Lima Ohio. His views may seem a little contracted by some, yet nevertheless there is a point in it. Tobacco, smoking and chewing come on the list of luxuries or nonessentials, and therefore should not be indulged by such as cannot afford it, especially by such as are dependent upon others for alms. We labor hard for our money and are sending a large number of PILGRIMS free to such as we believe to be worthy poor, but if we felt assured that those poor were spending $10 or $15 per year for tobacco we would feel like demanding from them our $1 50 as we believe they could send that amount and be the better off for it. The poor have our sympathy and we are willing to do all for them by way of supplying them with the PILGRIM, that our circumstances will allow, but while we do this we hope that all such who are able and willing to spend their money for things that are purely for self gratification will also feel able to pay us for the PILGRIM. The following is what our brother has to say:

"I wish to say a few words about the poor fund for the PILGRIM. It looks as if all members that are too poor to take a religious paper, should be supplied with it by those who are able to pay for it, but there is one thing in the way with me. In most cases where I find members who are not able to pay for the PILGRIM, they spend five or ten times as much a year for tobacco. I was a perfect slave to it for 25 years, but I thank the good Lord I have not tasted it for over 14 years. I now propose to give $1.00 for the benefit of some poor member who is not able to pay for the PILGRIM, and who does not use the filthy weed and uses economy in other respects. If you know of any such let me know and I will send you the money."

We have a large number of poor on our list and no doubt some of them at least, would answer to the description of our brother, but we have no knowledge of any special one that we can point out. If any of our churches have poor of the above description they can send them along and for fear that there may be too many such it would be better to send the $1.00 along with it, as we could make use of several hundred for this purpose, to a good advantage.

THE DEATH WARRANT OF JESUS CHRIST.

The following ancient manuscript from the *Pocket Manuscript Book* of *J. S. Smedley* was sent us for publication thinking it might be of general interest to our readers, which we trust it will. It seems strange that a sentence so utterly devoid of Godly fear could be pronounced against so divine a personage, but those who have endeavored to follow his foot steps have received even worse from dignataries who professed to be followers of him whom they crucified in the persons of his "little ones."

Among the manuscripts which were probably burned in the recent conflagration of the Archiepiscopal Palace at Bourges in France, the most remarkable was the order for the execution of Jesus Christ, which was the personal property of De La Tourd Auvergne.

The order runs thus:—

"Jesus of Nazareth of the Jewish tribe of Judea, convicted of imposture and rebellion against the divine authority of Tiberias Augustus, Emperor of the Romans, having for this sacrilege been condemned to die on the cross by sentence of the Judge, Pontius Pilate, on the Prosecution of our Lord Herod, Lieutenant of the Emperor in Judea, shall be taken to-morrow morning, the 23rd day of the Ides of March to the usual place of punishment, under the escort of a company of the prestorian guard. The so-called King-of-the-Jews, shall be taken out by the Stranean gate.

All the public officers and subjects of the Emperor are directed to lend their aid to the execution of this sentence.

[Signed,] CAPEL.

Jernsalem, 22od day of the Ides of March, year of Rome, 783."

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

HUTCHISON, KANSAS.
February 15, 1874.

To the Editor of the PILGRIM and the Church. I have received three or four copies of your paper which I am well pleased with, and have formed acquaintance with several of your church members who I find to be good and faithful friends in time of need. I am not a member of your Church, but I don't know what I would be if I had a chance. There are none of your ministers here, but I hope this will not always be the case, for there is quite a number of the same kind as myself here, that would likely cast their lot with you if they had the opportunity to do so. It appears that all our preaching here is done principally for the money, and without it there is not any sermon, not that I am opposed to allowing the word of God sustainance, or the ministers what is right, but I am bitterly opposed to making beggars on God's credit, which is the case nine cases out of ten. There is work to be done in this part of the country in the spiritual field, and I hope some one of your ministering brethren will come here and locate. This is a good place for a man to make a living and a pleasant place to live. I will give you some of the particulars of the country and of the climate.

This is a new country and there are goood chances to get land. There is any amount of government land here which can be had for a trifle. Any man or woman twenty-one years old, can get 160 acres of good land for $19. Then if he wants more than 160 acres, he can take 160 acres as a timber claim, which will cost the same as the above, $19, and if you wish you can buy rail-road land. It ranges from $2.50 to $8 per acre on eleven years time at seven per cent interest, and a reduction for improvements made inside of five years.

The climate is mild and the soil productive. Stock live out nearly all winter and keep fat. The soil is of a black loamy nature, and beats any land in production I ever saw, and I have been in five differeat States; Kentucky, Indiana, Illinois, Missouri, Kansas, and this country exceeds them all for raising grain. We can raise corn, Fall wheat, Spring wheat, oats, barley, rye, and everything that is adapted to the Western country. Everything in the vegetable line grows well in the gardens.

Now I hope some one of your ministers will come and locate here, which will induce the members to settle in this country. I am satisfied

if any would come they would locate at once. There is quite a settlement here, but there is still room for more. I am somewhat interested in your Church, I would like to see the origination and doctrines of your Church, and the Minutes published in the PILGRIM. If we cannot hear the Word of God preached we would like to have the Minutes to read.

I hope all that desire cheap homes will come and see this country, as I wish it it be settled up by good and industrious people. This country is but two years and a half old, beautifully located north and south of the big Arkansas River. This is what is called the big Arkansas Valley. We have one disadvantage, have no timber, but there is plenty set out which is growing finely, and some of it is three inches in diameter, but we don't need much timber only for building purposes. We use stone coal for fuel which we obtain for $9 to $9.50 per ton. There are companies prospecting for coal in different parts of this country, and they say the prospect is good. There has been several small veins struck, but not sufficient to pay to mine.

We have some few buffaloes here and sometimes the main herd passes through. We have lots of antelope and some deer, and quite a lot of rabbits. There is lots of cedar 75 miles from here, and some cottonwood and elm within 20 miles.

If any of the ministers or members want further information I will be glad to reply to them. If they will write to me they can have all the information that I am capable of giving. Remember me in your prayers and if I never meet any of you in this country, I hope to meet you in a better land. Truly yours,

JAMES L. GILLILAND.

Dear Brethren: This is the first year that I have taken the PILGRIM. I have now had the pleasure of reading the five first numbers and can truly say that it is giving myself and family much good reading, such as is intended to feed the souls of the hungry and aid the children of God on their way Zionward, and also direct the anxious inquirer into the old paths of our fathers who sealed the holy doctrine with their own blood, died for that faith which we must all possess if we wish to seek and find that life which is to come. It gives us much better reading than the common newspaper of the day, and affords us the happy privilege of learning of the welfare and prosperity of our brethren and sisters thro'out the Brotherhood. It brings to us both good and sad news. In it, we are informed of the departure of many of our brethren and sisters who have gone to the other shore, where the wicked cease from troubling and the weary are at rest. They have fought the good fight and finished their course, henceforth their is laid up for them a crown of life which the righteous Judge shall give them in the great day of the Lord. When our blessed Master was here, his premise was, "I go to prepare a place for you, that where I am ye may be also." What cheering words are these that fell from the lips of Him who had no sin and in whose mouth no guile was found, and who has all power in Heaven and on earth?

Let us think for a moment what the good Lord has done for us in sending his Son into this world. Yes dear friends, let us think of the glory he had with the Father in the high and lofty habitation, in the realms of glory. But when he could look upon man who had sinned and who had degraded themselves that there was no remedy to be found in heaven or on the earth whereby man could be saved or brought back to the favor and friendship of our God unless he would come into the world and die the death upon the cross, we can hear him say: Father if they cannot be saved without I suffer, let me go. Yes Father, I love them, I want them saved. He comes, and behold we find him in that despised city Bethlehem, no house or Inn but the oxen's stable. He was rejected by the proud and rich, and we find him preaching to the poor and rich, but only the common people heard him gladly. Again we hear him pray, Father if it be possible let this cup pass from me, nevertheless, not my will but thine be done. If the sinner cannot be saved, let me suffer.

We can behold him wearing the crown of thorns bearing his cross. We see him give way under the the mighty load, now they lay him upon the timber, begin to drive the spikes, he is lifted up between the heavens and the earth and they begin to drive the spikes through his feet. Ah, dear friends, let us think for a moment what pain, what agony of suffering did our blessed Master endure, and yet in all this he could look down upon his enemies and say, "Father forgive them for they not what they do." Was there ever such love as this? He has now gone to prepare a place for those who love, serve and obey him, and how sad it is to see so many that are careless and unconcerned about the Savior, who are declaring by their words and actions that they will not have Jesus to rule and reign over them. But brethren, let us remember the sinner at a throne of grace, for we are told that the prayers of the righteous availeth much.

G. M. N.

Nora Springs, Iowa.

ACKNOWLEDGMENT.

The following amounts have been received since our last report to aid us in building our meeting-house. We can truly say that we are thankful to those kind brethren, sisters and friends, as we received some, and that from a distance too, who said that they were not members. We are thankful to all, and hope that the good Lord will abundantly bless you all for it. The contributions are as follows:—

Geo. Wise	5.00
Caleb Secrist	5.00
Jonathan Leffler	.30
Abraham H. Cassel	1.00
M. J. Zillers	1.00
John Walright	1.00
Mary A. Hoofstitler	1.00
Wm. P. & M. J. Workman,	1.50
H. Rosenberger	.50
Jacob M. Zeigler	.50
John H Stager	3.00
C. S.	5.00
P. P. Brumbaugh	1.00
G. W. B.	.25
Isaac D. Rosenberger	1.00
A Sister	1.00
A Brother	1.00
Roda Brown	5.00
Elizabeth Brown	5.00
Jonas D Moyer	1.00
Yellow Creek congregation	20.00
George Shrock	2.50
Eliza Gardener	2.00
John W. Brumbaugh	2.25
	$66.05
Previously reported	29.55
Total	$95.60

I think it is abot a year ago that we made a call on the Brethren in the C. F. C. for four hundred dollars, which we found ourselves in debt, when we had our meeting house up, roofed, weatherboarded &c. We then borrowed the money and settled up We then felt ourselves exhausted and expected that the brethren would help us to meet the above amount. Now some of our dear brethren have aided us very liberally, but still you see we are behind a little over three hundred dollars. Are there not some more of our brethren who could throw in their mites and send them to us? Brethren, we do not ask you to give $2., $3., nor $5.; as some of the above brethren and sisters did, but send us any amount from $1. down. Now those of you who are well circumstanced, do not let yourselves be dunned again for a few cents which you will never miss, and think how much it may relieve us. Do not be afraid that we will get much over the above amount. If I receive but one dollar over, I will not apply it to anything but what the church at large may direct.

If there are any more who feel like aiding us, enclose your mite in a letter and send to

H. SPIENER,

Hills Dale, Indiana Co., Pa.

Dear Pilgrim: We had an interesting and profitable meeting in Gettysburg Pa, by brother Jacob Trostle of Maryland, who came to us very unexpectedly. He had been up the Valley preaching and on his way home, came by this place. He arrived on the evening of the 19th, and on the following evening had services in the Methodist Church which was filled with an attentive congregation. We enjoyed quite a refreshing season during the meetings and believe many lasting impressions were made. We believe that Bro. Trostle's visit will be the means of doing much good, and hope the Lord will abundantly bless him for his labor of love.

HATTIE E HUMMER.

Marsh Creek Pa.

MARRIED.

BAKER—REPLOGLE.—By the undersigned at the residence of the bride's parents at Waterside, Bedford county, Pa., bro. F. S. Baker to Sis. Susannah Replogle of Waterside, both of Bedford county.

LEONARD FURRY.

DIED.

SCHNECK.—Near Three Rivers, Mich., on the 14th af Feb., 1874, brother Samuel Schneck, aged 72 years.

He lived with his companion for 40 yrs, and was a consistent member of the church of the brethren, 16 years a faithful visiting member. He was a good example before the world and was much beloved by all. He left a sorrowing widow and children to mourn their loss. Funeral discourse from Rev. 14: 13—14., by Henry Gephart and Samuel Lupold.

EATINGER.—In Van Buren district, Langrange county, Ind., at brother George Mummert's, a little girl they had taken to raise named Emma Jane Eatinger, aged four years, four months and twenty-three days. Prior to her sickness, she was a bright and intelligent child and appeared to bloom for a long life, but a disease preyed on her little body and laid her cold in death.

Shortly before her death she called all the family, one by one, around her cradle and said she wanted to see them all, and then said she was going home and reached out her little hand with a smile on her cheek and bade them all good bye. Then called brother Henry Gephart and gave him good bye also. She then asked for water of which she drank heartily, and ate some apple when her tongue became silent, and soon her spirit took its flight to that upper and better world on high. This may seem strange to a great many that a child so young would talk so, nevertheless it is true. Funeral discourse from 1. Peter 1: 23—24, to a large congregation in the Methodist church in Van Buren, by Henry Gephart and Samuel Lupold.

MILLER.—Of Clay township, Langrange county, Ind., Jacob Miller, an old member of the Old School Amish Church, died Jan. 29th 1874, aged 78 years, 1 month and 16 days. Left a wife and many relations to mourn their loss. A large congregation of friends and neighbors were addressed by David Miller of the same order, from John 3: 18 to end of chapter.

BRUMBAUGH.—In the Clover Creek congregation, Blair county Pa., on Jan 30th 1874, Brother John B. Brumbaugh, aged 59 years, 11 months and 21 days.

The deceased was a son of our old and much esteemed brother David Brumbaugh of James Creek congregation, Pa. His disease was slow consumption, from which he suffered some seven years. His Funeral services were attended to by Elder Jacob Miller of the Yellow Creek congregation, in German, and by G. W. Brumbaugh in English. Text, Heb. 9: 28, 29.

MASON.—In the Cold Water congregation, Butler county Iowa, on Feb 23rd 1874, sister Francis C., wife of brother Geo. Mason; and daughter of brother Joseph and sister Sarah Rife, aged 33 years, 7 months and 29 days. Funeral attended by the writer and others. The sister has left an affectionate husband and six small children and many relatives and friends to mourn their loss; but not as those who have no hope, as she lived a consistent member, and died in the faith of immortal glory.

JOHN F. EIKENBERRY.

[*Companion, please copy.*]

WHITMYER.—Killed by the cars in Chicago, Ill. On Feb. 17, Jacob, oldest son of friend Jacob, and Maria Whitmyer, aged 22 years. His body was also sent back to Langrange county, Ind., and interred on the 19th inst., in the same graveyard. On the 16th his parents received a letter when he was in good health, and was having a gay time in Chicago; but on the 17th a dispatch came, informing them that he was a corpse. Oh how horror-stricken the parents must have felt. May this be a warning to all of those who put their dependence in some future time, and may they solemnly reflect that they are fast hastening down to their graves, and probably, unprepared. How solemn and awful would it be if they could not be admitted into that glorious kingdom which is prepared for all who love God and keep his commandments, but have to sink never to rise. A. BOMGARDENER.

SHOOK.—In the Cold water congregation, Floyd county Iowa, on Dec. 28th 1873, sister Mary consort of brother Abraham Shook, dec'd, (some 11 years ago) her age was 68 years, 2 months and 1 day.

Funeral from 1. Cor. 15: 57, by W. J. H. Bauman and the writer, to a congregation, in our new stone meeting-house. Sister Shook was a mother in Israel and was worthy of imitation. J. F. EIKENBERRY.

TILFORD.—At Grand Rapids, Michigan, Anna, wife of John Tilford, aged 25 yrs., and 10 months. Her remains were sent back to Langrange county, Ind., where her interment took place on the 19th, and her funeral services attended to by friend Girard, Methodist minister. Text, 90th Psalm. The deceased belonged to the United Brethren Church.

HOFFECKER.—at the same place on Jan. 31st'74., of a lingering disease, sister Susannah Hoffecker, aged 49 years, 1 mo. and 6 days.

This subject suffered very much pain during her illness, until she gave up the ghost. She bore her affliction with great patience; she leaned upon Jesus, for she looked for a city which hath a foundation, whose builder and maker is God. She leaves a husband, who has been afflicted for years, and two daughters to mourn their loss yet to the sister we hope great gain. May the good Lord sustain the bereaved family in their affliction.

DANIEL KELLER.

SPLAWN.—In the Hamilton congregation Davis county, Mo., on Feb. 15th, 1874, David S., son of brother Isaac and sister Elizabeth Splawn, aged 6 months, less 1 day. Funeral discourse by Geo. Witwer, from Job 1: 21.

Another tender babe has gone,
To share those joys above;
To wait for you who now do mourn,
To bask in Jesus' love.

Weep not, your loss is his gain,
His troubles are all o'er;
Prove faithful, you shall meet again,
On Canaan's happy shore.

WM. B. SELL.

ANNOUNCEMENT.

The district meeting of Western Maryland, will be held at Brownsville Washington Co. Md. on Thursday the 9th of April 1874, at 10 o'clock A M.

Persons coming from Alleghany Co, will stop at Sandy Hook, 3 miles below Harpers Ferry then take the cars for Hagerstown, Md. 4 miles on that road they will find Brownsville situated.

E. SLIFER.

Please say to the readers of your most valuable paper that the District Meeting for the middle distric of Indiana, will be held, the Lord willing, in the North Manchester Congregation on the 17th of April next. Those coming by rail road will stop off at North Manchester, 1½ mile from the place of meeting.

J. P. WOLF.

THE FAMILY

'TIS SWEET TO KNOW.

J. S. THORP.

'Tis sweet to know ther's a robe and palm
And crown, that waits for me,
When Christ again to earth shall come,
With immortality.

'Tis sweet to know the city of God
Shall soon from heav'n descend,
And scatter its glory abroad
Through years that ne'er shall end

'Tis sweet to know that life and light,
Shall in that city reign;
That there shall come no shade of night
Neither sorrow nor pain.

'Tis sweet to know when we meet there,
Sin ne'er can part again;
But in the country, bright and fair,
With Jesus we shall reign.

'Tis sweet to know the saints of God
Shall there immortal be;
They'll rove those fields by th' crystal stream
In the shade of life's tree.

'Tis sweet to know though death and care,
May cloud our journey here,
In a little while we'll rest o'er there
'Mid eternity's cheer.

A HAPPY HOME.

The following article we clip from a newspaper published at New York, and contains thoughts that should be carefully preserved and practically used by every family tha desire to make home happy. Thousands are sadly mistaken when they presume that wealth is the "chief corner stone" of happiness.— J. H. MOORE.

Several miles out from the city, just in the edge of a village, stands a white house with green blinds. A pretty cotage home. Many a time have we opened the gate, passed into the yard where the young wife had trained roses to climb and pinks to spread as they gave beauty and fragance to a place which had become a workingman's paradise. Of a Saturday night there was indeed no place like home. No more happy place than this home, at least. It was like basking in the mellow sunshine of God's smile to visit here and behold what love, affection, industry and confidence could do toward making life beautiful beyond words.

The owner of this cottage home was not a rich man, but no man had greater wealth. He was an honest man. His eyes were like the cushions on which angels bear infants to heaven, so soft, gentle and full of tenderness were they. His heart ever seemed more like some beautiful thought budding into flower than the arena wherein struggle human passions, so well had he controlled himself as did our Brother the waves when they obeyed His command to be still. He lived to concentrate his life—to make home the dearest and the sweetest place on earth, and the rectitude of his life spread sunshine all over and about the dear ones who awaited his coming. What God the great chemist had joined together, no silent yet powerful influence had put asunder, for our friend and the pure woman from whom he drew so much inspiration lived in the doorway of that beautiful belief that Home is Heaven when Home holds none but loving hearts.

Day after day our friend labored at his trade. Like the father of Jesus, he was a carpenter. He built houses for others and used the reward of his skill and labor to beautify his home. Thus he put his money to greater interest than any miser ever yet received or Shylock could demand He studied and worked. He built himself into a magnificient manhood. He trained his intelligence, which is immortal, toward Heaven, and frittered not himself away in fretfulness, dissipation or fault finding with his station or condition in life. He turned his strength to profit—his life to success—his vines to beautify his life and home. He planted contentment, and bounteous was the harvest of happiness he reaped for he was dearly beloved by a loving wife and three beautiful children. His wife was loving because she could not help being so. Mated, as well as married, their lives went sweetly on like wedded rivulets singing their way to the sea.

Their children were beautiful. They were conceived in love and born in the garden of complete confidence. While the weaver was at work in his mysterious chamber, there were no storms, no fits of ugly passion, no lowering skies, no crossing of purposes and filling of hearts with agony to the tangling and twisting and wraping of life threads in the unborn, so the little ones who came into the world were beautiful and dearly loved blessings. Would that we knew words in which to convey ideas. Oh! that we could sit with all who are waiting to be parents and tell them how love beautifies, and unkindness to her who is to be a mother, mars, scars and distorts the innocent till they come into the world laden with the seeds of misery for their after lives on earth. When men know what men should know, and women live as women should live. every child born to earth will be born to happiness. But not of this now.

Our friend was an honest man. He dared be true to himself. He dared to be true to his manhood. He dared to be true to the woman he loved. Few are the men so brave as he. His home held him by night as did his duty by day. He lived, not to add to that insane throng which mistakes excitement for happiness, but to aid his wife and his children to develop and grow in that strength of heart and soul which gives us positions in the ranks of those who are God's companions in the Gardens of the Golden eternal.

When the laborers of the day were over, he hastened to his cottage home. He was welcomed on the way by those whose little feet ran to meet, whose little lips did sweetly greet him. He was not too proud to play with his little ones. He was not too dignified to love his wife. He was not so great as to make his home ones unhappy in the shadow of his selfish ambition. He was a workingman, untitled on earth, but wearing on his heart the garter of the knighthood of God. He loved his children and they loved him, because he was good and his presence was the balmy air wafting them on to lasting and everlasting happiness.—*Pomeroy.*

A THOUSAND BOYS WANTED.

We find in the New York *Observer* the following admirable suggestions to our youth, so many thousands of whom are waiting for remunerative employment:

There are always boys enough in the market, but some of them are of little use. The kind that are always wanted are—

1. Honest.
2. Pure.
3. Intelligent.
4. Active.
5. Industrious.
6. Obedient.
7. Steady.
8. Obliging.
9. Polite.
10. Neat.

One thousand first-rate places are open for a thousand boys who come up to this reasonable standard.

Each boy can suit his taste as to the kind of business he would prefer. The places are ready in every kind of occupation.

Many of these places of trade and art are already filled by boys who lack some of the most important points, but they will soon be vacant.

One has an office where the lad who has the situation is losing his first point. He likes to attend the singing saloon and the theater. This costs more money than he can afford, but somehow he manages to be there frequently.

His employers are quietly watching to learn how he gets so much spending-money; they will soon discover a leak in the money drawer, and detect the dishonest boy, and his place will be ready for some one who is now getting ready for it by observing point No. 1, and being truthful in all his ways.

Some situations will soon be vacant because the boys have been poisoned by reading bad books, such as they would not dare to show their fathers and would be ashamed to have their mothers see.

The impure thoughts suggested by these books will lead to vicious acts; the boys will be ruined, and their places must be filled.

Who will be ready for one of these vacancies?

Distinguished and useful ministers, skillful physicians, successful merchants, must all soon leave their places for somebody else to fill. One by one they are removed by death.

Mind your ten points, boys: they will prepare you to step into vacancies in the front rank. Every man who is worthy to employ a boy is looking for you if you have these points.

Do not fear that you will be overlooked. A young person having these qualities will shine as plainly as a star at night.

We have named ten points to go toward making up the character of a successful boy, so that they can be very easily remembered. You can imagine one on each finger, and so keep them in mind; they will be worth more than diamond rings, and you will then never be ashamed "to show your hand."

THREE BAD THINGS.

There are three things all young people should strive to avoid. Bad thoughts, bad words and bad deeds. A bad thought is like poison in the mind, and the longer it remains there the more injury it will do. The bite of a serpent, or a mad dog, is not more deadly. Strive then to keep all bad thoughts out of your mind; fear them, shun them, fight against them, and earnestly pray to be kept free from them. Bad thoughts usually lead to bad words, and bad words will surely bring him that uses them into great trouble. They creep through the ear into the heart, and lead us to break God's commandments; hence you must carefully close your ears against bad words, and flee from those that use them as you would from a pestilence. Bad deeds follow bad thoughts and bad words. Bad thoughts entered into the heart of the first boy that was ever born and the result was that he killed his brother. Keep bad thoughts out of your mind and you will be sure to use no bad words, and if you use no bad words, you may be kept from doing bad deeds. Quench the first spark and you will save the house from being set on fire. Subdue the first evil thought and you will be sure to do no bad deed. Good thoughts are the source of every thing else that is good; therefore keep good thoughts in your mind, and you will not be troubled with those three hurtful things, bad thoughts, bad words, and deeds.

DANIEL MILLER.

Marion Co Ind.

MANNERS.

Manners are more important than money. A boy who is polite and pleasant in his manners, will always have friends, and will not often make enemies. Good behavior is essential to prosperity. A boy feels well when he does well. If you wish to make everybody pleasant about you and gain friends wherever you go, cultivate good manners. Many boys have pleasant manners for company, and ugly manners for home.

We visited a small railroad town, not long since, and were met at the depot by a little boy about eleven or twelve years, who entertained and cared for us, in the absence of his father, with as much polite attention and thoughtful care as the most cultivated gentleman could have done. We said to his mother, before we left her home, "You are greatly blessed in your son, he is so attentive and obliging."

"Yes," she said:—"I can always depend on Charley when his father is absent. He is a great help and comfort to me." She said this as if it did her heart good to acknowledge the cleverness of her son.

The best manners cost so little, and are worth so much, that every boy can have them.—*Children's Advocate.*

OBEDIENCE.

A company of boys were playing very earnestly one day, and were evidently enjoying themselves finely. One, in particular, seemed to be the leader of their sports, and his whole heart was in the play.

Just as he was proposing a new game, and instructing his comrades about it, a neighboring window was thrown up, and a sweet, gentle voice called:

"Charley, your father wants you."

The window was closed at once, and the gentle lady immediately withdrew, not even stopping to see whether Charley heard, much less to ask him if he was coming.

The boy was so busily playing that it seemed doubtful if the mother's quiet voice would reach his ear, but she knew her boy, and the words had hardly escaped her lips before everything was dropped, playmates and play forsaken, and Charley was within doors, in answer to the call.

I think I have seen a boy somewhere who does not obey quite like that. Do you know what his name is?—*Little Christian.*

MURMUR at nothing; if our ills are irreparable, it is ungrateful; if remediless, it is vain. A Christain builds his fortitude on a better foundation than stoicism; he is pleased with everything that happens, because he knows it could not happen unless it had first pleased God, and that which pleases Him must be the best. He is assured that no new thing can befall him, and that he is in the hands of a Father who will prove him with no affliction that resignation can not conquer, or that death can not cure.—*Colton.*

LITERATURE.

THE WORK OF THE SPIRIT: or, Doctrinal and Practical Meditations on the nature and work of the Holy Ghost. By Rev. Sampel Cutler. (Hurd and Houghton, for American Tract Society, Boston.) 12 mo. cloth gilt, red line edition, $2.00. For sale at Blair's.

This work is by the author of that hand-book for Christians published a few years since entitled "The Name above Every Name" containing a text for every day, with a meditation, and selected poetry for every week in the year, on the Scriptural titles of our Lord and Savior Jesus Christ. This book is on a similar plan, relating to the nature and office of the Holy Spirit, and cannot fail to enable the earnest Christian reader to depend more and more on the agency of the heavenly *Comforter* for that wisdom, holiness and peace which emanates from, and which makes its possessor more like unto God. The book is admirably gotten up, appropriate for the "pure gold" it contains. "I believe in the Holy Ghost, the Lord and giver of Life."

—*Oliver Optics Magazin'e* for March is an excellent number. It contains installments of three serials, adapted to the juvenile mind, but not wanting in interest to those advanced in years. They are full of adventures and exciting incidents, and are appropriately illustrated. The rich variety of other contributions makes an attractive table of contents. Each subscriber at $3.00 per year receives the beautiful "Pastelle" picture, "The coming wave." (Durkee & Foxcroft Managers, Boston.)

—The success of the *Daily Graphic* has been so signal, that the publishers have yielded to the urgent demand of their patrons and the public, and issued a *Weekly Graphic*, which comes forth embodying every element of success—merit and cheapness,—$2.50 a year with a gem of a chromo free. (Graphic Company, N. Y.)

—*Old and New* for March contains much good reading, some striking poetry and some seasonable and instructive papers on social subjects. One of the poems is a meditation among the tombs at New Orleans, which is interesting notwithstanding the gloominess of the subject. The editor in his introduction to the number presents the recommendation, that it should be made the regular business of the churches to conduct, each in its own district, the "outdoor poor relief" business, which is a matter worthy of serious consideration. Several papers of public interest are given in this number. (F. B. Perkins, Business Agent, Boston.)

—*Popular Science Monthly* for March, if such a thing be possible, excels either of its predecessors in the attractiveness of its contents. No periodical in the country is so interesting to the scientific student, and lover of progress. This number contains a portrait, biography, and account of the autopsy of Prof. Agassiz; an article by Prof. Hitchcock upon the world before the introduction of man; articles selected from various foreign sources—"Alternations in the intensity of disease;" "Disposal of the Dead;" "Physiology of the Passions," &c. Every article is good, and of scientific value. The most striking papers in this number are Prof. Rood's lecture upon "Modern Optics & Painting," the new theory of the variations of the facial angle, by Dr. Dexter, and that on the "Physiology of the Passions," which gives the true theory of sensation &c., as obtained from the recent experiments and deductions. (D. Appleton & Co. New York.)

—A new Magazine, *The Great Western Monthly*, has been started lately in Philadelphia, Pa., which has a large field open for its influence. We will give the character of the work on receipt of the Nos. (Great Western Pub. Co.)

—*The Schoolday Magazine* would form an excellent class reading book in schools. (J. W. Daughaday & Co., Philada.)

—In the *Phrenological Journal* for March, will be found an interesting paper on the late Siamese Twins, also Mr. Waite, chief justice of the United States, with much other interesting and instructive reading, the fact is whatever new and progressive is always found in this wide awake Journal. Among all the Magazines that come to our office, there are none received with a better grace than the *Phrenological Journal*. (Published by S. S. Wells, 389 Broadway, New work, at $3.00 per year.)

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6 05	8 20	McConnellstown	3 45	9 05
6 10	8 26	Pleasant Grove	3 40	8 58
6 25	8 45	Marklesburg	3 25	8 45
6 35	8 55	Coffee Run	3 15	8 35
6 40	9 03	Rough & Ready	3 09	8 29
6 48	9 10	Cove	3 01	8 20
6 51	9 13	Fisher's Summit	2 58	8 17
AR7 05	9 25	Saxton	LE2 45	LE8 05
LE7 10	LE9 30		AR2 40	AR8 00
7 25	9 45	Riddlesburg	2 25	45
7 33	9 52	Hopewell	2 20	7 38
7 45	10 05	Piper's Run	2 08	7 26
7 53	10 10	Brallier's Siding	2 00	7 20
8 00	10 17	Tatesville	1 55	7 12
8 05	10 20	B. Run Siding	1 49	7 09
8 10	10 27	Everett	1 43	7 03
8 15	10 30	Mt. Dallas	1 40	7 00
AR8 35	AR10 50	Bedford	1 20	6 40

SHOUP'S BRANCH.

P. M.	A. M.		P. M.	A. M.
7 20	9 40	Saxton	2 30	7 50
7 35	9 55	Coalmont	2 15	7 35
7 40	10 00	Crawford	2 10	7 30
7 50	10 10	Dudley	2 00	7 20

The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

TERMS:

Single copy, Book paper,	$ 1.50
Eleven copies, [eleventh for Agt.]	15.00

Any number above that at the same rate.

Address, H. B. BRUMBAUGH, Box 172 Huntingdon, Pa.

The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., MARCH, 10, 1874. NO 10

POETRY.

[For the PILGRIM.]

COMMISSIONED OF GOD.

—BY—

WESLEY.

My heart was sad and burdened.
And cares full constant flowed;
As musing I proceeded
Along the lonely road.

All nature sought to cheer me,
The songsters in the trees,
Poured forth their sweetest carols
Upon the summer breeze.

The flowers cast their fragrance
Athwart my gloomy path;
In vain they strove to lure me,—
I trod the vale of death.

My soul imbibed the waters
Of sorrow's bitter stream;
I fancied hell was real,
And Heaven but a dream.

Oh how I longed to enter
Some less uncertain state,
Where mortals are not laden
With guilt's depressing weight.

While thus I felt the arrows
That pierce the wayward heart,
A voice said, Oh! so softly,
"Choose ye the better part."

Encouraged thus, I lifted
From earth my tearful eye,
When lo! a form of beauty
My vision did descry.

His robe the lily rivaled.
That blooms in Eden's bowers;
His breath the spicy essence
Of twice ten thousand flowers.

Whilst from His person issued
A stream of glorious light;
That day's full glare exceeded
As noon-tide does the night.

As to me he extended
His lacerated hand;
I felt my gloom departing,
As 'neath a fairy's wand.

Then falling down before Him,
I kissed His sacred feet;
While words of sweetest import,
My list'ning ear did greet.

The joys that greet the faithful
Hard by the golden throne,
He said should swell my bosom
If I His cause would own.

And if my feeble powers
Would celebrate His praise;
A crown should grace my forehead,
Throughout eternal days.

A harp attuned by angels,
He placed within my hand;
And bade me sing of Jesus
Throughout my native land.

And when the dark-winged angel
Shall bear my soul away;
I'll sing when night's dark shadows
Ne'er blot the face of day.

ORIGINAL ESSAYS.

[For the PILGRIM.]

THE TRUE RICHES.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. Rev 3: 18.

John, that beloved disciple, saw in a vision, while on the Isle of Patmos, the lamentable condition of the Church at Laodicea; and was requested to write to them and apprise them of the danger they were in. This Church, no doubt, was established upon the same basis that the other seven Churches of Asia were, and since we have no evidence to the contrary, we may reasonably conclude, that they observed the commands laid down by the great Law Giver. In short, they had the form of godliness, but not the essence thereof, because they were found to be in a lukewarm condition, and did not manifest that zeal which actuates the Children of God. They were rich in their own estimation, and said they were increased with goods, and were in need of nothing; yet they did not possess the true riches, that emanates from God. Therefore, "I counsel thee to buy of me gold tried in the fire," which is an emblem of the true riches, which have stood the test for eighteen-hundred years, through the fiery ordeal of persecution, and has not in the least changed its brilliancy, unto the present day.

It has however, been so successfully counterfeited by the combined efforts of men and devils, that it is sometimes hard to detect, except when fiery persecutions arise, when it will vanish away like dew before the morning sun. It is an easy matter to be a Christian in the eyes of the world, when all goes well. but the heart of man is deceitful, and wicked above all things. This spurious coin, which the world terms "religion," has been so artfully modeled and remodeled, and sown broadcast over the world, that all can be accommodated in their own peculiar way. It is no uncommon thing to hear it said that, a man is justified in doing as he believes; and this sentiment has become so popular, that the so-called Evangelical Alliance attempts to consolidate the different sects, that by so doing they may bring forth a Goliah who will defy the armies of the living God, and teach for doctrines, the commandments of men, and need we wonder, for the enemy himself has has put on the garb of righteousness? O, then, Brethren, let us be on our guard, and not loiter by the way, but double our diligence in the Master's cause, that we may not be found in that lukewarm condition, which is so grievious in the sight of the Lord, for nothing but the pure and undefiled religion, will stand at the coming Day. Then let us make no compromise with the enemy, but be strong in the Lord, and in the power of His might, and put on the whole armour of God, that we may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against the principalities, powers, and against the rulers of the darkness of this world, against spiritual wickedness in high places, for the enemy with all his host, stands ready to make a charge at our ranks, and take us captive at his will, but if we stand firm upon that rock Christ Jesus, we shall be able to come out conquerors, and more than conquors through him that loved us.

JOHN HART.

Cocalumas, Pa.

[FOR THE PILGRIM.]

PRIDE.

When I view the subject of pride in the Gospel light I am constrained to believe that it is one of the great evils of our day, and a device of satan, the adversary of the soul, by which man is drawn away from his Creator and from the path of duty and rectitude. We learn from the sacred pages that it is an evil that proceeds out of the heart of man, and I truly believe it is made manifest in many and various ways, which I will not here denominate. However we also find that pride is not of the Father but of the world, and consequently must also perish with the world. If then the pride of life proceeds from the heart of man and belongs to the world, it is at once evident that it is an abomination in the sight of God. For it is said in the word of truth that God knows the heart, and also, "that which is highly esteemed among men is an abomination in the sight of God." We should also give an ear to Paul's letter to his Roman brethren where he says, "and be not conformed to this word; but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God. And again, "Mind not high things but condescend to men of low estate." We can nowhere find in the book of divine revelations that God delights in pride, but on the contrary it is said that he will resist the proud. but give grace to the humble. If such then is the case I can arrive at no other conclusion than that the true followers of Christ must deny himself of all the vain and foolish fashions of this world, for he will find no room on his narrow way to indulge in pride under any of its different aspects. He should even abstain from the very appearance of this great and growing evil. I have said growing evil, from the fact that I do believe it is continually swelling, and that in the Church. But no wonder, because we will occasionally hear brethren and sisters argue the case and say that it matters not so much how we dress if only the heart is right, so as not to pride with it. This I consider unphilosophical reasoning, from the fact that I candidly believe that the appearance of the outward man will harmonize with the inner man. So then let us who profess to have put on Christ shun this growing evil and put on the whole armour of light, and let our light so shine before men that they may see our good works, and thereby glorify our Father which is in heaven. We are not to put our light under a bushel but on a candle-stick. We should be very cautious in this respect, see that we do not become detrimental to the cause of Christ, for I do believe that pride is a hindrance to the progress of the Church of Christ, and therefore should be more strongly and firmly opposed by those who have the oversight of the Church. In conclusion I will yet say that I truly believe, if every member of the Church would strictly adhere to his baptismal vow, wherein he renounced satan with all his pernicious ways, that pride would be a stranger in the Church.

S. P. REIMAN.

Berlin Pa.

THE WIDOW'S CANDLE.

A poor widow in her penury allowed herself the luxury of a half-hour's candle-light after her toilsome day was done; and this was that she might read her precious Bible, Experience had taught her how far it would burn in a half-hour. So it was her custom to light it for a few moments, and read such a portion as she thought she could remember; then to blow out her light and think over what she had read. So she continued until the mark on her candle was reached.

Such meditations, joined with humble prayer, could not fail to extract the pure honey from the honey-comb. The joy of the evening's feast more than made amends for all the day's ills. She lived the truths she had thus made her own; and was truly "mighty in the Scriptures."

We can never gain the Gospel gold except we delve for it. Careless reading over a chapter or two will never secure it. Better one verse with meditation, than the whole book read thoughtlessly.—*The Christian.*

NEVER be sorry of a generous thing that you ever did, even if it was betrayed. Never be sorry that you were magnanimous, if the man was mean afterwards. Never be sorry that you gave. It was right for you to give, even if you were imposed upon. You can not afford to keep on the safe side by being mean.

We cannot see the twinings
In God's long cord of love;
We cannot trace the windings
By matchless wisdom wove.
E'en as a skein, when raveled,
Still holds the bidden end,
So love's mysterious windings
Around our footsteps blend.

As the earth is but a point compared with the heavens, so are earthly troubles compared with heavenly joys.

Temptations are a file which rub off much of the rust of our self-confidence.—*Fenelon,*

To the natural man, Time is the substance, Eternity the shadow; to the spiritual man, Eternity is the substance, Time the shadow.

RIGHTEOUSNESS.

Let no man deceive you; he that doeth righteousnes is righteous, even as he is righteous.—1 John 3 : 7.

The person spoken of in the text by the pronoun *He* is the Lord Jesus Christ, who Himself was, and continues to be the righteousness of God, for he was made of God unto us wisdom, and righteousness, and sanctification, and redemption. The old saxon word for righteous was, *right-wise*; that is, *right* and *wise*. The word means just, according to the divine law, and when applied to *persons*, it denotes one who is holy in heart, and observant of the divine commands in practice. The righteous in Scripture, denote the servants of God, the saints. Righteousness is purity of heart and rectitude of life; conformity of heart and life to the divine law, as used in Scripture and theology, (in which it is chiefly used), is nearly equivolent to holiness, comprehending holy principles and affections of heart, and conformity of life to the divine law. It includes all we call justice, honesty and virtue, with holy affections, in short, it is true religion. (Webster.) All these traits of obedience were perfect in the Lord Jesus; for "Though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation to all those who obey him." And now, all *that do* righteousness, *are* and *will* be righteous, even as he is righteous.

Looking at him as an example for imitation, we find him declaring that he and the Father are one; and that he came not to do his own will, but the will of the Father who sent him; and that the words he spake were not his but the Father's, who had given him a commandment what he should *speak*, and what he should *do*. And I know that his commandment is life everlasting. There is no instance on record that he ever refused to do his Father's will. When it was the Father's will that he should become poor, that the lost would through his poverty be made rich, he emptied himself of all the glory he had with the Father and became poorer than the birds of the air, and the foxes of the forest. When it was his Father's will that all righteousness should be fulfilled in his baptism, he went down into the flowing stream of Jordan, and coming up out of the water the Heavens were opened, and the spirit in the bodily form of a dove lighting on him, while the voice of the Father acknowledged him to be his Son in whom he was well pleased. And when it was the will of the Father that he must undergo the anxiety of a bloody sweat, and the ignominious death of the cross, he merely in earnest prayer, asked the Father if it were possible that that bitter cup might pass from him without his drinking it; nevertheless not my will but thine be done. In obedience to his Father's commands, and will, is he righteous. Even so now, all who are one with him, being children of God by faith in Christ Jesus, and who are baptized into him, put him on, and become obedient to him in all things; walking in all his commandments and ordinances blameless, are righteous, even as he is righteous.

It is said in the Scriptures that Zachariah and Elizabeth his wife were both righteous before God. How were they righteous? By walking in all the commandments and ordinances of the Lord blameless. So let us walk, searching the Scriptures to know what the commandments and ordinances of the Lord are, so we may walk in them intelligently, beginning with the first principles of the doctrine of Christ, repentance from dead works, faith in God and baptism. That is, after repentance and faith, to be baptized in the name of the Father, and of the Son, and of the Holy Ghost; three actions to make one evangelical baptism, as three separate and distinct persons in the trinity make and constitute one God. As St. Ambrose says, when we are baptized we are three times dipped that the mystery of the trinity may more fully appear. A mystery however the worldly wise know nothing of, but is revealed unto the babes in Christ, even so Father, for so it seemed good in thy sight; for which we thank God and take courage. Being thus evangelically bro't into the Church of God, and in it keep, and observe all the commandments and ordinances of the Lord blameless we do righteousness, and are declared to be righteous, even as he, Jesus is righteous. And God by the prophet says, "Say ye to the righteous it shall be well with them, and to the wicked that it shall be ill with them." Solomon beautifully portrays the final ending of the righteous and the wicked. He says, "Then shall the righteous man stand in great boldness before the face of such as have afflicted him. When they (the wicked) see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit say within themselves, This was he whom we had sometimes in derision, and a proverb of reproach: We fools accounted his life madness, and his end to be without honor: How is he numbered among the children of God, and his lot is among the saints, therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction; yea we have gone through deserts, where lay no way, but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches with *one* vaunting bro't us? All these things are passed away like a shadow, and as a post that has teth by."

Here dear reader you have the righteous and the wicked truthfully set before you. Will you hesitate which of the two you will choose to be? If you cast your lot with the righteous you may endure the scoffs of the wicked for a little while, but the end will be grand. But if you choose to go with the wicked to enjoy their false and delusive pleasures for but a very short season, you will have to endure your own repentings, groanings and anguish of soul for ever. Then in the language of Moses to his father-in-law, let me invite you to come and go along with us and we will do you good; for the Lord has spoken good concerning them that do his righteousness. The Brethren are the *only people* who will help you to do all righteousness; with *them only* can you do, keep, and observe all the commandments and ordinances of the Lord. Come then and go along with us and we will do you good. We will encourage you in repentance, and strengthen you in faith. When you weep we will weep and pray with you; we will watch with you, we will love you, and baptize you with the true and evangelical baptism. We will wash your feet and have you do the same for us; we will eat the Lord's Supper with you, and you with us. We will break the bread and drink the cup of the Communion of the body and blood of Christ with you; we will greet you with the brotherly kiss of charity. In short we will help you to do all the commandments of the Lord as taught in the Scriptures, and so help you to do all righteousness that you may be righteous even as Jesus is righteous, and be saved. Then

"Come give us your hand, and the Savior your heart,
And trusting in Heaven, we never shall part;
O, how can we leave you? Why will you not come?
We'll journey together, and soon be at home.

D. P. SAYLER.

[For the PILGRIM.]

WOMEN'S WHISKEY WAR.

No doubt some of the readers of the PILGRIM have heard more or less in regard to the *crusade* of the women of Ohio, especially here of southwestern Ohio, against the sellers of intoxicating drinks. The crusade began about the beginning of the New Year and continues with unabated interest at many places, while at others the saloons have all been closed. Up to about a week ago, in 24 towns, out of 184 saloons, 109 had been closed and 75 remained open; and out of 26 drug stores, which have been reputed to sell liquors, 22 had ceased to sell and 4 continued. This shows that in 24 towns, 131 places where liquor was constantly sold several months ago, have been closed—closed not by the strong arm of the law, but in obedience to public sentiment which is stronger than law. Napoleon trembled before the one but disregarded the other, even tho' all Europe were to issue writs upon him. It is claimed by the women that the law has been tried ever since the liquor trafic has cursed the land, and that it has proved a failure, and now to protect themselves and to save their own brothers, sons and husbands, they have taken the matter into their own hands, and mean to use their own weapons. And no one doubts their sincerity; though it was at first prophecied that this movement which seemed to spring up like a mushroon in a night would as quickly pass away. The rum-sellers at first looked upon it as a good joke; but if I mistake not, they have changed their minds, and now their chief concern is how they may effect a combination to defeat the women; or in case they can not do that, where they may find a soft place to fall.

Let it not be supposed that the women of Ohio are greatly excited over this new reform, or that they go about their work in a boisterous or imperious manner. So far as my observation goes, nothing could be farther from the truth. I never saw calmer or more serious faces than those I have seen kneeling on the rough pavement and singing the solemn songs of Zion in front of the saloon and the drug stores of this place; and I may add that I never heard a more solemn appeal made to any sinner to turn from the error of his way *and be a man* than I heard an elderly Quaker lady make to the rum-seller of this place. The man (Oh! it seems to me ought to call him some other name) stood, however, in his fine clothes and three story silk hat, as unmoved and self-satisfied as though he were king of all he surveyed, and as though these tearful faces had merely come to bow before him and there do him merited reverence! This same man has, I am told, the offer of all the whiskey and other strong drinks that he can sell within the next year gratis if he will only hold out. How the wicked band together when their craft is in danger!

I was present at a novel court trial yesterday. The court room was jammed with eager listeners, at least one-half of which were women. The doughty rum-seller of one of the towns of this county sued about 120 women of his native village on the plea that they were a *nuisance* and had interfered with, *and almost destroyed his lawful and legitimate business*. He presented a host of affidavits from his "customers" setting forth his grievances in as strong a light as possible and laying the damages at $1000. Truly selling "tobacco, cigars, ale, beer and *wine from the pure juice of the grape*" must be a profitable *business* when it is not interfered with by "praying and song-singing women." Listen to the tramp, tramp of the 600,000 drunkards who annually go down to dishonored graves, and then answer, *is* it a profitable business? But a sight of this great army of inebriates would give us but a faint idea of the cost of intemperance did we not look into the homes and hearts made desolate and miserable by this great scourge of the nation.

But to return. The above case was ably argued on both sides, but I have not the least doubt but that the ladies (*women*, I think they prefer to be called at present) will come out victorious. The decision will not be given until one week hence. This is the second case of the kind that has occurred since the crusade began. Whether the law will be more effectual in hindering the women from carrying on their great moral reform, than it was in stopping the trafic in liquor remains to be seen.

J. M. ZUCK.

Lebanon, Ohio.

HAPPINESS IN HEAVEN.

What can we say of Heaven? We know little, and cannot tell even that little. But we will venture to affirm that if Heaven were now laid open to our view, we should no longer be fit to dwell upon the earth; our minds would be so engaged with the rapturous scene, that everything else would sink into insignificance, and every other engagement would be neglected. The present order of things would be deranged and the beings to whom it was presented, would be rendered worthless. If the spirit of the Queen of Sheba left her at the sight of Solomon's glory, and Jacob fainted when he heard that his son Joseph was alive, and the sound of the wagons had so great an effect on him, how could it be possible to behold the Heavens and live upon earth, However with all our deficiencies we are not totally ignorant of the happiness of Heaven. This much we know, small vessels do not hold so much as large ones, notwithstanding all may be full.

In Heaven we shall see our fathers, mothers, brothers, sisters, and our dear little ones that were taken from us. We loved them here. How much more when we behold them smiling, shining cherubs. Husbands and wives, parents and children, ministers and people, kindred and friends, will there meet to part no more forever. And as we have no right to suppose that our memories will fail us, what can prevent us from knowing each other. Peter, James and John knew Moses and Elias. Paul told the Thessalonians that they were

his hope and joy, and crown, at the coming of the Lord Jesus Christ.—1. Thess. 2: 19. Surely then he must know them.

Jesus to give his followers the best of comfort in the worst of times, assured them that in his Father's house are many mansions. Heaven is a house, not a tent that is put up only for a few days; neither is it a house made with hands, that with its builder must shortly crumble into dust. The Savior calls it his Father's house, and we all know that His Father is the Father of every believer. In Him and His house is their home. The way to get up high is to come down low. Those who patiently bear contempt from wicked men, shall be respected by God, and all good men. Though the Lord be high and independent of all his creatures, he is not unmindful of them, he never forgets their cry. Guard against pride as a thing unbecoming, a disgrace to your profession, and a dishonor to your Savior. Though the proud may despise the humble, yet the Lord has respect for them. Though the Lord be high above all, though his being and perfections exalted him infinently above every creature, not only high above all that they can have, but above all they can conceive concerning him, yet hath he respect for the lowly; He is the high and lofty one, higher than the highest, yet he is not so high that he cannot stoop so low as to respect the lowly. He is so well pleased with them that he deigns to bow over the battlements of Heaven to cast a gracious look upon them, and even while he has Heaven for his throne, and the earth for his foot-stool, he overlooks both to look and smile upon them. He hath respect for the humble penitent, and accepts of him, while he looks at the proud afar off. Those who scorn to be beholding to the grace of God, expose themselves to the scorn of the God of grace, but those who humble themselves to bear the cross shall be exalted to wear the crown. The surest way to become rich and honorable is to become poor and contemptable. The humblest sinners make the brightest saints.

Say, Christian, is not the love of God in Christ Jesus the source of all present grace, and the security of future glory? Surely this ought to sink us low and keep us humble, yet it should excite hope and keep us rejoicing in the Redeemer. When we come before God it should be in our rags, and not in our robes. The proud hypocrite justifies himself, but God justifies the humble sinner.

What have we to be proud of? It is impossible for a proud sinner and a holy God ever to be reconciled, for God resisteth the proud. The first step toward Heaven is humility. Humility makes men look like angels. but bigotry makes them look like devils.

JOHN KNISLEY.

Plymouth Ind.

GODLINESS.

Man's character is made up of various attributes and motives, which, though in the main are good of themselves, are often turned into improper channels. Men being blinded by their ambitions, and lusts, have miscalled good, evil, and evil, good. In trying to improve upon God's plan, or striving to make pure, plain, practical religion grand and imposing, they have introduced many needless formulas, foolish rites, and sinful ceremonies. True godliness is the quality of being godly, or as Paul defines it, it is denying ungodliness, and worldly lusts, and living soberly, righteously, and godly in this present world.

Thus we see that godliness of itself, does not consist in performing certain outward ceremonies nor adopting some man-made creed, though these things may, by some, be falsely called by that name. Paul, in writing to Timothy, mentions a class of persons "Having a form of godliness, but denying the power thereof," and forther says, "from such turn away." The question here suggests itself first. What is godliness? It is a quality of character which is alone attainable by a strict obedience to God's law, and which does not naturally belong to man, but will be imputed unto him through faith in Christ Jesus.

Godliness cannot be mistaken, as it gives by its fruits abundant proof of genuineness. It is meek, long suffering and charitable, enabling men so to let their light shine before their fellows that they may see their good works and glorify their Father which is in Heaven. Second. What is the form of godliness? The form of godliness in the sense of our text might be thus defind: "Having the form or appearance, without the substance or essence, external; as formal duty; formal worship." Webster. Complying with certain requirements, such as attending worship, partaking of the sacraments, public exhortation or prayers belong to the form and not the substance of religion.

The Pharisees were punctilious in these matters. Hear our Savior's words to them, which are fully appreciable to modern formalists: "Woe unto you scribes and Pharisees hypocrites! for ye pay tithe of mint anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone. Ye blind guides which strain at a gnat; and swallow a camel. Woe unto you scribes and Pharisees, hypocrites! for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess." Matt. 23: 23—25.

The form of godliness is not to be entirely annulled, for all things should be done" decently and in order, "and these ought ye to have done, and not to have left the other undone." Some forms, as the Lord's supper, &c., are divinely appointed, yet men, who abuse God-given, moral and mental attributes, have misused his ordinances and misinterpeted Scripture.

This brings us to the 3rd and last question, what is the power of godliness? The power of godliness is that strength which is given all who seek it by complying with the requirements of the gospel through faith. It gives to man the moral ability to know that which is right, and supplies strength to perform all duty, no matter how great the opposition or persecution which may arise. It subdues inherent evil, conquers the carnal mind, and softens the hardened heart, making every thought purpose, and action subservient to God's law and will. It has supported the martyr's, the suffering and tempted in all ages, and causes men to rate all things dross for the sake of Christ. It comforts in sorrow, strengthens in trial, and conquers sin, satan, and all opposition, helping men to lead consistent, holy, calm, lives amidst abounding iniquity, disturbances and contentions. It keeps us from sin, saves us in this present evil world and gives us no assurance of reward in that to come.

It was this wonderful power which led Paul to beautifully write, "Who shall separate us from the love of Christ; shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword: For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 35—39.

There are those, who by their liver deny the power of godliness, and we are bidden to turn away from them. Let us then obey the command, "Be ye separate," "peculiar" serving God with a full purpose of heart, praying for light and wisdom to avoid error in theory or practice. Let us beware lest we cling to certain forms, or perhaps certain points of doctrine, neglecting the weightier matters of a pure, practical, active piety that will make us work for the cause of truth and for the salvation of sinners. God help us to keep unspotted in these trying times, then when Jesus comes we shall not be ashamed, but shall reap the fruits of Godliness in a world without end, free from pain, solicitude and sorrow. Sinner will you come and join those whose names are written in the book of life? If so, forsake evil-doing, turn, to Jesus, believe, live godly, and all will be well.—*The World's Crisis."*

LOVE.

Love!—the master passion of life! the grand, the beautiful dream whose echo-tone follows us as hidden music down the journey of life, whose memory is a never-forgotten poem, filled with the rarest and sweetest perfumes of the heart's past; a faded flower whose freshness and morning dew have vanished, but whose odors still remain, reminding the lonely of the beauties that were; of the song that never dies; of the youth that cannot grow old; of the days of hope, when the slumbering soul was first awakened to dreams and aspirations that can never fade away, and filled the world with beauties it knew not before.

Oh! sweet to me still was the tone that was gentlest and dearest to me in that far off past, though I wander away from the scenes where I first learned to interpret its mystic power. Sweet is the memory awakened as I recall the glorious visions that appeared before my youthful eyes. In the grand sublimity of my ideal world I live them over again, and each hope-flower blooms with the freshness of that happy spring time. No withering buds, no blighted flowers greet me then, when bright-winged fairies wave me their magic wands, gild the past with golden light.—No sickening sense of loneliness or broken plight steals over me when I go back to that happy dream of love. The real is forgotten as I listen to the musical murmurs that surge up from the long ago.—I catch no wails of a heart crushed and bleeding; this memory alone remains to me—the undying essence of a sad, sweet dream.

Oh deeply I drank from the chalice of love
But it held no poison for me.
'Twas pure as the snow-flake that falls from above,
And as holy as holy could be.

Then why should I sigh that my love was crossed?
Mayhap I am happier so;
For I now hold that can never be lost—
The cherished dreams of long ago!

WITH ALL THE HEART.

That was a striking thing, said one of the kings belonging to the Hebrew royalty, when the work and results of his successful reign were being summed up: "He did it with all his heart, and prospered."

This doing things with a hearty enthusiasm is often what makes the doer a marked person and his deeds effective. It is so everywhere. The most ordinary service is dignified when it is performed in that spirit. Every employer wants those who work for him to put heart into the toil. He soon picks out those whose souls are in their service, and gives them evidence of his appreciation. They do not need constant watching. He can trust them in his absence. The places of honor and profit naturally fall to them. They are the rising members of the toiling Brotherhood. They grow. They succeed. They are honored. They are in demand. They rebuke indifference and inspire fidelity in others by their example. They prosper, for they work in harmony with the law which God has established and maintains in the world.

In the sphere of religion this heartiness in service is specially needful and vital. What is not done heartily here is hardly done at all, as God estimates it. He wants sincerity, resolution, persistance, enthusiasm—not merely the consenting word and the lifeless formal act. A service that begins and ends with the letter is never acceptable service with him. The pharisee's tithe of mint and anise and cummin are often an offense; the publican's penitant cry and the poor woman's gift of two mites wear a royal glory in his eye, because he sees the whole souled devotion that lies behind them.—*Morning Star.*

A HEARTY welcome and God speed dear PILGRIM. Go on thou "white-winged" messenger of peace 'till thou hast proclaimed thy Heaven ordained message to earth's remotest bounds; from the rivers even unto the ends of the earth. And dear brethren of the press, by rendering unto God that which is God's, and unto Cæsar only that which is his, the Lord will prosper you in time and eternity, for you are placed in a position of the most momentous importance and responsibility. Take heed unto yourselves and to your ways, and then there shall be crowns in reserve for you which shall have many bright stars in their glorious constellation. Yours in the pilgrimage for Heaven. C. C. ROOT.

The justifying faith puts the soul (as sensible of its lost condition by the law) upon flying for refuge unto Christ's righteousness, which righteousness of his is not an act of grace by which He makes our obedience accepted with God for justification, but his personal obedience to the law in doing and suffering for us what that law required at our hands. This righteousness true faith accepteth, under the skirt of which the soul being shrouded, and by it presented as spotless before God, it is accepted and acquitted from condemnation.—*John Bunyan.*

The cross of Christ on which he was extended, points in the length of it, to heaven and earth, reconciling them together; and in the breadth of it, to former and following ages, as being equally salvation to both.

The column is an emblem of Faith, it springs from earth to heaven: the arch symbolizes Mercy, it descends from heaven to earth.

He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Lord Herbert.*

The Weekly Pilgrim.

HUNTINGDON, PA., MARCH, 10 1874.

☞ How to send money.—All sums over $1.00, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

STOP OFF

Those of our brethren who intend going to the Educational meeting at Martinsburg, are respectfully invited to stop off with us on Friday evening previous, as we have important information to communicate.

TRACTS.

We hereby inform our readers that the Anxious Bench tracts are now all sold and therefore can fill no more orders. The orders that we now have and may yet be received, will be filled with "Counterfeit Detectors" of which we have yet a small supply.

CHANGE OF ADDRESS.

As the time will soon be here that our readers will be changing locations we wish to drop an advice which we hope all will remember. When directing a change, always give the office from which it is to be changed as well as the one to which you wish it sent. By remembering this you will save yourselves from disappointment and us a great deal of time.

A CALL.

A few evenings ago we had a call from our esteemed brother and elder Grabill Myers. He was on his return from a preaching tour through the eastern churches. He reports the churches in a healthy condition, and that the meetings were well attended, interesting and profitable, a number having professed Christ with the determination of living better lives.

We are glad to inform our readers that he now enjoys better health than he has had for the last five years. On starting out on this trip he left his crutches at home, using two canes, and thinks by the time he goes again he can leave one of his canes. His soundness he attributes to the skill of our brother A. B. Brumbaugh, M. D. of this place, who, by the way, is one among the most skillful physicians of the age. Bro. Myers, no matter how many faults he may have, has but one object in view, the good and prosperity of the Church. With great propriety he can say:

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given
'Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways;
Her sweet communion, solemn vows,
Her hymns of love and praise."

He has travelled much through the world and Church with his eyes open, and as a result he entertains what some of our brethren call extremely liberal views, making considerable allowance for surrounding circumstances and influences. The more of this we see the more we are inclined to sympathize with the erring. Notwithstanding his age, he seems more alive to any movement which may be beneficial to the cause and the Church than many who are young and have the promise of a long life. His visits are enjoyable, and we hope that many days may be added to his eventful life.

CHURCH AND STAGE.

In the late Conference of the Episcopal Church of New York the subject of attending theatres was discussed, but it seemed difficult for them to decide whether it was allowable or not, for Christians to attend them. We need not wonder at this when such men as Henry Ward Beecher commences playing mule in the pulpit. Of late he has been playing actor quite successfully in his pulpit and it is said he really made the congregation *roar* with laughter. If Mr Beecher continues to be as successful in entertaining his audience it certainly would be quite appropriate to put up the regular sign and let things be known by their right names In a description of one of this great man's pulpit performances we are told that he mimicked a man walking a board laid in or over mud. Taking his place at one side of the platform, hands in his pockets, he walks easily in a straight line, as if on a board six inches wide, across to the other side. Now he puts the board at a height of fifteen feet, takes his position as he did before, he fixes his eyes in front of him as though on an elevated board, looks scared, and commences the imaginary passage. Wavering and balancing, with his arms extended, he with difficulty got half way across and then stumbled as if falling. At this, our account says the people laughed out loud—But the entertainment is not over yet. He next mimics a miser who had reformed and begun by releasing a mortgage on a poor man's farm. After going through the different acts he mounted an imaginary horse and rode off bending his knees in exact imitation of a rider, and cutting behind with an imaginary whip. At this every body laughed till the tears came. This is the way that the great Beecher enforces gospels truths, and we do not wonder that he makes many converts.

Truly is it "said, satan always has some mischief for idle hands to do." When devils laugh angels weep.

GOOD NEWS.

Good news maketh glad the heart, but what is accepted as good news by some, is not by others. We are differently constituted, and surrounded by different circumstances, therefore our aspirations are different. While many are seeking the honors of the world, others are grasping for wealth, and still others are praying for deliverance from sin and the power of satan. There are many things to gladden the heart, but there is nothing so cheering to the Christian as the news of precious souls being snatched from the eternal burnings. We have just received intelligence of a series of meetings held at Milford, Ind., which resulted in 57 being baptized,—from Antioch, Ind., 12,—from a Church in the eastern part of Pa., (have forgotten the name) 20 precious souls came out for Christ. In Maryland we are informed of 7 additions, and a number of others reported by correspondents, that we cannot now remember. These things are ominous and go to show that the Church is awakening up to the importance of the great work of preaching the Gospel. The free gift of salvation was purchased with a great price, and we are now chosen as the administrators. Shall we remain at home, consulting our ease while thousands of souls are starving, perishing for want of the Bread of Life? Think of it dear brethren, and let no opportunity be lost in which precious souls might be winned to Christ. The promises are sure and exceedingly great and justify us in leaving no effort unmade that might result in turning one sinner from the error of his ways. Great victories cannot be achieved by small efforts. In times of peace, a small standing army is sufficient to protect a nation, but when a rebellion breaks out great armies are needed. In our warfare there is no time of peace, but the contest is growing hotter and hotter, satan's hosts are gaining in number every day, and if we expect any victories we must call forth our united force and fight with a determination to win or die in the conquest. From such an effort made, we can expect good news from the camps of Zion.

EDUCATIONAL

The school movement seems to be creating considerable interest and the prospects are good for a fair representation of those interested in education. The time has come that it is expected of all people to be consistent. We as a church must either discard education altogether or else make some provisions towards obtaining it. The fact that our children are sent to the higher grades of schools by the scores and hundreds is as indisputable evidence that educational interests are growing amongst us. The Brethren are now sending enough children away from home to support several good schools and many of them return home with their minds so tainted with sectarian influences that their after deportment does not very well correspond with the humble teaching of the church of Christ, thus casting a stigma upon education that is wholy unjust as true education had nothing to do with it, but it was the influence that was brought to bear upon their minds while attending school. To suppose that our children can be educated in sectarian school in the midst of the vanities of a gay and fashionable society, without having their judgment biased is to suppose a thing that is against reason and human nature. Our characters are measurably the reflection of the circumstances by which we are surrounded. Therefore it should be our constant and prayerful study to have our children surrounded by the best possible influences, and those of our brethren who have children to educate, or that *will* be educated, have now, an opportunity of exercising their judgment in a consistent and practical manner.

We are in no way prejudiced in this matter and extend a good deal of charity towards those who differ from us, as we are aware that there are extreme views on both sides. We also admit that an erroneous education is a great evil, has dangerous tendencies and has shipwrecked many promising men on the deceptive rock of infidelity. But the question comes up, how can we avoid those sad consequences and at the same time have our children educated? The only rational solution that we can think of is to have a school of our own, or one taught and controled by our own brethren. The object of this school should not be to teach religion but to have it surrounded by such influences as will point the young and expanding mind to the principles of divine truth as is exemplified in our holy religion. All such as can view the subject in this light should feel it a privilege and duty to attend the approaching meeting and thus show that they are concerned about the education interest of the rising generation.

THE OBTAINING OF ETERNAL LIFE.

And ye will not come to Me, that ye might have life.—John 5 : 40.

In the days of the Savior's sojourn on the earth, the Jews expected a future state, that is, they expected that a Messiah would come who would assume the form of a mighty King and would rule their people, Israel. Their expectations as well as their ideal of the coming Messiah were drawn from the prophecies concerning him, but they failed to properly understand them. This may have been partially because of the manner in which they investigated the Scriptures, and partially because of their preconceived opinions as to what should be the nature of the coming Messiah. Their imaginations had fixed up an ideal Savior, and with this before them, it was difficult to see that which was true and real. Again, they may have read the Scriptures but perhaps did not make that diligent *search* that is necessary to a proper understanding of them, and when the fiery darts of skepticism were being hurled at Jesus on every side, he says, "Search the Scriptures, make a *diligent* search, and see whether I do not fulfil the prophecies concerning me. Ye de-

pend upon them for eternal life; ye say they are they that testify of me, and they do, and now as you profess to have faith in them, will ye not come to me that ye may have eternal life? Will you not lay aside your ill-guided conceptions, and let the clear rays of prophetical light beam upon your understandings, and then can you see clearly that I am he that can give eternal life."

The Savior censured the Jews, having as they had, the Gospel light to guide them into the path of rectitude, for not availing themselves of the privileges now offered them, and in the language used, there are several very important lessons to be learned.

We may learn, 1. That life is to be obtained alone in Christ. This idea is further taught by Jesus when he says, "I am the way, the truth and the life." Jesus is as a guide in the way to the wandering soul; he is our example in everything, and by him alone we must be guided if we will reach the haven of eternal rest. He is the originator and communicator of all truth; he is the life from the fact that he renovated and restored man from a state of sin, and therefore he is the source of life to the soul dead in trespasses and sin. Why is it then that all do not come unto Jesus and obtain this life? Is it because you cannot obtain it in a way that is in harmony with your inclinations, or have you formed an ideal plan of your own by which you expect to obtain salvation? If you have, dear reader, you certainly will be disappointed. Jesus is the way and the truth, and by him, and through him, alone can you expect to obtain life. There is but *one* medium thro' which you can be resurrected from death to life, and if you fail to take advantage of it, your condition is a deplorable one. Oh the pangs of the second death! Who can conceive of the extent of the suffering of those who will not accept of Jesus the only source of life. Dear reader, think of this matter, because it is surely important. Your natural life is dear to you, and you will resort to most any means in times of peril to save it. If there was one way by which you could expect to be saved how freely would you accept of it. Now your spiritual existence is of vastly more importance, and the danger of losing your soul should much more alarm you. There is but *one* way by which you can save it, and that is by accepting Christ who is the life.

Secondly we may learn that in order to obtain life in Christ we must come to him in the way he has appointed. He has opened the way by which we may come to him and live, but there are conditions, and with these we must comply. In this consists the great barrier in the way of many, very many, who are seeking their eternal salvation. The way which Jesus has appointed is not in harmony with the carnal inclinations of men. His doctrines are too humiliating, and like the Jews, we look for some greater manifestation of power; we are not willing to come down to the simple teachings and follow him in the way he has directed. But is this not the greatest injustice that we could possibly manifest towards our blessed Master? He has suffered the most cruel death, and all that we might have access to the tree of Life. And now does it not appear evident to every mind that to refuse to comply with the simple conditions upon which he has promised eternal life is a crime of large proportions, and that justice will finally condemn all such to eternal destruction? Such most certainly be the fate of those who are unwilling to accept of life upon the terms which Jesus appointed.

Again we may learn that the reason why sinners are not saved is because they *will not come* to Christ to obtain life. The reason is in the *will*. "Whosoever *will* let him come and partake of the waters of life freely." God makes no distinction of persons, neither does he require anything of us that is not within our power to do. All that is necessary is to bring our will into subjection to the will of God. Jesus says, "I seek not mine own will but the will of the Father which hath sent me." This does not imply that his judgment would be wrong if he had sought his own will, but merely implies that he had no selfish ends of his own; that he did not come to aggrandize himself or to establish his own views, but to do the will of God. And as Christ rendered implicit obedience to the will of God, and sought not to accomplish any private ends, or advance any views of his own, so we must, in like manner, be subject to the will of God concerning us. But it is to be feared that *self* is too much gratified in these latter days. Our wills are not in harmony with the will of God, and consequently we exercise our own judgment in reference to what is right and what is wrong. God's will is that his servants do not fight, yet professing Christians of the present day say the country must be defended and do fight, just as though Christ did not mean what he said, or did not exercise good judgment in revealing his will to us. Jesus also says *swear not at all*, yet those who profess to be his followers will swear. He has commanded us to wash one another's feet, to salute one another with an holy kiss, and not to be conformed to the world, but his will concerning us in these things is not in unison with the will of men, and consequently popular Christianity tries to make it appear that Christ did not mean what he said; that these are nonessentials and can not affect the salvation of the soul. But there is a time coming in which these things will be tested. Jesus says I judge not, but the words which I speak, they shall judge you in the last day. His words are here on record, and if they will not acquit us it is because we have not made an application of them to the governing of our lives. And this brings us to another thought contained in the Scripture at the heading of our essay, and that is,

That sinners prefer any other way to obtain eternal life than that appointed by Jesus. And why is this? Simply because of the carnal mind. The carnal mind, saith Paul is enmity against God, and is not subject to his law. As long then as we are in possession of the carnal mind we will resist the means appointed for our salvation, and this is the reason that so many of God's requirements are rejected as nonessential. What will be the result of this state of mind? Paul says to be carnally minded is death. Oh, ye who are yet carnal; you whose minds are not subject to the law of God, you who are inclined to follow some other way than that appointed by Christ, think of this matter. Death—eternal death, is the doom of the carnally minded man, and in view of this the apostle Paul warns the Roman brethren and says, "Be not conformed to this world," *i. e.* our inclinations are not to be like that of the world, we are not to act like the world or appear like it, but we are to be transformed by the renewing of our minds, that we may prove what is that good and acceptable will of God.

Dear reader, in conclusion let me urge upon you the importance of accepting the means appointed for the obtaining of eternal life. Your soul is of more importance than the whole world, and will you lose it merely for a little self gratification? Will you subject yourself to eternal banishment from the presence of God merely because the means appointed for your salvation is not in harmony with your inclinations? Surely such a course is very unwise. You act more wisely in things of less importance. You will make most any sacrifice to obtain the riches of this life which are of a transitory and perishable nature, and should you not make a much greater sacrifice to obtain the unsearchable riches of Christ which endureth forever? Jesus has died that you might have an interest in his glory. Life and good, death and evil are now set before you; which will you choose? Oh, it is a sweet thought that there is a way appointed whereby we may obtain life, and should not our spirits long to dwell with Jesus, and enjoy the things that he has prepared for those who love him? Then

"Awake my soul; stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown."

J. B. B.

CONTINUE TO WORK.

Some of our agents are still busy at work gathering names. The first mail this morning brought us ten. If the others prove as good we will feel well satisfied, as forty new names would be quite as much as we expect for one day, at this time, but it is not more than could be done if all would continue their efforts. Try it, friends.

$1.50 a year, or 3 cts. per number to end of Vol. Almanac free.

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

NOTES OF TRAVEL.

Brethren Editors:—It is not that I have not been trying to be about our Master's business that I have been silent so long, giving no report of travel &c., but because the PILGRIM is weekly well filled with interesting matter, and that a condensed report of incidents and travel, would perhaps be more interesting and profitable.

In the early part of December I made a visit to the western part of the Lower Comberland arm of the Church, in Perry county. The principal place of operation was in the town of Duncannon, situated on the Susquehanna river, and along the P. R R. The Brethren have a nice house for meeting in this place. We had eight meetings at this place. They were well attended and much interest manifested. Some apparently deep conviction and a vital concern for godliness. Hope much of seed sown has fallen into good ground The brethren and sisters number about sixteen in this place. This band is under the charge of Elder Moses Miller and his worthy co-laborers. Hope the brethren traveling to and fro, will not forget to stop and preach for this little band of pilgrims and the people who are always eager for the crumbs of the bread of life.

During the holidays I spent the time at home, and enjoyed quite a refreshing shower at the hands of our worthy brother Lemuel Hillery from Iowa. He spent about six days with us, preaching for us, admonishing us to love and good works. His labors were surely much appreciated by us and the people. Since his visit here we learn he has been paralyzed in body, in one of the eastern churches, while there on a mission of love. Hope he may be restored to health again, and prosecute his Master's cause with his unremitted zeal.

On the 4th day o January we entered the field for contest again, in the Marsh Creek arm, Adams county, Pa., in company with brothers D. Longenecker, and J. D. Trostle The principal places of operation, were at Mummetsburg and Gettysburg. We had meeting some 15 days Meetings were largely attended. Many got under the influence of the divine power of God, and were made to inquire what they should do. Hope they may find rest, and as golden sheaves, be gathered into the garner of the Lord. The zeal of the brotherhood here, surely will break thro'gh the strongholds of Satan, and loosen the bands that are around the wicked.

Again, on the 1st of February, I visited the Welsh Run arm. Places of meeting were Broad Fording and Log meeting houses. The weather was somewhat unfavorable, still the meetings were well attended and interest manifested. Had about fourteen meetings. The brethren here truly seemed to be in earnest in the work, and their united labor will tell well for the cause; the penitent tears evidencing that deep conviction and earnestness is the theme of their souls. This arm of the church is under the charge of Elder C. Keefer

with his co-laborers, who spare no time and labor to make the cause effectual.

The 21st of February I expected to be in Germany Valley, (Aughwick arm,) Huntingdon Co., Pa., but was prevented by intervening providence. Not being able to be present in body, yet I still labor with the brethren in spirit, knowing that those present in body are fully efficient for the work. That the preached word may be with power and demonstration of the spirit, and followed by an ingathering into the fold of Christ, is our prayer.

Since the death of our dear brother and Elder, Joseph F. Rohrer, home labor, and duties have measurably increased on us, and as a matter of duty I shall try and do my part in filling up the vacancy made by the departure of our brother.

On the 10th of February, brother J. D. Trostle followed by bro. E. W. Stoner, came to us and gave us a treat of some six meetings, which were much appreciated. May God reward them for their labor of love. Hope other brethren may come to our help, and awake sleepers to righteousness and provoke us to more love and good works. Come brethren, come.

D. F. Good.

Waynesboro, Pa.

Dear Pilgrim.—I often wonder what your contributors would do if they could at once comprehend all that is thought of them by men and women. But it is certainly of much more importance to have an anxious desire to look into the note books of angels than into those of men and women. It is highly probable that in one or both of these records we are accused of loving to see our names in print, of exulting like the man who fell dead and was eaten of worms, or of over much suspicion, like the man that buried his talen in the earth.

Christians should not think it strange concerning the fiery trial which is to try them. The holes which their enemies try to pick in what they say or write, or in their silence, are the very fiery trials which the apostle refers to. Therefore, whatever we do we should do with all diligence as to the Lord, whether it be speaking or writing, or being silent. We are always engaged in one of these three things, and circumstances should determine which one. The person who is afraid to speak or write, or keep silent, because some other person or persons might think too well, or not well enough of him, is to be pitied, especially if he expects to escape persecution in this world by pursuing any particular course for that purpose. Our object should be to reform after the manner of the New Testament, without regard to other consequences. Our Church papers should have this for their object. The Church needs no reformaiton. But men do. The Church is fixed triumphant forever. The Church is the body of Christ on earth, composed of members—the bodies of men, in which His spirit dwells. Men and women who are out of the Church, and thus out of the Church are proud. They say: "see me, hear me, follow me." They praise themselves. Whatever they think will induce most men to praise them, that they will do.

J. B. Garver.

Mt. Union, Pa.

NONOONFORMITY TO THE WORLD.
(A REQUEST.)

Beloved in the Lord: The above is the title of a work now in preparation, and as I do not desire to have many more copies printed than will be demanded I respectfully request all those who desire a copy to send in their order now. The size and price of the book cannot be definitely stated at present, but trust the price per copy will not exceed $1,50. No money required until the book is ready for delivery when due notice will be given. Any person sending ten names, or more, will be entitled to a copy free. It will embrace:

First. A review of the "peculiarities" of Abram, Isaac, and Jacob, and those of the children of Israel while in bondage in Egypt.

Second. The stringency of the "Mosaical" Law" and how it worked nonconformity to the world" in every particular.

Third. A summary of the distinctiveness of the holy prophets.

Fourth. A survay of the doctrine of "Nonconformity to the world" as taught and practiced by Christ and the apostle, and the necessity of a strict observance of this divine injunction, by the children of God, together with some thoughts on the *fruits* of a rigid compliance to the law of Jehovah.

I am deeply conscious, dear brethren, that I have undertaken a work much despised by the world; but this fact portrays the great *need* of "an awakening" upon this vital subject. We are made to believe that Baptism, Feetwashing, the Lord's Supper, the kiss of Charity, are either wholly neglected or sadly perverted by a "sleeping profession," but while this is clearly apparent, is it not also unmistakably clear that Nonconformity is *entirely* disregarded by "would-be Christians," and that we who have been so highly favored by God in keeping his commandments are rapidly losing the distinguishing features of a "royal nation." Ye who have received "like precious faith, let your prayers ascend to our God and Father in behalf of your unworthy brother that he may wisely use "the ability which God giveth" to our instruction and edification and the glory of God's name. In love of the truth.

M. M Eshelman.

Lanark, Carroll Co, Ill.

Craig, Holt Co., Mo., March 2, '74.
H. B. Brumbaugh.

Dear Brother: Please give this a place in the Pilgrim. I will now tell our beloved brethren and sisters that we expect to build a Meeting-house this coming Summer 30 by 50 feet, which will cost about $1.000. It is to be as common and plain as can be built. Thus far we have received $22.75 since our first call in the Pilgrim. We now lack $300 of the amount. We think our friends and neighbors will aid us about $100, that is, people outside of the Church, and those dear brethren that have promised their mite to us if we build can increase the amount a little and send it as soon as convenient, as we wish to pay cash for all the lumber when we get it, we can get it some lower. I will remind my Eastern sisters who have promised their "fives" and "tens" to send it along, I am ready to receive it with many thanks for your kind aid. By so doing, we will only lack the small sum of $100.50, and we do hope some more of our beloved brethren and sisters who have not given or promised us any aid as yet, will be prompted by the love they have for the good cause of our Lord and Master, and the good of souls, to send us their fives, tens, fifteens and twenties, and less amounts will also be received with thankfulness. God loves a cheerful giver.

Let us bear one another's burden, and so fulfil the law of Christ. Brethren, let us not be weary in well doing. Ever remember the poor widow who cast in the treasury of the Lord all her living, trusting in the Lord to provide for her wants. It is not the great love we have for money that we are begging our brethren to give us, but on account of the great need we have for it to build a house for the worship of God. It is for the Lord, and we were taught by our elder brethren, John Cline, Benjamin Bowman and Daniel Miller, when we were young in Christ, that when anything was to be done for the Lord or his worship, it was the duty of every member, rich and poor, to give some toward it. Whether much or little, God would bless a free will offering, and I do sincerely believe it is the duty of us all to help to bear the expenses of building a house for the worship of God.

I fell on an iceberg about 2 months ago, and broke or cracked two of my ribs and have not been to meeting since. I am now well enough to try to preach again. We have had snow and ice since the first of December until the present. It is now melting away. May God bless you. Farewell.

A. J. Coarell.

Fairfield Ill Feb. 22' 1874.

Brother Brumbaugh. I Wish you would request, through the Pilgrim, for some ministering brethren to visit southern Ill, as we have a little band of members here and as yet a weak ministry and therefore we desire help and hope and trust the brethren will visit us. We have but one minister and have not had much chance although he does all he can. But help from the brethren would encourage us much. Please urge the brethren going to the Annual Meeting to call and see us. We live 16 miles south east of the O & M R.R. on the S. & J. E R.R. near the County seat. Any brother desiring to come will write to me at Fairfield Wayne Co Ill.

John Mauck.

Colorado, February, 28, '74.
H. B. Brumbaugh:—

Dear Brother, I will drop you a line asking you to say to all concerned, that an excursion train will leave Richmond, Va., March 30, by way of the Chesapeake and Ohio R. R., Cincinati, Ohio, April 1st by way of Indiannapolis, Peora, Hannibal, Quincy, Burlington and to Omaha. Persons coming on said train to Julesburg will be met there with teams April 4th. Fare very low on said excursion train. Brethren are coming out with their families. So far the prospect is good for 25 or 30 members being in our section in the Spring. Truly yours,

J. S. Flory.

ANSWER TO QUERY IN NO. 8.

The two witnesses spoken of in Rev. 11, 3d verse, simply means the few that will be found faithful during the period of apostacy. Two witnesses were required under the Mosaical law to confirm a matter. Deut. 17: 9; 19: 15, and also under the New Testament, Matt. 18: 19.

Wm. Sadler.

ANSWER TO QUERY.

It is requested that some brother would give an explanation through the Pilgrim, of the four first verses of the 13th chapter of Paul's epistle to the Romans. If any one wants an explanation, let him just read the above named Scriptures. D. Miller.

This Scripture may be evident enough to Brother Miller and all such as make the Scriptures a constant study. but to many there is a hidden mystery couched in the above that needs unraveling and perhaps it would be well enough for some one to open it out.

A REQUST.

It is desired to have an essay written on the 42nd verse of the 5th chapter of Math. We want a full application of the verse to the Christian. It reads as follows: "Give to him that asketh and to him that would borrow of thee, turn thou not away."

M. F.

CHANGE OF ADDRESS.

Brother Brumbaugh, please allow me to say through the Pilgrim to my friends and brethren that after the 1st of March '74, my address will be Ervin, Howard Co., Ind., in place of Miamasburg, Ohio.

Daniel Bock.

ANNOUNCEMANTS.

Please announce through the Pilgrim that the District Meeting for the middle district of the State of Iowa, will be held with the Brethren in Guthrie Co., at their Meeting-house near Panora, on the 9th, 10th and 11th of May. Council to commence on Monday the 11th. A general representation is desired. Those coming on the C. R. I. and P. R. R. will stop off at Stuart. Those coming by the C. & N. W. R. R. will stop at New Jefferson from where the brethren will convey them to place of meeting. J. S. Snider, Cor. Sec.

Brooklyn, Iowa.

District Meeting of the first District of Virginia will be held at Bethlehem in the Maggade Congregation, Franklin Co., Va., on Friday and Saturday before the 3d Sunday, the 17th and 18th of April, no preventive Providence interfering.

B F. Moomaw.

The Annual District Meeting of the Brethren in the North Eastern district of Ohio, will be held on the 13th day of May 1874, in the Springfield congregation, in the Brethren s meetiog-house near Magadore, Co, Ohio. Let this Council be fully represented. All coming by rail-road, will stop off at Akron, on the A. & G. W. R. R., also on the C. Mt. V. & D. R. R. All coming by rail-road will please give us notice in due time, so that we can make the necessary arrangements to convey all from R. R. to place of meeting. Give us the time of your arrival at Akron. All correspondence prior to the meeting, address to

J. B. Mishler.

By order of the Brethren.
Mogadore, Summit Co., O.

MONEY LIST.

S S Forney	$3.50	J B Kindig	7.50
L H Dickey	15.00	Lewis Workman	3.00
Wm Angle	4.25	Eli Metz	4.50
Samuel Myers	0.00	N. Eeterrprise	1.00
Daniel Sayler	7.50	Grabill Myers	3.00
Daniel Metzgar	.50	J H Moore	.50
West Horne	3.50	DR C Nead	1.50
M A Shively	25	Eman'l Nighswn'r	.50
Jos. Zahn	70	E W Stoner	8.50
J O MeManigal	1.50	Benj' Fryfogle	3.00
Henry Hertzler	.75	David Miller	10.85
Jac B Kindig	7.50	D F Good	5.50
Lewis workman	3.00	Sam'l Shaweve	.10
Eli Metz	4.50	Jno C Horth	.10
New Enterprise	1.00	Geo Kinney	6.00
Grabill Myers	3.00	Wm Sadler	12. 25
S S Forney	3.50	D Miller	3.50
L H Dickey	15.00	S N Wine	8.50
Wm Angle	4.25	A Appleman	23.00
Sam'l Myers	9.00	Sas Workman	13.75
Dan'l Sayler	7.50	Zach Wood	1.50
Dan'l Metzker	.50	Jar J Hoover	.25
West Home	3.50	L C Oaks	1.50
M A Shively	.25	Peter P Hay	2.10
Jos Zahn	.70	David Beetel	10.00
J O M'Manigal	1.50	J A Stephens	1.50
Henry Hartzler	.75	Mrs Goodman	1.50

MARRIED.

MYERS—BRUMBAUGH.—By the undersigned, at the residence of the bride's parents, on Feb'y 12th 1874, Mr M H. Myers of Hill Valley, to Miss Annie G. Brumbaugh.

WRIGHT—MYERS.—At the same time and place, by the same, Mr. Ephraim Wright of Mapleton, to Miss Clara B. Myers of Hill Valley, all of Huntingdon county, Pa. James R. Lane.

DUBOIS—LONG—At the residence of the undersigned, near Upton, Pa., on Feb. 20th, 1874, brother Joseph Dubois to Miss Catharine Long. DANIEL MILLER.

DIED.

FITZ.—In Antietam arm, brother Henry Fitz, on the 14th inst., aged 68 years 4 months and 25 days. Funeral service by Elder J. Price. D. F. Goon.

KNEPPER.—Of consumption, (time not given), our beloved and respected brother Samuel Knepper, aged 33 years 4 mos. and 25 days.

He suffered very much, which he bore with much patience. He was never married and liv'd at home with his parents, who are both members of the Church. In his young days he joined the church, and was a member until death released him from the cares of earth. He died full of faith and seemed to look upon his approaching death with pleasure. One week before he died he called the Elders of the Church and was aneinted with oil in the name of the Lord. Jas. 5: 14. Funeral, preached by Daniel Lorah and the writer, to a large congregation, from Rev. 14: 12, 13. ELI METZ.

WHITEHEAD.—Of lung fever, in the Union Centre congregation, Elkhart county Ind., Melven, son of David and Eve Whitehead, aged 19 years and 5 days.

STRUBLE.—In the Cedar Creek Church, Anderson county Dansas, on Nov. 19th, 1873, brother Sylvester Struble, son of brother Peter Struble, aged 19 years 7 months and 9 days.

Disease consumption, He was a promising youth for long life, but, alas! he was overtaken by disease and went from one stage to another until he was encircled by the arms of death. He was baptized by the brethren two weeks previous to his death. His parents mourn their loss, but they need not mourn as those who have no hope for he died with a bright hope of immortal rest. Funeral services by Jesse Studabaker.

We miss thee at our fire-side,
But when we think that you
Have gained a home beyond the tide,
We'll cease to weep and follow too.
NANCY E. STUDABAKER.

[*Companion, please copy.*]

SHRIVER.—In the Double Pipe Creek congregation, Md., Rosie Ann Sophia Shriver, aged 10 months.

We saw a smling infant lay
In its fond mother's arms;
Around its rosy cheeks there played,
A thousand dimpling charms.

A bitter pain was sent to take
The smiling babe away;
How did its little bosom shake,
As in a fit it lay;

Its beating heart was quickly stopped,
And in the earth so cold
We saw its little coffin dropped,
And covered up with mould.
E. SHRIVER.

WAGONER.—In the adjoining neighborhood of the Logan county church, Ohio, on Feb. 19th, '74, Isaac Wagoner, aged 62 years, and 7 months

Funeral occasion improved by the writer. He was in his usual health and had been out in the woods. On his way home he sank down and in a few moments his spirit took its flight. He was a friend of the Brethren but the Lord called him before he reached the church. MICHAEL SWONGER.

MOORE.—In Shelby county, Ohio Dec. 20th 1873, sister Sarah Ellen Moore, aged 24 years and 1 month. Her funeral sermon by the writer, from Dan. 12: 13.

We have good reason to believe that her last days were devoted to the Lord.
MICHAEL SWONGER.

TONEY.—On Feb. 21st '74, in the upper Deer Creek branch of the Church Cass county, Ind., sister Saarh Toney, aged 71 years, 9 months and 18 days.

This beloved sister had partially lost her hearing many years ago, but of late had been enjoying reasonable health. She had left home a short time previous to visit her children, brother Toney remaining at home. On the 21st, being at their Son-in law's, Eld. Abraham Rinehart's, she was stricken with palsy which entirely deprived her of her speech. Her husband had intended to go there that day, but before he got ready to start the sad condition of his wife was made known to him. He quickly repaired to the place where she was, but only to find her speechless and almost helpless, and could not have the pleasure of hearing a word from her, and no prospect that he ever would have in this life. The feelings and emotions of his heart can be better imagined than described. On Sunday night, the 22nd inst., it was thought that she had another stroke, for after that she was more helpless. We have been well acquainted with this respected family for forty years. May the lonely widower and the sorrowing children be comforted in her triumphan, departure, in hope of a blessed immortality and the remembrance of her virtues and graces be a rich legacy to her husband, sons and daughters and her surviving friends. The sister's maiden name was Lybrook. She was married to James Toney Oct. 28, 1820, became members of the church 2 years afterwards, in which they lived 51 years. She was the mother of 10 children, 5 of which are living. She left 26 grand-children living, and 5 great- grand- children.

On the 25th her remains were followed to their last resting place by a very large number of people. Funeral by the writer from Rev. 14: 12, 13. HIEL HAMILTON.

(*Companion please copy*)

THE FAMILY

A MAN WITH AN AIM.

Give me a man with an aim,
Whatever that aim may be,
Whether it's wealth or whether it's fame,
It matters not to me.
Let him walk in the path of right,
And keep his aim in sight,
And work and pray in faith away,
With his eye on the glittering height.

Give me a man who says,
"I will do something well,
And make the fleeting days
A story of labor tell."
Though the aim he has be small,
It is better than none at all; [through,
With something to do the whole year
He will not stumble nor fall.

'But satan weaves a snare
For the feet of those who stray,
With never a thought or a care
Where th epath may lead him away.
The man who hath no aim
Not only leaves no name
When this life's done, but ten to one
He leaves a record of shame.

Give me a man whose heart
Is filled with ambition's fire;
Who sets his mark in the start,
And moves it higher and higher.
Better to die in the strife,
The hands with labor rife, [dream,
Than to guile with the stream in an idle
And live a purposeless life.

HOW MILDNESS SUBDUES.

The following sketch, from the excellent *Christian Weekly*, may be intended for children, but there is that of practical suggestion in it which may be accepted by the mature, and adopted in their every-day life with great profit:

Tom's sister Nell was pretty, and, being a year older than Tom, wanted to show her authority over him. Tom was rough and awkward, and just at the age when a boy resents all meddling with his "rights." He would put his hands in his pockets, his chair on Nell's dress, and his feet on the window-sill. Of course they often quarrelled.

"For pity's sake, Tom, do take your hands out of your pockets!" Nell would say, in her most vexing manner,

"What are pockets for, I'd like to know, if not to put one's hands in?" and Tom would whistle and march off.

"Tom, I don't believe you've combed your hair for a week."

"Well, what's the use? It would be all roughed up again in less than an hour."

"I do wish, Tom, you would take your great boots off the window-sill!"

"Oh don't bother me, I'm reading." Tom would say; and the boots refused to stir an inch, which, of course, was very naughty. And so it would go from morning till night.

But little sister Bess had a somewhat different way with somewhat stubborn Tom. Bess seemed to understand that coaxing was better than driving; and sometimes, when he sat with both hands plunged in his pockets, Bess, with a book or picture, would nestle down beside him and almost before he knew it, one hand would be patting her curls, while the other turned the leaves or held the pictures. If she chanced to see his feet on the window-sill, she would say, "Just try my ottoman, Tom, dear, and see how comfortable it is to rest feet;" and though Tom occasionally growled in a good-natured way about its being too low, the boots always came down to its level. Whenever his hair looked very rough, she would steal behind him and smooth it out in a way Tom liked so well that it was a temptation to let it go rough, just for the pleasure of having her comb it. Yet for the next three days, at least, he would take special pains to keep every hair in its place, simply to please little Bess.

As they grew older, Bess, in the same quiet, loving way, helped him to grow wise and manly. If she had an interesting book, she always wanted Tom to enjoy it with her; if she was going to call on any of her young friends, Tom was always invited to go with her.

"I can't understand," said lady Nell, "why you should always want that boy forever at your elbow! He's rough and awkward as a bear."

"Some bears are as gentle as kittens," said Bess, slipping her arm through his, with a loving hug, while "the bear" felt a great warm glow at his heart as he walked away with Bess, and determined to try harder to be courteous and "gentle as a kitten" for her sake.

WORK FOR IT.

Boys want to be rich, great, or good, without working for it. They think that learned, wealthy, and influential men are very fortunate—that they have easily slipped into their respective spheres. They scarcely ever think that by hard work and by dint of perseverence most of these men have risen to their present positions. Idlers never rise in the world. God does not reward laziness by "riches and honor." God did not make man to be useless, and live at ease, and reap without sowing. When farmers can sow and reap on the same day, and trees blossom and yield fruit in a single week, then, and not until then, can boys hope to become men of marked influence and acquisition without working for it.

A splendid carriage rolls along the street. Its owner is a millionaire. Boys look on him and say to themselves, "He's a fortunate man; what an easy time he has! Some day we may have a windfall, and not be obliged to work for a living." They scarcely dream that the occupant of that costly vehicle was probably once a poor boy, who worked hard many years, winning the confidence of all around him by his industry, integrity, and noble bearing. Had he been as idle, lazy, and loose, as many boys are, he would not have owned his carriage nor have been a millionaire. Many years of earnest toil, struggling to overcome obstacles, practicing the most rigid economy, and bravely holding out against great discouragements, is the secret of his success.

Daniel Webster could make a great speech. Boys heard him, and said, "What a gift! How fortunate he is to possess such talents!" And the thought hardly entered into their heads that hard work enabled him to do it. The first time that he undertook to declaim in a school-room he broke down. But persevering industry overcame all obstacles. By hard study, year after year, and equally diligent practice, he became the distinguished orator. Take away a quarter of a century from his life, in which he carefully qualified himself for his profession, having no idle hours, and no "bed of down," and the world would not have known Daniel Webster. Boys should not forget this. He could make a great speech because he worked for it. Boys, it is God's rule that nothing valuable in this world can be had without working for it. And the time to begin work is now.

WHO IS A GENTLEMAN!

A gentleman is a person not merely acquainted with certain forms and etiquette of life, easy and self-possessed in society, able to speak and act and move in the world without awkwardness, and free from habits which are vulgar and in bad taste. A gentleman has something beyond this; that which lies at the root of every Christian virtue. It is the thoughtful desire of doing in every instance what others should do unto him. He is constantly thinking, not indeed how he may give pleasure to others for the mere sense of pleasing, but how he may avoid hurting their feelings. When he is in society he scrupulously ascertains the position and relations of every one with whom he comes in contact, that he may give to each his due honor, his proper position. He studies how he may avoid touching in conversation upon any subject which may needlessly hurt their feelings—how he may obtain from any allusions which may call up a disagreeable or offensive associations. A gentleman never alludes-to, never even appears conscious of any defect, bodily deformity, inferiority of talent, of rank, of reputation in the person in whose society he is placed. He never assumes any superiority to himself—never ridicules, never sneers, never boasts, never makes a display of his own power, or rank, or advantages—such as in implied in habits, or tricks, or inclinations which may be offensive to others.

"I CAN'T PLOD."

When Dr. Carey the great pioneer of mission work in India, first proposed his plans to his father, he said, "William, are you mad?" His discouragements in first entering upon his work were very great. What was the secret that enabled the shoemaker's apprentice to become one of the most distinguished men of his age? What brilliant gift raised him from an obscure position to one of honors fame, as the author of grammars and dictionaries, translations of the Bible, and other books? He either translated or assisted in the completion of twenty-seven versions of Scripture, requiring a knowledge of as many languages or dialects. He tells the *secret*. In giving an estimate of his own character, he speaks of himself with Christian humility, but with full consciousness of the honor put upon him to the wonderful results he had been permitted to achieve. He says, "*I can plod—I can persevere.*" He does not say, as we hear too often now-a-days, "I can manage to get along, and keep up with my class in some way without much study. I can jump at the meaning of my lessons; or I can catch up a trade without years of hard labor," but, "I can *perserve*!" Plodding boys, hold up your heads! You may seem to be left behind in the race by smart companions. But plod on: "the race is not" always "to the swift, nor the battle to the strong."

The forgiveness of his sins is the most urgment of all needs to the really hoooorable man, in asmuch as it is the true condition of his becoming free from sins.

MISCELLANEOUS.

The Baptist of Huntingdoo have had a very successful revival recently Upwards of 50 were received into fellowship with the church on Sabbath eve of last week.

The Second Adventists who have been waiting for several months on Terry Island, Ct. for the sound of Gabriel's trumpet, have, all but one, given it up and gone their several ways.

There are nearly 50 women practising medicine in New York and Brooklyn, most of them homœopathically, and many of them having incomes of $2,000 and $3,000, while several reach $5,000. There are three medical colleges there, and a fourth is now building.

GERMAN IMMIGRATION.—From a report lately issued by the German Society, it appears that the German immigration at this port during the past year amounted to 101,900 persons, a falling off of 26,130 compared with the year previous, when 128,03 Germans were landed at Castle Garden. The majority of these were destined for the Western and Northwestern States. Twelve were bound for the Utah Territory.

The new temperance movement seems to be spreading, and has, (so to speak,) assumed an epidemic form, and is from present indications, likely to sweep over the country as the epizootic did last year, and while we gladly hail any agency that shall diminish the fearful vice of intemperance, we fear the good effects of this novel movement will not be lasting. However, if any one who has been accustomed to keep drunk all the time, is made sober for even a week, it is something gained.

A further examination of the Siamese twins has shown that their livers were in reality one organ, and that the connecting band contained four pouches of peritoneum, besides liver tissue. These disclosures show that any attempt during life to separate the twins would, in all probability, have proved fatal. It is quite probable that we do not know much more about the matter than we did before the twins died.

The famine in India seems at last to have come upon the people. A dispatch at the Indian office, London, on Monday from Hon George Campbell, lieutenant governer of Bengal, gives a most alarming report of the condition of the people in that presidency He says fully 1,000,000 persons are starving to death in the districts affected by the famine, and that all the working classes are beginning to feel the want of food.

A majority of the Boston Baptist clergymen, in a recent discussion, favored the taxation of church property. It was said that while such a course might in many cases be a hardship to weak organizations, it would stop unnecessary multiplication and the erection of too large and too expensive churches. "It is wrong to invest $200,000 in an edifice while one worth $50,000 answers every purpose," added the speaker, "and if churches should be exempted because of incidental benefit to the community, railroads and manufacturing corporations should be also. The benefit derived by the public from these outweighs the benefit conferred to individuals"

A CURIOUS LEGEND.—When Adam was far advanced in years and at the point of death, he sent his son to the angel Michael, who kept the gate of Paradise, to pray for the oil of mercy, so that he could be healed. The angel answered that it could not be until fifty-five hundred years, but he gave Seth a branch of the tree of which Adam had eaten, bidding him plant it on Mount Lebaoon, and that when it bore fruit his father should be healed. Seth planted the branch on his fathers grave : it took root and grew, and from it were made Aaron's rod, and Moses' staff with which he stuck the rock and sweetened the waters of Marah. It also formed the pole on which the brazen serpent was lifted up, and the ark of the testimony. At last it came into the hands of Solomon, who used it in building his palace ; but it continually resisted the efforts of the builders to adjust it. Now it was too long, and then again it was too short. The builders, being angry, then threw it in a marsh, so that it would serve as a bridge. The queen of Sheba would not walk upon it, and told Solomon that upon it should be suspended the man through whose death the kingdon should be destroyed. Solomon then had it buried deep in ground, where afterward the pool of Bethesda was dug, and from the virtues of this tree healing properties were imparted to the waters. After it had been buried three hundred years it rose to the surface of the water and the Jews took it and made of it the cross of our Savior.

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THE SUN.

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6 25	8 45	Marklesburg	3 25	8 45
6 35	8 55	Coffee Run	3 15	8 35
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6 51	9 13	Fisher's Summit	2 58	8 17
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7 45	10 05	Piper's Run	2 08	7 26
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The Weekly Pilgrim,

PUBLISHED BY

J. B. BBUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the faint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 6. HUNTINGDON, PA., MARCH, 17, 1874. NO 11.

POETRY.

HOME AT LAST.

Angel voices sweetly singing,
Echoes through the blue dome ringing,
News of wondrous gladness bringing—
Ah, we're home at last!

Now beneath us all the grieving,
All the wounded spirit heaving,
All the woe of hope's deceiving—
Ah, we're home at last!

Sin forever left behind us,
Earthly visions cease to blind us—
All the woe of hopes declining—
Ah, we're home at last!

On the jasper threshold standing,
Like a pilgrim safely landing,
See the strange bright scenes expanding
Ah, we're home at last!

What a city! what a glory!
Far beyond the brightest story
Of the ages old and hoary—
Ah, we're home at last!

Softest voices silver-pealing,
Freshest fragrance, spirit-healing,
Happy hymns around us stealing—
Ah, we're home at last!

Gone the vanity and folly,
Gone the dark and melancholy,
Come the joyous and the holy—
Ah, we're home at last!

Not a broken blossom yonder,
Not a link can snap asunder,
Stayed the tempest, sheathed the thunder
Ah, we're home at last!

Not a tear-drop ever falleth,
Not a pleasure ever palleth,
Song to song forever calleth—
Ah, we're home at last!

Christ himself the living splendor,
Christ the sunlight and tender:
Praises to the Lamb we render—
Ah, we're home at last!

Now at length the vail is rended
Now the pilgrimage is ended,
And the saints their throne ascended—
Ah, we're home at last!

Broken death's bands that bound us,
Life and victory around us;
Christ the King himself hath crowned us
Ah, we're home at last!

ORIGINAL ESSAYS.

[For the Pilgrim.]

SEEKING, SAVING, AND THE LOST.

"For the son of man is come too seek and save that which was lost.—Luke 19: 10.

The passage quoted includes four different points to be considered, which we will try to do by the help of God.

"The Son of Man" in this place means the promised Messiah; the person the angel says, "thou shalt call his name Jesus, for he shall save his people from their sins." The one in the which God will judge the world in righteousness by that man whom he hath ordained. But all Bible readers agree on this point and we will proceed to the three following divisions: *the seeking, the saving,* and *the lost,*—points of great importance in the eyes of the Son of Man, and to which it seems he devoted his time and sacrificed his soul and body in order to accomplish the great work.

But to consider the questions before us in a systematic manner, we must take up the last point first.

The lost ones. Are there any such? we might ask. In a temporal respect we might say there are very few, but in a spiritual point of view, the *lost* are very numerous. If we peruse the the sacred lines we see them by scores, and even by hundreds and thousands.

Were those not lost of whom the Lord said, "My spirit shall not always strive with man," whose days were numbered, and when the time was fulfilled a miserable destruction was their fate? Again, were not those lost upon whom it rained fire and brimstone from Heaven and destroyed five cities in one day? Or those who were cast down into the pit alive in the days of Moses and Aaron? Were not those lost who essayed to ford the Red Sea on dry land and were drowned in a moment of time? Yes, even by thousands. Was there not a lost one in the number of the Twelve? Again, we might ask is it better at the present time? No; not an iota; sin is the cause of dying man straying away from the path of life and rectitude. While infants we are at home, the Kingdom of God is ours; Heaven is sure when we die in such a blessed state. But all of us claim, at the present day, the promises of our blessed Savior regarding the innocent and spotless babes, or such as have not attained the age of a mature life. Will such include us in our case? What does the teacher within our breasts say to the matter? Very often it is not necessary to consult the Bible, nor the preacher to find out; the decision can be had very close at home. It seems to me that Christ makes use of a very beautiful figure, in which he illustrates so plainly the condition of mankind. The event is related by Mark as follows: "And He saith unto them, go your way into the village over against you; and as soon as ye be entered into it ye shall find a colt tied, whereon never man sat; loose him and bring him. And they went their way and found the colt tied by the door without: in a place where two ways met; and they loose him." Mark 21: 2—4. In a spiritual way we may apply the above to every individual, in the career of his or her life one day. The colt upon which never man sat, and the within doors, represent the state of our lives as infants; the innocent life, not having passed the line of demarkation; not yet able to discern what is right and what is wrong; consequently we have, so far not been in service to any one; we might say that never man sat upon us, neither the *Son of Man,* nor the "Man of sin," which is the Devil. Without doors in a place where two ways met, represents the state of knowledge, the time when the faculties of men are developed to such an extent that we can comprehend the things which are necessary for the salvation of man. The two ways come together at this very point, before their eyes and before their hearts. Now they can make a choice, and no sooner, since man was created a free agent, which agency was left to mankind after the fall, even down to the present age.

The two ways may be described by quoting a few passages of Scripture: "The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and the worldly lusts; that we should live soberly, righteously, and godly in this world." Even in this one passage we have them both plain before our eyes,—ungodliness and the worldly lusts. These constitute the broad road and wide gate, and many do enter in thereat.

Soberness, righteousness and godliness constitute the straight gate and narrow way, leading to Christ and Heaven and so very few enter thereat. It is almost, or would be a miracle if a single soul would stay at home and never sin nor go astray. Nature is prone to evil, and I believe that nature or the carnal mind is the very post that men are tied to, without the door. Although we are like captives, and possess the original sin, as some term it, yet it is not imputed unto us until we are without doors; at which point, not only the messengers of Christ will come to us and invite us to Christ, but also the devil sends his messengers inviting dying man to make choice of those things in which he has his delight. A great battle is often fought between the two parties for the soul which has just emerged from the house. In order to decide which party got the mastery and prey, we must only examine in what our delight is. Then we soon shall see if we are of the lost ones or not. For instance, do we not make use of profane language now and then when we are very angry? If so, it is a token of a downward tendency. Or spend our time in perusing political papers, and neglect to read the Book of books for days and weeks? Such conduct will show that a taste and appetite for the heavenly manna is lost in that individual. Again, are we intemperate? Do we eat and drink to excess? If so we are traveling fast on the road to ruin, and are *lost.* We can be intemperate in working, in discharging temporal duties devolving upon us daily in in our talk, in our dealings, there is hardly a corner where our presence is required, that intemperance does not also plead for a place; and the least allowance of the same is a transgression of the divine command of God. The least degree of transgression is sin, and as such imputed unto us. And what shall we say in regard to the many who indulge in the lusts of the flesh, and the pride of life. It seems in our day as if the land were as full of lost ones at the valley that the Prophet saw was full of dry bones. No wonder the Son of Man was constrained to forsake Heaven for a season, beholding our lost condition. He could not tolerate the idea of our eternal destruction, consequently He came to seek sinners.

Now we mighht ask, how does Jesus, or the Son of Man, apply himself while seeking the lost? He is not here personally, but sitting at the right hand of God, to which Stephen testifies while suffering martyrdom. Although he is there, he is also in the midst of those that worship him, and in the church, even unto the end of the world. Since Christ is the word, as John teaches, therefore, wherever the word of God is preached in its purity, Christ is after the sinner seeking him while the audience is presented with the quick and powerful word of God, which is sharper than any two edged sword, yea; piercing even to the dividing asunder of soul and spirit, &c. Do not sinners often realize this to be a fact? Oh how solemn have often the sinners been made on such occasions, while Jesus was preached unto them; they plainly felt and saw that Christ is here in power and seeking lost ones.

Again, the disciples of Christ have the spirit of Christ. When they are engaged in their devotion, bringing sacrifices in due season to their God, fire and smoke upon the family altar from whence a sweet savor rises and penetrates the clouds into heaven, and at the same time the spirit of Jesus pries at, and penetrates through the strong heart of the sinner and seeks him out. Bounds and limits cannot be set for the "Son of Man" in His search of the lost. Again, afflictions and misfortunes, have very often been powerful means in the hands of Christ, in searching out the lost sheep of the House of Israel. The great trouble is, with many of the wayfaring men to make them conscious of their deplorable state by nature; therefore, the Great Shepherd resorts to various means in order to approach the sinner, and to impart of that supernatural light, enabling the individual to feel, sensibly, the miserable, wretched condition he is in.

I know of a peculiar case: A certain young man, while drowning in sins, I may say, repaired in the morning to his timber grounds, six miles from home for the purpose of making rails. While at work a queer sensation ran over his whole body, and a depression of spirit and mind seized upon him to such an extent that he was unable to continue his work any longer. He made out, like many people do, that it must be a place of impure spirits; he resolved to quit the spot and make for home, in order to get rid of such a queer feeling. Consequently he hitched to the wagon, drove away from the mountain, but his burden would not stay behind. No; it accompanied him, and instead of relaxing, it steadily increased to such an extent that he could no longer refrain from weeping, and calling out, "O, Lord have mercy upon me a poor sinner!" Three days and nights he suffered the awful reprovings of an awakened conscience, which resulted in rescuing him from destruction, and in the salvation of his soul, now a brother in Christ. Was that sorcery, or was it the the power of the "Son of Man" still seeking the sinner? But if sinners see and feel there is no ease, but on every side of them wrath and condemnation; hence the necessity of a Savior. Therefore Christ not only came to seek, but to save sinners.

The saving. We might ask, what must we do to be saved? like the people at pentecost. The Savior himself tells in a few words the conditions the sinner has to comply with, when he says "the time is fulfilled, the Kingdom of Heaven is at hand, repent ye and believe the Gospel." Therefore repentance is one of the first stepping stones, just at the threshold of the saving fortress. But what is repentance? we might ask with propriety. Every concerned and penitent soul would like to know it for certain. Is it a falling down before God and pleading with tears for grace and forgiveness, until the mourner realizes a blessing? Not altogether. That is only one part of repentance; and hence we should learn what the doctrine is in regard to evangelical repentance. Proper and true repentance embodies four different attributes: First, knowledge of sin. Second regret and sorrow for sin. Third, faith in Jesus the Savior. Fourth, a full submission to all the requirements of the word of God. Such manifested by the penitent will insure a sound gospel repentance. Such movings like the above, numbers have realized and can testify to be a fact. What is the awakened soul else than the Publican in the temple, who sees and feels just as he said, "Lord have mercy upon me a poor sinner,"? And if such individuals meditate upon the time misspent, the offenses they have caused towards man and God, the grievings of God's spirit, in not heeding the powerful convictions; in short, all their sins are before their eyes, paining them to the innermost of their hearts, and causing a deep regret and sorrow. And here comes in the work of John the Baptist bringing down that which is too high, raising up that which is too low, making straight the crooked, bringing on a level; then we are ready to embrace the Savior by faith.

Before we drop the second attribute of repentance, we cite the penitent to Zaccheus. He was anxious to see the Savior, and climbed on a sycamore tree. He was not forgotten by the coming Savior, who, as he came, stopped and looked up, calling out, "Zaccheus, make haste, come down, for to-day I must abide at thy house." He obeyed and received Him joyfully. By all appearance, Christ did not only enter into his house, but into his heart also. Hence the confession: "Behold the half of my goods do I give to the poor, and if I have taken anything from any man by false accusation, I restore him four fold." These inner workings and the confession drew Heaven's blessing and Christ says, "To-day salvation has come to this house." Are not these fruits meet for repentance? Yes, they are. But, says one; you, brethren, do not adhere to that rule. Your rich folks keep all they have and if any turn to God in repentance, they they only level off. Why is not the example of Zaccheus imitated? An easy question to answer. Zaccheus was a Jewish scholar, taught in the law of Moses and the Prophets, hence his religious sentiments, that law, in case of theft, required a four-fold restoration, and in some cases five. Complying with the same brought peace and salvation. But now we have a new dispensation; the gospel rule demands only a level, hence we teach so. But if the people will do more than the gospel requires, in acts of kindness, it is no sin, and the master will pay them when he comes.

Now, if the first stepping stones to repentance have been mounted well, it cannot fail to produce the two following: saving faith and obedience. Paul says, "for ye are the children of God by faith in Christ Jesus," and by obedience we put on Christ, *i. e.* faith constrains us to follow Jesus in all his foot-prints.

WM. HERTZLER.

Elizabethtown, Pa.

THE INFIDEL HUME.

"The wicked is driven away in his wickedness."

Hobbs was a well known infidel a century and a half ago. He as all infidels, lived without comfort or consolation, and had no hope in death. When alone he was haunted with the most tormenting reflections, and would awake in great terror, if his candle happened to go out in the night. He could never bear any discourse of death, and seemed to cut off all thoughts of it.

He was permitted to live upwards of ninety years, yet when the time of death came on, he said if he had the whole world he would give it all to live one day longer. A lady in high life with whom he was conversing, expressed her astonishment that a philosopher who had such extensive knowledge, and so many friends to gratify and oblige, would not deny himself one day's gratification of life, if by that means he could bequeath to them such ample possessions. His answer was, What shall I be the better for that when I am dead? I say again, if I had the whole world to dispose of, I would give it to live one day. His last sensible words were, when he found he could live no longer, I shall be glad then to find a hole to creep out of the world at. And notwithstanding all his pretensions to learning and philosophy, his uneasiness constrained him to confess, when he drew near to the grave, that he was about to take a leap in the dark. Thus died the infidel philosopher Hobbs. How different is the language of the real Christian. He having a desire to depart and be with Christ which is far better; yet all the appointed time of his days will he wait till his change come.

DAVID HUME'S INSENSIBILITY IN THE HOUR OF DEATH.

Hume, the infidel and historian, received a religious education from his mother, and early in life was the subject of strong and hopeful religious impressions; but as he approached manhood they were effaced, and confirmed infidelity succeeded, and he applied himself with unwearied, and unhappily with successful efforts, to sap the foundation of his mother's faith, and having succeeded in this dreadful work, he went abroad, and as he was returning, an express met him in London with a letter from his mother, informing him that she was in deep decline and could not long survive. She said she found herself without any support in her distress; that he had taken away that only source of comfort upon which, in all cases of affliction, she used to rely, and now she found her mind sinking into despair. She did not doubt that her son would afford her some substitute for her religion; and she conjured him to hasten to her, or at least to send her a letter containing such consolation as philosophy could afford to a dying mortal.

Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night, but before he arrived his mother expired. No permanent impression seemed, however, to have been made on his mind by this trying event, and whatever remorse he might have felt at the moment, he soon relapsed into his previous hardness of heart.

Hume, however appears in one respect to have differed from most infidels. His life it is said was tolerably moral. And this has been a subject of boasting among his unbelieving friends. But it is justly said, that all evil beings are not *immoral.* Satan himself offends not in the articles of *eating, drinking, cards,* or *women* &c.; he is differently employed. He is employed interrupting others to offend in these, and such like things. The fact is, *life* cannot be in the *right* which is spent in doing *wrong.* To maintain and diffuse the truth of God, and to do his will is *right,* but to deny, corrupt and hinder it, is to do *wrong,* and a life so employed is a wicked life, perhaps the most wicked that can be imagined. And this is the life the infidel historian Hume lived. And although the infidel historian Gibbon says of him that he lived and taught like a philosopher, so he died like one. And his death has been the boast of infidels. Yet the Christian fails to discover anything in it to covet.

"We are informed, that when he was extremely debilitated by disease, he went abroad at times on a sedan chair, and called on his friends, but his ghastly looks indicated the rapid approach of death. He diverted himself with correcting his works for a new edition, with reading books of *amusement,* with the conversation of his friends, and sometimes in the evening with a party at his favorite game of whist."

"On one occasion, when his dissolution drew near, he expressed to Dr. Smith the satisfaction he had in leaving his friends, and his brother's family in particular, in prosperous circumstances. This he said he felt so sensibly, that when he was reading a few days before, "Lucian's Dialogues of the Dead," he could not, among all the excuses which are alleged to Charon, for not readily entering into his boat, find one that pitied him. He had no house to finish,—he had no daughter to provide for,—he had no enemies to revenge himself. I could not well imagine what excuse I could make to Charon,* in order to obtain a little delay. I have done everything of consequence that I ever meant to do. I could at no time expect to leave my relations and friends in a better situation than that in which I am now likely to leave them. I therefore have all reason to die contented.

In this way, the infidel Hume amused himself in the face of death. He died soon after his merriment he made, to Dr. Smith, about the excuses he might make to the good Charon for not getting into his boat. And in this the triumphs of infidelity are seen by infidel eyes, and appreciated by infidel minds. These are the triumphs of a son of reason, an infidel philosopher.

The Christian mind revolts at the thought of wiling away the approaching hours of death in reading books of *amusement,* at a game of wist, and the ridiculous heathen story of Charon and his boat, and yet this is the boasted end of infidelity; this is by them said, dying like a philosopher.

"To a man who solemnly believes the truth of revelation, and therefore the threatenings of Divine vengeance against the despisers of it, this scene will present as mournful a spectacle as perhaps, the sun ever shone upon. We have beheld a man of great talents and invincible perseverence, entering on his career with the profession of an impartial inquiry after truth, met at every stage and step by the evidences and expostulations of religion, and the claims of his Creator, but devoting his labors to the pursuit of fame, and the promotion of impiety. We behold him appointed soon to appear before that Judge to whom he had never alluded, but with entire malice and contempt; yet preserving, to appearance, an entire self-complacency, idly jesting about his approaching dissolution, and mingling with the insane sports, his reference to the fall of superstition, a term of which the meaning is hardly ever dubious, when expressed by such men. We beheld him at last carried off, and seemed to hear, the next moment, from the darkness in which he vanishes, the shriek of surprise and terror, and the overpowering accents of the messenger of vengeance. On the whole Globe there probably was not acting, at the time, so mournful a tragedy as that of which the friends of Hume were the spectacles, without being aware that it was any tragedy at all."—*Electic Review.* 1808.

Dear reader, I have set before you the unhappy end of this life of a few of the most prominent infidel philosophers; from it draw your own conclusions what their condition will be in eternity. Flee from infidelity as you would from the arch fiend himself. You will find it worming itself all through professed Christendom, among the ministers as well as the laity. Every departure from the obedience of any of the commands and precepts of Jesus, is the effect of infidelity. And though it may not openly deny the truth of revelation, but profess to believe it to be the word of God, yet denying and rejecting a part of it, is infidelity, and will lead to hell, and everlasting ruin. Then believe and practice the whole truth, and you will be saved, and not damned.

D. P. SAYLER.

* Charon, in the old heathen tales, is said to have ferried departed souls over the river Styx, in their way to Elysium or Tartarus

[For the PILGRIM.]

PRIDE.

It might not be out of place, at this time, to stir up our "pure minds" a little, to bring before our view the terrible consequences of pride. In vain we seek for words to express the true nature of that arch enemy of all that is good. It covers the land as does the waters the great deep. Few be the Christian churches or denominations whose first legislations were not against that foul disease, but where are they now? The majority, by far, are snugly wrapped and folded under its wings, all gliding along smoothly, and to the carnal mind, very pleasantly, for where pride rules there is no dissenting voice. She "Sits as a queen and not as a widow, and shall see no sorrow.' Such I believe is the condition of most of the Religious societies of the present day, and if there is anything hateful to God, it is pride. The denunciations given against pride in God's word are numerous. Pride no doubt is the cause of all the sorrow that ever entered into this world. Pride was first conceived in the hearts of our first parents when they transgressed God's laws. Satan set before them the fact that they should be as gods knowing good from evil. The proud heart desires to be exalted. We may not have positive evidence but we believe that pride was the cause of certain angels loosing their first estate, who are now kept in reservation in everlasting chains in darkness unto the judgement of the great day. Such being the fact, we ought to keep a watchful eye over the disease, guard well that it may not enter our hearts, our houses or our beloved Church. Brethren and sisters, when we look over God's word and see what pride has done, and what judgements are denounced against it, how are we minded? Are we willing that it shall be fostered among us as a people? No; none would assent to that. Then to keep the church pure, is to keep ourselves pure. I can well remember thirty years ago when I knew of several churches that opposed pride, but in this short space of time, like a prairie fire, it has spread, and the humility that then appeared among them is known no more. Well I suppose they had not built upon that rock that the Savior refers to, Matt. 7 : 24, and the winds blew and beat upon that house, and we see its effects.

Now pride being the source of so much mischief, it becomes us to find a remedy which presents itself to all of God's people in the substance of humility, the direct opposite of pride. The two elements cannot exist together. "God resisteth the proud but giveth grace to the humble." Who will choose to stand among those that God resisteth? We hope not one member of our beloved fraternity. Our lives on earth are short, our mission a very important one, and we cannot possibly afford to be carried away and bring ourselves into the judgement of God's resistance. But we think every dear brother and sisters with us, desires to be meek, humble and lowly of heart. Then we have the promise of God's grace, that all essential accomplishment unto a heavenly life, and by that grace we are enabled to give our bodies a living sacrifice, holy and acceptable in the sight of God. Then if we be not conformed to this world but transformed by the renewing of our minds, we may be able to prove what is that good, acceptable and perfect will of God. Provided with such an accontrement we may keep pride from entering our hearts. We can then walk in humility, even like Enoch of old, we may walk with God. We enjoy the pleasures of a heavenly life and communion with God in our prayers. Such a heart overflows with love to God, his word and his people. We, sometimes at least, feel as though we could lay down our lives for the Church. With such a love we will not neglect the assembling of ourselves together, but it causes us to be lively stones in the Temple of God. If we can thus sacrifice ourselves unto God's humble laws and his cause, we certainly are the happiest people on earth, for its glorious reward awaits us. The humble shall be exalted. "Ye that have followed me in the regeneration shall sit with me on twelve thrones judging the twelve tribes of Israel." Such are the rewards for the humble in this world. But the proud and exalted shall then be abased. The prophet Daniel says "They shall awake unto everlasting shame and contempt."

J. Y. HECKLER.

Mt. Carroll, Ind.

CHRIST IS OUR LORD.

The above title is one which should inspire every true Christian. Christ is our Lord and our leader. He it is that brought us from under the old law. He it is that proclaimed salvation to the guilty world more than eighteen hundred years ago, from His own lips, and now he speaks to us from the records left for the generations who follow Him.

Then this Gospel was preached and the people were constrained to believe it through the merits of Jesus, who is now with the Father in heaven. Then a few—as many as heard the preached word were constrained to believe. But now, in this nineteenth century, we not only have the gospel preached to us by God's ministers, but we have it written in unmistakable characters, it is in everybody's house. I ask the question, who can err? No excuse will be accepted of intelligent creatures. Then why is it that there be so much diversity of opinion and of doctrine as there are?

The reason is very apparent to me, and is this: You hear, and won't read. All sorts of doctrines are afloat in the air, doctrines too that tickle the ear of men, and that are adapted to the will of the flesh, this is why ye are not Christians in truth.

Those who read and hear the word of God's revealed will, are those who are qualified to judge. This is the difference between those who hear and read, and those who read and hear.

Now all you who hear and read, ponder seriously the matter. There are many Christs and many Lords now-a-days. He whom ye serve and obey, his servants ye are. Read the word, I mean the word of God, not of gods, for there is but one God. Though many gods there be, serve ye the God of Abraham through the gospel of Jesus Christ, who is our Lord.

We are the workmanship of the creator of all things and destined to serve and glorify him in his own appointed way. Of the many gods gone out into the world, the devil is the chief of them all, and is leading captive, kindred and tongue, through the cunning devices of his ingeniousness. It might be necessary just here to state a few of the plans he takes to entrap his prey. The language he makes use of is such as this:

He pleads with his victim that he need not go into the stream to be baptized, feet-washing is non-essential, and the Lord's supper is the Jewish Passover, and if we have faith enough we need not do all the works that Jesus and his apostles did, and the salutation of the holy kiss is a disgrace. These are a few of the devices he uses,—very cunning ones indeed!

Brethren, see that ye are free from all these. And ye who have a doubt, dispel all those gloomy doubts, and come to the truth of Jesus.

A. M. GOOD.

Waynesboro, Pa.

SALUTATION.

All the brethren greet you. Greet ye one another with the holy kiss. 1. Cor 16: 20.

It is universally admitted by all classes of professors that the religion as taught by Christ the Lord, does invariably teach that those who would be His disciples must exercise love to their fellow men. "He that loveth not knoweth not God; for God is love.' We have innumerable instances and a cloud of testimonies, that God does love man who bears His image and likeness. In no instance was the love of God so extensively manifested as in the sending of His only begotten Son into this world to redeem fallen humanity from a state of indescribable misery and sin, and once more reinstated us into the favor and friendship of our Creator; and He, accepting His Son as a full, sufficient, and willing sacrifice for our sins, has again brought us back to our primeval state, as His redeemed children. Herein is love; not that we loved God, but that he loved us, and sent His son to be a propitiation for our sins. 1. John 4: 10. No wonder the Apostle said, "Without controversy, great is the mystery of godliness." The human mind is not capable of comprehending the great love, kindness and mercy of the Infinite One in the scheme of our redemption; we cannot sufficiently admire, adore, and wonder at the plan of redemption—that the Lord in His exalted state would condescend thus to notice the lamentable condition of such polluted rebels, which are the fruits of disobedience to the positive command of the Lord. God's love to us is a reason why we should love one another. Love is a powerful evidence that we have "passed from death unto life." We should love each other because we have the same Parent and bear the same image. Without love our religion is but a word and does not exceed the religion of the Scribes and Pharisees for we shall in no case enter the Kingom of Heaven. He that loveth not his brother, abideth in death." No man can be a real Christian who has no love for His brethren. This love will be carried out in acts of kindness, and the tokens of brotherly love are made manifest by "greeting one another with an Holy kiss." Although this command is handed to us from Christ the great law-giver through His faithful apostle, yet we are astonished to see the powerful efforts made to impress the mind it is not necessary in this day. We are bold in asserting that no man can be a true Christian who does not embrace, believe and practice to the fullest extent, all that Christ and His apostles commanded. Not long ago we were pained to read how little even professors of the religion of Christ regard the command. We clip the following:

"In Paul's time he told the Christians to greet each other with a holy kiss. We are glad that the custom has been dropped. But let us have a substitute suited to our age and. Let it be a good, hearty, enthusiastic, Christian hand-shaking."—*Christian at Work.*

Brethren and sisters, let us not be glad that the custom has been dropped by the so-called Christian world, but let us rejoice that we are yet willing and humble enough to practice that which is of divine appointment. Let us stand firm in the defense of ancient Christianity; let us never accept the substitutes of man which suits the carnal mind, but let us strive to attain to that unity and fidelity which the ancient Christians exemplified in their lives, manifesting to each other affection and kindness, until we shall meet in the mansions of love, where we will all be bound together in a golden chain of love to Christ, and one united song will proceed from every tongue. To God only wise, be glory through Jesus Christ for ever. May we then be found faithful in all that the Lord has commanded us, then we shall behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.

Let us then cultivate and nourish the heaven-born plant, by the gentle dews of Heaven, and exercising in those things that emanate from the source and fountain of love. "By this shall all men know that ye are my disciples, if ye have love one to to another." S. A. HONEBERGER.

Hamilton, Mo.

SMALL THINGS TEST MEN

In small things lie the crucibles and touchstones. Any hypocrite will come to Sabbath worship, but it is not every hypocrite that will attend prayer-meetings, or read the Bible in secret, or speak privately of the things of God to the saints. You shall find the same true in other things. A man who is no Christian very likely will not tell you a downright lie by saying that black is white, but he will not hesitate to tell you that whitey brown is white—he will go that length. Now, the Christian will not go half way to a falsehood, nay, he scorns to go an inch on that road. He will no more cheat you out of two pence farthing than he would out of two thousand pounds. He will not even rob you of an ell. Even a pharisee will ask Christ to sit at meat with him—he is willing to entertain a great religious leader at his table; but it is not every one who will stoop down and unloose his shoes: for that very pharisee who made the feast never brought him water to wash his feet, nor gave him the kiss of welcome; he proved his insincerity of his hospitality by forgetting these little things. I will be bound to say Martha and Mary never forgot to loose his shoe-latchets, and that Lazarus never failed to see that his feet were washed. Look, then, I pray you, as Christians, to the service of Christ in the obscure things, in the things that are not recognized by men, in the matters that have no honors attached to them, for by this shall your love be tried.—*Spurgeon.*

Religion is adapted to all our faculties, and to the various phases of life. It will grace the counting house and the mart of trade as well as the sanctuary,—it repudiates narrow bounds; its field is the world; where sin is found, there will it exert its counteracting influence. In its origin it is heavenly; in its nature divine. It incarnates the grandest thoughts of God. Nature reveals much; it is eloquent for God, but it has no Christ and no cross. The Bible contains the most wondrous revelations which man has ever received. It alone satifies the soul.

The Weekly Pilgrim.

HUNTINGDON, PA., MARCH, 17 1874.

☞ How to send money.--All sums over $1.00, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

THE LORD'S PLOWMAN.

The plow is one among the most ancient agricultural implements of which we have any account, and in their primitive style were quite differerent from those now in use. The first plow that we have any account of was made of a pole, the pole forming the beam to which the oxen or camels were attached, and a branch or limb at the butt end of the pole, some two feet long, formed the beam to which the point or share was attached. A stay from the draught beam to the share beam gave it strength and completed the plow all except a small share attached to the lower end of the plow beam. This discription must very nearly represent the plow used in Palestine, in the time of our Savior, and the one that he had in mind when he said, "He that taketh hold of the plow and looketh back is not fit for the Kingdom."

That good ploughing is an important consideration in successful agriculture will be admitted by all who have a correct knowledge of the business. Unless the plowing is well and carefully done, it is a very difficult matter to get the soil in a proper condition for a reception of the seed, and unless the soil is in this condition, the prospects are not good for a paying crop, hence it may be said with some propriety, he that taketh hold of the plow and looketh back is not fit for a farmer. To make a good plowman there are certain qualifications necessary. It is true, almost any bunglar by long experience, may turn a decent furrow under favorable circumstances, where the land is level, mellow and free from roots, stones and rocks, but to excel in all kind of plowing it requires a man of precision and correct judgment, one who has, as the saying runs, a straight eye and enough confidence in his own ability to *believe* that he is doing good work and laying a nice furrow without looking back.

This looking back is kind of an inherent nature and we are often tempted to do it, and at the very time too that the consequences may prove the most fatal. We can well remember our own experience in this most honorable and useful occupation. With braced nerves and a tight grip we took hold of the uncouth instrument —started the team and off we went, but wondering how we did it we concluded just to take a peep backward, but just then the point happened to touch a stone and out she went leaving the plow sliding on the land and on its side. Had father been there he would have said, "My son if you expect to plow and look back you will never make a plowman." Now there were two causes for this looking back, first, because we did not understand the business, and secondly, because we had not a sufficient faith in our ability.

If we had fully understood the nature of plowing and the laying of furrows, we would have known that the furrow that we saw falling over before us would lay in that position behind us, and had we had a full confidence in our ability as a plowman, we would have known that the work was well done from the fact that we accurately followed the pattern, and that like causes produces like effects. We are now speaking of plowing where the land has been opened and the first furrow drawn, as no father would think of asking a son to draw the opening furrow at the first attempt, neither does our Heavenly Father ask us to draw an opening furrow with the Gospel plow. We have noticed so much bad plowing that we have come to the conclusion there are many in the field that are not fit to plow. It is true these do not all look back, but at the same time they do not look forward, their mind and purpose is not on the work which onfits them for the calling, and just in as full a sense as looking back onfits a man for a plowman, so completely does it unfit the man who has taken hold of the Gospel plow, for the Kingdom.

Life is compared to a seed time, but through sin we have sold our birthright—become disinherited and are aliens and strangers to the commonwealth of Israel, without lands or vineyards we were left to grope our way in darkness until Christ, with a great price, purchased for us brethren, sisters, houses, lands, and best of all, a plow for us by which we can thoroughly cultivate the soil of our hearts, and thus prepare it for the reception of the seed of eternal life. All these are promised to us on the most reasonable terms, which are faith, repentance and baptism. By faith we lay hold on the exceeding great and precious promises. By repentance we show to the one who has befriended us, our utter disregard for the things that burdened and bore us down in the land of sin and bondage and our filial love and esteem for the one who rescued us. By baptism we make manifest to the world our death and burial to sin and the coming forth of the new man in Christ Jesus, the dying unto sin and living unto righteousness and, our removal from the barren land of wickedness into the kingdom or vineyard of the Lord.

We have now passed from death to life, from Egypt to Canaan—we have passed the boundaries of the cursed city and the important injunction is, "Look not behind thee." We are now in a land most preciously our own, given to us by the pledge of fidelity of which there can be no doubt, hedged about by unmistakable "landmarks" guided by one who is mighty to save, and overshadowed by the clouds of divine mercy, the Gospel plow is presented, the opening furrow plainly drawn and the command is, "follow my example." This would seem sufficient for every reasonable and rational mind. After knowing the price paid for liberation who should ask for or expect more? But in order that we might all be forewarned of the danger of looking back, he makes the solemn and truthful declaration, "He that taketh hold of the plow and looketh back is not fit for the Kingdom." Why not fit for the Kingdom? The most evident reason in the world. It is absolutely necessary that the most expert plowman should look forward, the drawn furrow, the example, is in front, the power is in front and all the obstacles to be overcome are before. To do good work, these must all have the attention of a watchful eye. He that looketh back will lose the advantages of these needed cautionary measures, and as a result, will make thousands of blunders, the fallow ground of the heart will be unbroken, the seed of Gospel truth will be sown on unprepared soil and having no depth will spring up only to wither and die away and as a consequence there will be nothing to reap, nothing to eat and nothing to enjoy—not fit for the Kingdom because he has nothing there to enjoy. We are to enjoy the fruits of our labors, but if our labors are made unfruitful by everlastingly looking back after the beggarly elements of the world, we will have no fruits to enjoy, therefore the Kingdom cannot be enjoyable and such as cannot enjoy it had better not be there. God furnishes us with the Kingdom, the mansions, the guest chambers, the tables, the fruitful land and the plow and tells us that the seed time has come, put thy hands to the plow but remember, do not look back or there will be no crop to reap, and as a result there will be an empty table, and empty tables make empty guest chambers, empty mansions and empty Kingdoms. Such material is not fit for the Kingdom. Forward, onward and upward, is the true disciples watchword, his interests are before and not behind. With a determined purpose he takes hold of the Gospel plow, having his eyes fixed on the Captain of his salvation, he presses toward the mark for the prize of the high calling of God in Christ Jesus.

If we were to see a man following after the plow with his face turned backward we would think him insane, but my Christian brethren and sisters, we have thousands of just such Gospel plowman to-day. It is true they have put their hand to the plow but one thing they lack; they have not sold *all*, some of the fat oxen and a few choice lambs are unsold the fact is, their treasures are behind and we see them trying to go towards heaven backward, and at every little impediment they are stumbling, until finally they fall in the ditch and all is lost. How it causes our hearts to bleed when we see our dearest friends, brethren and sisters, who started out with fair prospects for heaven, walking thus with their faces turned backward admiring the vanities of the cursed city! They have no prize in view, have lost sight of their Captian and their religion is a sham, a mockery. They disgrace their profession and cast a stigma upon the Church of which they claim to be members—they are not fit for the Kingdom. In the ears of such, we long to whisper, "Remember Lot's wife."

While we thus view the dark side of the picture and weep for the lost, we are glad to know that there is also a bright side, that there are gospel plowmen who do not look back but with a fixed eye on the prize set before them, they press forward with the assurance that they shall reap if they faint not. Of these we will mention Moses when he concluded to dwell with his own people and that he would rather suffer affliction with them than to dwell in the courts of Pharoah. David was going forward when he saw the end of the wicked and determined that he would rather be a door keeper in the house of the Lord than to dwell in the tents of the wicked. Old Simeon saw the prize while he was so patiently waiting for the coming of the Lord's Christ and when he exclaimed, "now lettest thy servent depart in peace for mine eyes have seen thy salvation." The apostles, after having sojourned a season with their divine Master and received the witness of the spirit, became expert plowmen, facing persecution and death with unwavering fidelity. The apostle Paul showed an extraordinary zeal in the great work. His motto was, "forgetting those things which are behind and reaching forward after those things *which are before*" The faithful martyrs of all ages, who suffered, bled and died, left behind them living testimonials of the good work which they accomplished by not looking back, and the living christian of to day, throughout the world are the Lord's plowman. They are not looking back, but like the judicious husbandman, are carefully preparing the soil and in hope, though sometimes in tears, are casting their seed with the assurance of reaping a good harvest.

Dear Christian brothers and sisters, with this great army of the Lord's plowmen before us as examples, will we not take hold of the plow with a firmer grasp, renewed courage, determined that we will never, *never* look back? And to you dear sinner, we would say, if those who take hold of the plow and look back are not fit for the kingdom, how much more fit do you suppose you will be who never take hold of the plow? You certainly will not attempt to sow on untilled soil, or expect to reap of that which you have not sown. Remember this is seed time and the only seedtime you will ever have the advantage of enjoying. There is no work or device beyond the grave to which we are rapidly hastening. Then awaken up to your best interests and

work out your own salvation while it is called "to day" for the night soon cometh wherein no man can work.

DISTRICT CONFERENCE.

The time for holding these interesting, and we hope profitable, meetings will soon be here, and as a preparatory step sub-district councils will be held throughout the Brotherhood. On the actions taken by these meetings depend the character of our District Conferences. We sometimes fear that there is not the importance attached to these meetings that there should be, and that they oftentimes send queries that could and should be settled at home. All personal grievances between members can be settled at home where the circumstances and persons are known and where all the witnesses can be present, far better than if sent away where the things are indefinitely understood, and perhaps represented by those whose judgment may be somewhat biassed. If the Church feels incompetent to make a decision, let adjoining elders be called, but do not bring them up to District Conference to harass the minds of the whole meeting about things of which they have but a limited knowledge. Some times queries are sent through curosity simply to know what the meeting may have to say. Another grievious fault is in sending queries time and again when there is no real cause for it. By looking over the Minutes of our proceedings, we can find queries that have been presented to every meeting for years. Can we not afford to let these things rest for awhile and strike a new rut in the Christian economy? While we are differing and wrangling about a few questions of no very vital importance, thousands of precious souls are starving for the "Bread of Life." Here is a field worthy of our labor and most earnest enquiry. Let the queries of our coming meeting be in regard to how we may more effectually spread the Gospel, about sending out evangelists, building churches, caring for our poor, and more especially, their children. A provision that simply keeps soul and body together is not sufficient, their children should be cared for, surrounded by such circumstances as will enable them to receive correct moral habits and a good English education. A provision of this kind might save many promising youths from the snares and temptations which are thrown across their pathway in their unprovided for condition. Hoping that these hints will receive a thoughtful consideration, we dismiss the subject, believing that there are many who concur with us a that there is a needed reform in these things.

FLOWERS.

A few days ago we were the happy recipients of several boxes from the enterprising Western Nurseryman F. K. Phoenix, of Bloomington, Ill., and imagine our very agreeable surprise on opening them, to find them filled with several dozens of choice pot plants, and what surprised us most was, that they had reached us after so long a journey, in really a better condition for transplanting than had they been received from a next door neighbor. Mrs. Brumbaugh was especially elated at the unexpected floral treat, as she is rather a lover of roses, verbenas, geraniums, petunias, fuchsias and a number of others that we are not florist enough to spell without looking up the names.

When flower plants can be had in such a perfect condition and at such low prices, we cannot see why any should be without them who admire God through his works. A discriptive catalogue with prices will be sent by addressing as above.

MARIETTA NURSERIES.—From the gentlemen, Engle & Bro., of this well established and responsible Nursery, we have received some 3 catalogues describing the products which they now offer to the Spring trade. In a short time their advertisement will appear in our columns when we hope our readers will avail themselves of the advantages they offer to those wishing to purchase anything in their line. By having their Catalogue you can order from them with as much satisfaction as if you were to go there and make your own selection.

CHANGE OF ADDRESS.—Eld. Geo. Worst informs us that he has disposed of his present home and has purchased within the limits of the Maple Grove congregation, Ashland Co., Ohio. His address hereafter will be Ashland, Ohio.

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Dear Pilgrim: As it is not my privilege to attend preaching to day, I have been reading, and meditating upon the condition of many poor souls, and by the help of God, I will write a few thoughts for them, and earnestly hope that some one may be led to meditate upon their condition. This is my first attempt to write for any paper, but such as I have, I will give. I feel concerned for the many who are not concerned for themselves, and want to entreat them to be up, and doing before it is too late. You may think you may have many days yet, but of this you are not certain, for to-morrow you may be in eternity; and the awful thought of being unprepared for the change! Though you are now enjoying perfect health, it can soon be taken from you. Do you not see around you some who are taken away without a moment's warning, see how you are blessed; but will this be always the case? No; your time is coming and let me entreat you as a lover of your souls, to be earnestly engaged for yourselves. This is a work no one can do for you; it is your own duty to prepare for the great enjoyment in the service of the Lord; you can go to him in time of distress, and receive comfort in affliction, and get relief, and a hope that when you die you can go, and live with him. Are you enjoying perfect health? Now is the very time to do your duty. Do not wait until you are afflicted? This is not the best time to serve the Lord. Are you afflicted? If so, do all you can, God will lend a listening ear to your earnest prayers, and if you are restored to health you can rejoice in your affliction, for you will see it has been for your good. I say rejoice in affliction; it is often the means of drawing us nearer our duty; let me entreat you to be concerned about your condition before it is forever too late and those too who have set their faces zionward, are you marching onward? Are you progressing upward? If you are, I say go on. If not, be arroused, and hasten on your march, double your diligence, with renewed energy, and let go many of the cares of this world for an interest in heaven. Lay up your treasures there, and your heart will be there also. Let us pray to be more weaned from the many useless things of this world, and spend the time searching for the hidden treasures, that are laid up for us. For one moment reflect how little of our time we spend for our Lord; we are so surrounded with the cares of this world, that often if we wait to attend to them all, we have not time to do our duty, and if we attempt to try, we are not in a condition, to search very deep. Now this is not all that will be required of us. Let us resolve to spend our first time in his service, and then attend to our temporal affairs, and if there are some left undone, it is much better than to leave the Lord's work undone. He has given us all our time, and see how little we spend in his service. I hope these may be our daily meditations. May we be enabled to carry out these resolutions, until the Master calls for us, and may we continue to improve the talent or talents as it may be, is the sincere wishes of your homble sister in Christ. M. C. C.

Brother Brumbaugh:—

According to previous announcement the members of Black River district, met on the evening of the 24th of January, at our meeting house in Chatham to commence a series of meetings, which continued at this place until the evening of the 28th. Bro Conrad Kayler from Canton, was with us and preached the word to very attentive hearers. We had good attendance, considering the bad roads, and good order, and very interesting and instructive preaching from a chain of subjects by Bro. K as he was the only speaker present aside from those residing in the district. The first evening he preached from the text, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation," and the next day from the text, "Come unto me all ye that labor and are heavy laden, and I will give you rest," and the next text was "Awake, thou that sleepest and arise from the dead, and Christ shall give thee light," and so on from like interesting subjects until he took his leave of the brethren here. In all his sermons he tried to deeply impress in the minds of the sinner, the exceeding sinfulness of sin, and the great need of coming to Christ while it is yet called to day. And also that the believers in Christ shou'd be careful to discharge their duties faithfully in order to gain the crown and meet in the blissful realms above. Sinners were made to weep, and believers were encouraged to press forward. We trust that the seed sown may spring up not many days hence and bear fruit to the honor and glory of God the Father. And we truly hope the dear friends will remember what our beloved brother told them the last evening he was with us, that the word spoken will not return void, but will accomplish that for which it was sent; that it would either prove a savor of life unto life, or of death unto death.

Our meeting was moved from our meeting house in Chatham, to the one in Homer, on Thursday eve and as Bro. Kayler's health is poor, and having labored hard here, and taken a severe cold, he did not feel able to continue with us longer than Wednesday eve. (May the Lord bless him for his labors of love among us) So the speakers of this district continued the meeting until Saturday eve, when Bro. Wm. Sadler came to their aid, and staid until Monday noon. The brethren here continued the meeting until Tuesday eve, when the meeting closed. There was one added to the church by baptism, and a deep interest was manifested by many, who we trust, are counting the cost and hope ere long will come out on the Lord's side.

MARY HOOVER.

Chatham. O.

Dear Brother Brumbaugh:—It has been some time since we gave any church news from our congregation, and now I have nothing special, only that our meeting house is so nearly finished that we held our love-feast in it last fall. The second story is completed with the exception of seating, and is only seated with temporary seats until we get able to seat it right. We are holding our regular meetings in it this winter, and we are truly enjoying the comfort of a good, convenient and substantial house for the worship of the Lord; although it has cost us much more than we anticipated, yet if the members are all zealous in the cause of our great Redeemer, which I hope they are, the Lord will prosper us all, so that we will soon be able to pay the indebtedness. We have had but a few additions this season, but the ark of the Lord is moving along slowly, and we hope when the early and later rains come, we will then reap a full harvest. We receive the PILGRIM weekly and peruse its contents with pleasure. May the Lord prosper you all in the good work you are engaged in, and may we all prosper thereby. J. L. KIRKENBERRY.

WARSAW, IND.

Dear Pilgrim:—

As we all love to read church news, I will again give a short sketch of a visit I made to Ogens Creek congregation. I left home on the 21st of February, commenced meeting in the Christian church, preached here three times, but the roads were so bad and it was raining about all the time, so the brethren thought we had better quit, as it was almost impossible to get to the place of meeting. We were very sorry for this, as there seemed to be quite an interest taken in the meeting. So after we dismissed sister Leslie, (widow of John Leslie) requested us to visit her family, she living in this congregation, and we formerly were well acquainted, we consented to do so, and her oldest son yet at home came to where we were, some four miles, to convey us to their home. We concluded then to have some meetings and continued till the first of March, on which day I had the pleasure of baptizing five willing

converts, brother G. Leslie being one of the number. We had a good time here, and felt that the Lord was with us. This is a new district. A. Leedy is their elder here. The brethren and sisters felt like working, and we must say that they did their part nobly. This being the first series of meetings held in this part of the church, we were sorry to leave as we felt that there were quite a number more almost ready to join with us, but the roads being very bad, and we feeling much wearied, we thought we had better stop for this time. We can but express our thanks to the dear brethren and sisters for their kindness shown to us while in their midst. The brethren and sisters are very desirous that Bro. H. D. Davy should come and preach for them, and we think he should if possible, and since we remember that sister Leslie is a niece of his, and is very anxious to have him call and preach for them, we hope he will at his earliest convenience. Yours fraternally.

G. W. CRIPE.

Dear Editors: As I noticed a piece headed, "Keep us Supplied," the thought struck me at once, how can we expect a good paper unless we keep our editors supplied with such matter as is calculated to interest us all. It really does me good when I can read words of encouragement from all parts of the Brotherhood, as I am taking both PILGRIM and *Companion*, and to-day I went to visit a little sick daughter whose the *Vindicator* happened to fall into my hands. I read it principally all before I stopped. I see the brethren are also advocating the good cause in that, as well as in our other periodicals. Let us also put our shoulders to the wheel and help to move along the good work. The revolution will soon be made when we can all reap the rich reward of our labors.

"Go home to thy friends and tell them how great things the Lord hath done for thee and hath had compassion on thee." This was spoken by our dear Savior to the poor Gadarene after he, by his supernatural power, had caused the legion of unclean spirits to come out from him. When Jesus, and some of his disciples, came over on the other side of the sea into the country of the Gadarenes, immediately there met him, out of the tombs, a man with an unclean spirit who had his dwelling continually among the mountains and in the tombs. He was there continually, night and day, crying and cutting himself with stones. The country of the Gadarenes is supposed by critics to have been a place of heathenism and idolatry, where devils have much more power than where the Christian religion is fully established. No doubt the legion of devils, if I am allowed the expression, had the principal control of this poor man, for Matthew tells us that they were so exceeding fierce that no man could pass by that way. Mark tells us that he, the man, had often been bound with fetters and chains and they were all broken and plucked asunder, we argue, by the power of the unclean spirits. He had his dwelling among the mountains and in the tombs, perhaps among such as were hewn out of rocks with cupolas over them, with heaps of fragments which had been hewn out of them all around. Perhaps with such sharp fragments at certain times, he would cut and lacerate his flesh. He would seem to have had supernatural power, indeed a real mad man, so much so that the heathens of that country, that believed only in heathen gods, could not pass without being interrupted. This was a lamentable state of things. Perhaps his father or mother, or a dear brother or sister would pass along and see their friend in this awful condition. The father could lay down upon his bed of repose but perhaps the first thing would be the cries of his dear son. Oh! this must cause sorrow and trouble indescribable. But when Jesus comes, the unclean spirits cry out, what have we to do with thee Jesus thou Son of God, art thou come hither to torment us before the time? From this, it appears that a greater degree of punishment awaits these demons than they at that time endured, and they knew there was a time set by the Divine Judge when they should be sent into more terrible torments. They now have only one more request from Jesus, and that is that he would suffer them to go into a herd of swine, two thousand in number, while they numbered six thousand, making three devils to each swine, which so completely confused them that they all ran violently down a steep place into the sea and perished.

Here you see that the prayers of devils was heard and granted by Jesus, but only to their destruction. But when they that kept the swine saw what was done they fled to the city and told the owners, and the whole city came out, probably with the intention to destroy Jesus for thus having destroyed their swine, but when they saw him they were awed by his presence and besought him that he would depart out of their coasts. So you see they would prefer their swine before Jesus. But this is nothing uncommon. There are many in our age that would prefer the swine of the field before they would have Jesus, yes and many other evil things all in preference to their dear Savior. Like the Jews, they denied the holy one and the just, and desired a murderer to be granted unto them. Now when Jesus was gone into a ship and was about to return to his own city, (Capernium) he that had been possessed with the devil prayed him that he might be with him, howbeit Jesus suffered him not, but said unto him, go home to thy friends and tell them how great things the Lord hath done for thee and hath had compassion on thee. Oh, yes, who would not desire to be with Jesus after having such a great favor conferred upon him? This was one of the greatest favors that was ever bestowed upon any mortal being. We might say the dead were raised, the eyes of the blind were opened, the deaf were made to hear, yet none of them suffered in the flesh like this poor Gadarene. Notwithstanding he having enjoyed all these blessings, he cannot go with Jesus, but must now go home to his friends, perhaps to his dear father and mother, brothers and sisters and such as dearly loved him, such as had a holy sympathy for him, not strangers, but such as he would be most likely to wield a powerful influence over by telling them what great things Jesus had done for him. But it appears to us that it needed but little preaching to convince those of his friends that he really had been with Jesus, that he had met the one most dear among ten thousand who was altogether lovely. Oh, what a time of rejoicing this was to see such an one come with the love of Jesus shed abroad in his heart! My dear reader do you think there ever was a greater time of rejoicing among friends? No doubt, he was crying the shouts of hallelujah to the Lamb while his friends were now beginning to inquire after such a dear Savior, and were beginning to think with the poet

"Salvation, O, the joyful sound,
Tis music to our ears;
A sovereign balm for every wound,
A cordial for our fears."

Our friend was buried in sorrow and in sin, he was near going to hell, but he now, by grace divine, can see a heavenly day. Dear brethren, let us all rejoice when we hear that sinners are turning to God. May we all be faithful to our calling, and finally, dear brethren, I ask an interest in your prayers in my behalf that I may meet you all beyond the shores of mortality where parting will be known no more. SAMUEL ULERY.

Pyrmont, Ind.

TELL NO MAN.

Dear Editors:—

I notice in PILGRIM No. 5, page 38, a query from D. S. Replogle on Mark 1: 43—44. "See thou say nothing to any man, but go thy way and show thyself unto the priest."

It appears he was to tell no man, but was to show himself unto the priest. It also appears that it was necessary for him to show himself unto the priest, for we find in the 13th chapter of Leviticus, that, when there was any suspicion of leprosy, the priest was to make an examination every seven days, hence it was necessary that he should show himself unto the priest, but he was to tell no man. Now, it seems that when the Savior wrought a miracle of this kind, he did it before all that were present "In secret" he says, "I have done nothing." John 18: 20. He may, however, have done some things rather secretly, notwithstanding He told us to fear no man, but he also tells us to live in peace with all men as far as lieth in us. Then we must conclude that he spake openly, and gave the word full power, but he avoided aggravating or offending the Jews as much as possible, by keeping some things a little secret. The following are some examples:

Joseph of Arimathea, being a disciple of of Jesus, but secretly, on account of the Jews. John 19. We read of a certain blind man who was restored to sight. They asked his parents concerning this matter; but they feared the Jews. John 9: 22. Now why did Jesus command him to tell no man? One reason is, he did not want to make any display or fuss about religion as some people do. When we read the next verse we find the leper did not give heed, but went and told it so much that Jesus could no more openly enter the city. I think we can see why He told him what he did. It was to keep things as quiet as possible.

This was not all. He had done many miracles before the Jews and notwithstanding all that, they rejected him, and he avoided casting His pearls before swine.

The next question is, "Have we any Scripture on record that he did tell them not to keep it secret?" I don't think we have. We have an account of an impotent man that had an infirmity thirty and eight years, and when he was made whole, the Savior did not tell him to tell it, neither did he tell him not to tell it, but only said, "go thy way and sin no more." John 5. In Matt. 11: 16, we find that John sent two of His disciples to the Savior to ask Him if He was the one that should come, or do we look for another? He answered and said unto them, "go and show John again those things which ye do hear and see. He said, "tell John," but we have no account that they were to tell it to any one else. What I have written I have written. Prove all by the word. S. N. WINE.

Ottobine, Va.

A SAD ACCIDENT.

The following we just came across in our MS. drawer. It is a case that demands our sympathies and we give it hoping that some more of our readers will continue to throw in their mites for the needy poor. We have continued sister Effie's PILGRIM with the assurance that it will be paid for. We have hundreds of good hearted brethren and sisters that would not hesitate a moment to give under such circumstances, and we know that some will respond in this case as well as many more that we are now supplying at a similar risk.

JAN. 11th 1874.

Dear Brethren:—

Only a few weeks ago we wrote to you asking you to send us the PILGRIM for 1874, and now we are sorry to say we have to ask you to stop sending it. You may wonder why. It is because my dear husband has happend with a very sad accident. He had been working in Shank's machine shop (in Goshen Ind) for the last six months and on last Thursday he was cleaning away from the planer and in stooping over, his feet slipped and as he was falling he struck his left hand in the knives and cut all his fingers off to the hand. There were short pieces of bone left which the Dr. unjointed at the knuckles and then sewed up the wound. He suffered everything but death. Chloriform had no effect on him whatever. He is gaining slowly but is very weak, and he will not be able to work for months to come and we will have to be somewhat dependent on the charity of others as we are poor and have no home of our own. This is why we cannot take the PILGRIM. We do not feel able to pay for it at present. Perhaps when he gets able to work again we can take it again. We are sorry to do without it as we have taken it ever since we were married with the exception of a few months. We shall miss it very much. We received the Almanac and first number of the PILGRIM for this year and were pleased with its change. Notwithstanding we cannot have the pleasure of reading it, we say go on with the good work, visit the many homes where glad hearts are waiting for you. May God bless the efforts and blot out the errors, and I do hope when our name is taken from your list that there will be another one to take its place.

As I am left to watch my husband alone to night, I began to get sleepy, and I thought I would write to keep awake. I wonder if any sister has to watch her companion in the same condition to night that I do, I hope not, for no one can know or realize how awful it is but those who have had the trial of it. This makes me think of the hymn which says,

"Our troubles and trials here,
Will only make us richer there,
When we arrive at home."

What a comfort and consolation! I will now wish you God speed and ask you to remember me in your prayers.

Your unworthy sister.

EFFIE OPPERMAN.

FOUND DEAD—Mrs. Elizabeth Fahney, an aged lady, was found dead at the house of her nephew, Mr. Andrew Senger, near this place, on Saturday

morning last, where she had been staying for some time past. She was engaged in singing and religious conversation until a late hour in the evening, retiring in health and good spirits. In the morning a member of the family as usual entered the room to make up the fire and found her a corps at the bedside. She was the daughter of Jacob Holsinger, dec'd, and wife of Dr. Jacob Fahrney, a man of more than ordinary eminence in the profession, who located in this place many years ago, and who is still remembered by many of our citizens. He was a Presiding Elder or Bishop in the German Baptist Church. It will be twenty-six years on the 12th of April since he departed this life. Both are buried at Price's Meeting House.— *Waynesboro Record.*

THE FAMILY

BY AND BY.

MARGARET J. PRESTON.

What will it matter by and by
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or a golden sky,
When I look back on it, by and by?

What will it matter by and by
Whether, unhelped, I toi'ed alone,
Dashing my foot against a stone,
Missing the charge of the angel nigh,
Biddiog me think of the by and by?

What will it matter by and by
Whether with laughing joy I went [tout
Down through the years with a glad con-
Never believing, nay, not I,
Tears would be sweeter by and by!

What will it matter by and by
Whether with cheek to cheek I've lain
Close by the pallid angel, Pain,
Soothing myself through sob and sigh;
"All will be elsewise by and by?"

What will it matter? Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God,
Questioning not of the bow, the why,
If I but reach him, by and by.

What will I care for the unshared sigh,
If, in my fear of slip or fall,
Closely I've clung to Christ through all
Mindless how rough the path might lie,
Since he will smooth it by and by?

Ah! it will matter by and by
Nothing but this: That Joy or Pain
Lifted me skyward, helped to gain,
Whether through rack, or smile, or sigh,
Heaven—home—all in all, by and by!

"TWAS MY MOTHER."

A company of good children, who had gathered out of the valleys and garrets of the city, were preparing for their departure to new and distant homes in the West. Just before the time for the starting of the cars, one of the boys was noticed aside from the other, and apparantly very busy with a cast-off garment. The superintendent stepped up to him and found that he was cutting a small piece out of the patched lining. It proved to be his old jacket, which having been replaced by a new one, had been thrown away. There is no time to lose. "Come, John, come?" said the superintendent, "what are you going to do with that piece of calico?"

"Please, sir," said John, "I am cutting it to take with me. My dear dead mother put on the lining into this old jacket for me. This was a piece of her dress, and it is all I shall have to remember her by." And as the poor boy thought of that dear mother's love, and of the sad death bed scene in the old garret where she died, he covered his face with his hands and sobbed as if his heart would break.

But the train was about leaving, and John thrust the little piece of calico into his bosom "to remember his mother by," hurried into a car, and was soon far away from the place where he had seen so much sorrow.

Many an eye has moistened as the story of this orphan boy has been told and many a heart prayed that the God of the fatherless and motherless would be his friend. He loved his mother, and we cannot but believe that he obeyed her and was a faithful child.

Will our little readers, whose parents are yet spared them, always try to show their love by cheerful obedience, knowing this is pleasing to the Lord? Will the boys, especially, always be affectionate and kind to their mothers?

Will you keep in mind that if you should some day have to look upon the face of a 'dear *dead* mother, no thought would be so bitter as to remember that you have given her pain by your willfulness or disobedience?

HOME INTERESTS.

HABIT.

The power of habit is something of which we are every day conscious. Though so much has been said and written concerning it, we need still "line upon line, precept upon precept, here a little and there a "great deal to keep in our minds the importance of forming in our children and strengthening in ourselves good habits. It is so difficult to break up long established modes of action, and turn the camels of one's activities in new directions, that it is not surprising the mature in life, who have suffered from not being started right in the first place, should lay, as they are inclined to, great stress on the importance of making in all things a good beginning.

There are a few habits which form a pretty good foundation for success in life and insure the friendship of the discerning and virtuous. First among these we would place the habit of self-help. This may and should be formed in a child, before it can walk or talk, by providing resources for its amusements and leaving it, within due bounds, to depend upon those resources. Then as it grows older it should be taught and gently compelled to perform in its own behalf all that it can do. Few of us but know young men and young women perfectly helpless for all the ordinary uses of life. If they alone where the sufferers it wouldn't matter much, but they are social leeches, always demanding service and never rendering it. Good husbands, good wives, good parents rarely, if ever, are found in this class of people.

Next in importance to the habit of self-help we would place that of personal tidiness. We do not care to guess how many American men and women set down to breakfast every morning with their toilets half made, the men without collar and cravat, the women with unkempt hair, and the children resembling the parents in dress as much as in feature. "But you see there are so many things to do in the morning—stock to feed, cows to milk, fires to make, milk to skim, children to dress, breakfast to get—that one can't spend much time fixing themselves up." All very true; but one dosen't go round barefooted in the morning, or without washing face and hands, because a habit the reverse of all that has been formed. "My hair is combed in the morning for all day before I leave my chamber," said an elegant housekeeper the other day, and she keeps no girl, and we couldn't help thinking the happiness her husband must have had just in the one particular of seeing her every morning for twenty years with smoothly combed hair, and neat linen collar, opposite him at the breakfast table, and of the order and cleanliness in the household of which that one little item was an index That "cleanliness is next to godliness," should be early and deeply impressed on every child, and it should be taught to shrink from uncleanness and undtidiness as it shrinks from vice.

Another habit of great value is that of courtesy. If a child is properly trained to ask for what he wants and make meet acknowledgments for favors received, to recognize the rights and respect the feelings of others, he will be able to win friends no matter what other faults he may have. This habit he will acquire, or absorb, rather, from those around him. Courteous children are but the reflection of courteous parents. Genuine courtesy flows out from the heart and can never be put on as an outside garment.

Another excellent habit is that of helping others In fact we are in the world for the express purpose of doing that very thing and if we fail in this, it matters little to any but ourselves how long we remain here. It is natural for the loving parent to do every thing for his child and require nothing in return, but the sooner the child is taught to deny himself in, order to serve others, his parents, his brothers, and sisters, the more certainly will whatever is noble in him be developed. We are all selfish enough, and there are very few who are not improved by having their impulses of benevolence stimulated.

The habit of improving one's time is of importance that can hardly be over-estimated. Not that children should work all the time, but that they should spend very few hours in mere idleness and time-killing. One occupation should succeed another, so as to give due variety and exercise the mental and bodily powers in harmony. Idle children are apt to make idle grown folks, and there are too many drones in society for its good, as we all know.

The last habit we will mention is that of perserverance. Life, from beginning to end is full of obstacles to be over come, of problems to be solved, of mountains to be tunneled and valleys to be filled up, and we can hardly begin too soon our endeavors to master destiny. He that overcomes in little will overcome in much. A child should not be given a task beyond his powers, but within that limit he shouldbe required to do what is assigned him. The stimulus of praise or reward will often be sufficient to secure the performance of a given labor, though the pain of censure may sometimes be necessary.

With these habits of self-help, personal tidiness, courtesy, helping others, improving one's time, and perserverance, it matters little how poor in purse an individual may be left, he or she will possess a buoyant power that will raise them above adversity and pluck victory from the arms of defeat.—*New York Tribune.*

DESERTED ON THE HILLS.

Newman Hall delivered a very earnest address to the "unemployed," in the hall of the Boston Young Men's Christian Association Thanksgiving afternoon, in which he related the following touching story.

As I was traveling over the mountains of Cumberland years ago, I heard a lamb bleating. I listened, detained, as I am sure, by a loving Providence. It was a pitiful cry. It seemed to say, "Help me, pity me, save me!"

I started in the direction from whence it came. The little thing saw me, and came running to meet me. "Help me, pity me, save me!" It was half starved. I took it up in my arms. I think I talked to it. I saw an old sheep near by and carried it to her. She would not notice it, and as I walked away the little creatures came tottering after me,—"Help me, pity me, save me."

I thought, "I can not leave ye, little one, to perish, I wouldn't mind carrying ye seven miles in my arms; but if I should meet the shepherd, what would he think of me? Would he believe me"

Just then I saw the tall form of a man rising above the tops of the hills. It was my friend Richardson, the shepherd with whom I passed the night before. I had left some papers at his house, and he had hurried to bring them to me.

I told him about the lamb. "Yes," he said, "sheep will abandon them sometimes at this season of the year, when feed is so hearce. I will take it."

He took the lamb in his arms and held it against his bosom; and as I saw him going away over the hills, I could not but think of the Great Shepherd, who carries the lambs in his bosom." And, I thought if I, a sinful man, so pity a little creature God has made, with how much greater tenderness will he pity us, who is the Father of us all. Do you think, that when the weakest of you cry to Jesus, "Help me, pity me, save me!" He will refuse to listen? Never.

Two years afterwards I visited friend Richardson, the shepherd, and asked him what became of the little lamb.

"Why," said he, "it is now the finest of the flock."

"So may the feeblest soul that cries to heaven for help be strengthened by grace and become the noblest and most useful in the flock of God."

After telling that story the whole audience rose and sung.—

"Jesus, like a shepherd lead us."

MOTHER'S BOY.

Elbert Corpsey is his mother's pet. He coaxes and scolds her as the whim takes him. He disobeys her, says saucy words to her, and, as she often says, vexes her almost to death. Still she loves him fondly, and calls him "mother's pet."

Edward Heck is the son of a poor widow who calls him "mother's comfort." He tries his very best to make his mother happy in spite of her poverty. One day he went to market for her, and as he staggered homeward under a very heavy load of potatoes a gentleman said to him.

"My son, that basket is too heavy for you to carry."

Edward looked in the gentleman's face with a good-natured smile, and replied,—

"It *is* heavy, sir, but I would rather carry it *myself than that mother should have to carry it.*"

Now, as you can see, both these boys were their mother's pets. Which of them, think you, was a real mother's boy? Surely Elbert, tho selfish, was not. The love was all on his mother's side. But tho grateful Edward returned love for love. The noble fellow bore his mother's burdens and was the real, true mother's boy. Don't you think so? If you do, I want you to show it by bearing your mother's burdens. Will you?

ANNOUNCEMENTS.

District Meeting of the first District of Virginia will be held at Bethlehem in the Maggado Congregation, Franklin Co., Va., on Friday and Saturday before the 3d Sunday, the 17th and 18th of April, no preventive Providence interfering.

B F. Moomaw.

The Annual District Meeting of the Brethren in the North Eastern district of Ohio, will be held on the 13th day of May 1874, in the Springfield congregation, in the Brethren's meeting-house near Magadore, Co., Ohio. Let this Council be fully represented. All coming by rail-road, will stop off at Akron, on the A. & G. W. R. R., also on the C. Mt. V. & D. R. R. All coming by rail-road will please give us notice in due time, so that we can make the necessary arrangements to convey all from R. R. to place of meeting. Give us the time of your arrival at Akron. All correspondence prior to the meeting, address to

By order of the Brethren.

J. B. Mishler.

Mogadore, Summit Co., O.

Please announce through the Pilgrim that the District Meeting for the middle district of the State of Iowa, will be held with the Brethren in Guthrie Co., at their Meeting-house near Panora, on the 9th, 10th and 11th of May. Council to commence on Monday the 11th. A general representation is desired. Those coming on the C. R. I. and P. R. R. will stop off at Stuart. Those coming by the C & N. W. R. R. will stop at New Jefferson from where the brethren will convey them to place of meeting. J. S. Snider, Cor. Sec.

Brooklyn, Iowa.

MONEY LIST.

Wm G Parsly	1.25	S P Brumbaugh	$1.50
J J workman	8.50	Hannah Brumbaugh	
Joseph Garst	.25	by S P B	4.50
John Maust	.25	George Worst	43.25
Jonah Huff	1.25	Mrs Rupert	1.50
B F Koons	9.00	D A Burger	.25
Wm. H Carrier	1.50	W R Stouffer	1.75
Jacob Amsburger	1.75	J P Hetrick	1.75
Simon Coulter	1.50	G C Lamman	1.50
D B Meltzer	15.08	J E Studabaker	1.50
Daniel Goodman	1.50	M A Hoofstittler	2.00

MISCELLANEOUS.

In seventeen years Spurgeon has received 13,000 persons into his church in London on profession of their faith, has erected thirty-six chapels in the metropolis, and supplied them with ministers trained in a college he founded and manages, to which over sixty young men are studying for the ministry.

Some of the cities of modern California are on the very sites where ancient races had their dwelling places and their burial mounds. The skeletons of an unknown race have been found in San Francisco and hills, and workmen engaged in cutting down a street crossing at Napa recently unearthed the remains of nearly one hundred persons. The skeletons had been partially burned before interment. Mortars, arrow heads, knives made from odsidian, and a shell ear drop were discovered.

Theology in Chicago is decidedly mixed. The presbyterians are trying to Investigate the opinions of Professor Swig, who is the most popular evangelical clergyman in the city, and are looking after the heresies of McKaig. The Baptists are considering what to do with Rev. Mr. McCarthy. Rev. Mr. Reid has been dismissed because the pew-rents are falling off, which is a capital theological offence in any preacher in these days. Dr. Chency has succeeded in reorganizing his church on the Reformed platform, but Bishop Whitehouse has pounced upon the property of the church, and Robert Collyer has proved infidel to the temperance creed by pronouncing in favor of wine and beer. Altogether things are not so lovely in the Garden City as could be wished.

According ta the *English Mechanic*, a new process of iron-making, which dispenses with the blast furnace, has been practically tested, and specimens of its produce shown at Wolverhampton. The bloom is made direct from the ore, which is ground, mixed with lime and pitch, and baked in a cook oven. This is treated as pig iron, and furnace being charged with it, it is ready for the helve or squeezers in half an hour. The ventors claim by their process they can make a ton of iron from the ore at an expenditure of only two tons of coal; that they can make German steel as cheaply as cast iron, and that they can, furthermore, make the latter equal in purity to charcoal iron.

The Japs.—The dress of the Japanese, says a writer, is plain, but quite neat and comfortable, and, be it said to their praise, far surpasses our own in point of physiological fitness. The men and women both wear a garment very much resembling the old Roman toga, which is fastened about the waist with a broad girdle. The women wear their hair in a very nice way, something after the waterfall style, minus the false material. The men wear theirs pretty much as the Europeans do. It is the custom for the ladies as soon as they marry to blacken their teeth and shave their eyebrows, in order, I suppose, to prove their affection for their husbands, and I should think it ought, for it renders them horribly ugly. The young misses are usually very good looking, and some of them beautiful, but none of them can compare with our young girls at home. They are accepting the modren improvements with wonderful celerity, and are making strides on the road of civilization, and rapidly distancing their neighbors over on this side.

SYMPTONS OF CATARRH.

Obstruction of nasal passages, discharge falling into the throat, sometimes profuse, watery, acid, or thick and tenacious, mucous, purulent, bloody, putrid, offensive, etc. In others a dryness, weak or inflamed eyes, ringing in the ears, deafness, ulcerations, scabs, from ulcers, voice altered, nasal twang, offensive breath, impaired smell and taste, etc. Few only of above symptoms likely to be present in any case at one time.

To cure—take Dr. Pierce's Golden Medical Discovery earnestly, to correct the blood and system, which are always at fault also to act specifically, as it does, upon the diseased glands and lining membrane of the nose and its communicating chambers. The more I see of this odious disease, the more positive in my belief that if we would make treatment *perfectly successful* in curing it, we *must use constitutional treatment* to act through the blood as well as a soothing and healing local application. Dr. Sage's Catarrh Remedy, when used warm and applied with Dr. Pierce's Nasal Douche, effects cures upon "common sense" rational and scientific principles, by its mild, soothing and healing properties, to which the disease gradually yields, when the system has been put in perfect order by the use of the Golden Medical Discovery. This is the only perfectly safe, scientific and successful mode of acting upon and healing it.

So successful has the above course of treatment proven that the proprietor offers $500 reward for a case he cannot cure. All the mrans sold by Druggists. R. V. Pierce M. D., Proprietor, Buffalo, N. Y.

SEEDS AND PLANTS.

True Cape Cod Cranberry, best sort for Upland, Lowland, or Garden, by mail, prepaid, $1 00 per 100, $5.00 per 1.000. A priced Catalogue, of this and all Fruits, Ornamental Trees, Evergreens, Shrubs, Bulbs, Roses, Plants, &c., and FRESH FLOWER AND GARDEN SEEDS, the choicest collection in the country, with all novelties, will be sent gratis to any plain address. 25 sorts of either Flower, Garden, Tree, Fruit, Evergreen, or Herb Seeds, for $1.00, sent by mail, prepaid. WHOLESALE CATALOGUE TO THE TRADE.

B. M. WATSON, Old Colony Nurseries and Seed Warehouse, Plymouth, Mas. Established 1842.

DARK BRAMAH CHICKENS.

A few pairs first class Dark Brahma chickens for sale. Orders received for Eggs Address A B. Brumbaugh, Huntingdon, Pa.

GOOD BOOKS.

How to read Character, illus.	Price, $1.25
Combe's Moral Philosophy,	1.75
Constitution of Man. Combe,	1.75
Education. By Spurzheim,	1.50
Memory—How to Improve it,	1.50
Mental Science, Lectures on,	1.50
Self-Culture and Perfection,	1.50
Combe's Physiology, Illus.	1.75
Food and Diet. By Pereira,	1.75
Marriage. Muslin, $1.50.	
The Science of Human Life,	3.50
Fruit Culture for the Million,	1.00
Saving and Wasting,	1.50
Ways of Life—Right Way,	1.00
Footprints of Life,	1.25
Conversion of St. Paul,	1.00
Natural Laws of Man,	.75
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The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, Labor for the promotion of peace among the people of God, for the encouragement of the saint, and for the conversion of sinners, avoiding the things which tend toward disunion or sectional feelings.

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VOL. 6. HUNTINGDON, PA., MARCH, 24, 1874. NO 12.

POETRY.

HOREB.

BY WESLEY.

My searching eye would backward gaze
On time's unceasing tide,
Where Jethroe's flocks securely graze
On Horeb's verdant side.

A rustic shepherd sandal shod,
A burning bush descries;
Upon his features is portrayed
Both wonder and surprise.

Wonder, because the lurid flame
The bush does not consume;
Surprise, because his fiat came
To one so lowly born.

"Put off thy shoes, thou child of earth,
For this is holy ground;
The great I AM would send thee forth,
To free his people bound.

Go thou to Pharaoh's golden courts,
My stern command convey;
Nor heed the mighty obstacles
Which gather in thy way.

Before that haughty monarch stand,
My boundless power show,
Tell him to ope his iron hand
And let my people go.''

And as he from that holy spot
With firm decision turns;
A zeal by mortals never taught,
Within his bosom burns.

Full soon he dares the foaming tide
Of Pharaoh's bitter scorn;
With God and justice by his side,
He grasps the hope forlorn.

Thus through the fragile mortal fall
A prey to bleak despair;
When summoned by Jehovah's call,
Man's utmost wrath he'll dare.

ORIGINAL ESSAYS.

PRAYER.

"Men ought always to pray, and not to faint, (Jesus) "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting. (St. Paul) Luke 18:1, and 1. Tim. 11: 8.

That prayer is a Christian characteristic is known to all men, and that it should be constantly engaged in by them is clearly set forth in the above injunctions. Prayer has ever been the most prominent feature in the lives of God's people in all ages of the world. Jacob wrestled with God and would not let Him go except He bless him. The Jews prayed and the Prophets prayed, The Savior prayed and the apostles prayed. And before Jesus and the apostles left the world, they commanded men always to pray and not to faint in the doing of it. But how are we to understand, *always to pray?*

To arrive at a correct conclusion, we will consider, first, What is prayer? and second, How it is always to be done.

What is prayer? Webster says, "In worship, a solemn address to the supreme being, consisting of *adoration*, or an expression of our sense of God's glorious perfection, *confession* of ours ins, *supplication* for mercy and forgiveness, *intercession* for blessings on others, *and thanksgiving*, or an expression of gratitude to God for his mercies and benefits." The Scripture definition is "*supplication, intercession* and *giving thanks.*" With these definitions the reader will understand *what is prayer.*

How is it always to be done? Prayer may be either vocal or mental. Vocal prayer is that in which the voice is heard to speak audibly, while mental prayer is the exercise of the mind in thought only, the lips may, or they may not be seen to move.

The mind in thought only expresses the desire of the soul, and because of our natural infirmities the soul may even feel more than the mind can think or the voice express. In such cases the spirit itself helps our infirmities, making intercessions for us with groaning which cannot be uttered. So in one or the other forms of prayer as stated, above can men always and everywhere pray. It is a demonstrable fact, that all the duties enjoined upon man by the word of the Lord in his business relations in life can, and are performed without the mind and thoughts being necessarily present in the performance of the work. The mind and thoughts then may as well be with the Lord, contemplating His goodness and mercy, while the body is performing its labor and work, as to be roaming all over the world, planning and scheming, and building castles in the air. And so men can always and everywhere pray.

I am not ignorant, however, that some men argue that the merchant, the banker, the broker, &c., &c., who have their millions to count daily, and their accounts to balance, &c., must have their minds concentrated constantly and incessantly on their business all day long, and when even the hours of night relieve them of actual labors, their brain's so reel that they must have recreation and sleep, and so have no time for mental prayer at all. All this I believe, and even know to be true; but I have never read in the Bible that God's people were ever so engaged, but I have read of them dwelling in tents, and were strangers and pilgrims in the earth; having food and raiment, therewith to be content. So man's self-made, over much business does not annul the law of God, nor relieve him of the duty that he ought always and everywhere to pray and not to faint.

The necessity of daily and continued prayer is apparent to all reflecting minds. Man has two lives to live, the life of the body, and the life of the soul; or, in other words, a physical and a spiritual life. Jesus says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The body is of the earth, and will return to the earth again, hence its support is, and must be from the earth; its food in the Scriptures is called *bread*, which implies all animal and vegetable diet, and this diet must daily be partaken of or the body will become weak and faint. Even so must the soul have its daily nourishment drawn from every word that cometh from the mouth of God. And prayer being the sheet anchor of it, must always be engaged in for the life of the Many men live an active life in the body, but the soul within them is starved to death, they never prayed or did aught for its life.

As stated above, men can always and everywhere pray mentally; wherever we are, whether sitting, standing, walking, kneeling or lying; the the mind and thought may ever be with God, contemplating His goodness in all the eye sees or the hands handle. But man must als pray vocally. The head of every family, whether man or woman should have stated times for family and vocal prayer. The Prophet Daniel prayed in his house three times a day, and David prayed at morning, noon and even; and says at midnight will I rise and pray. The apostles had stated times and places for prayer, and so ought the brethren still to have. No one should approach the table to eat his food, without all at the table should hear his prayer and thanksgiving in an audible and distinct voice. At the table, sitting seems to be the proper attitude to assume. In the family and public assembly, kneeling is the proper posture. This is the posture the people of God always assumed when in vocal prayer. In these prayers we should kneel on both knees and the hands should be lifted up.

The objections some make who excuse themselves of daily family prayer that it must necessarily be a repetition of the same things prayed for the day before, and so, become stale, &c., amounts to nothing at all. The bread and meat cut from the *loaf* and *piece* supported your natural life yesterday, and a piece cut from the same will support it with equal relish today. Even so, the same word that fed the soul yesterday will feed it to-day if circumstances remain the same. But as new mercies are given to us daily to be thankful for; and new blessings to be prayed for, our daily prayer will always have some new feature in it.

We have a striking illustration of the need of daily prayer in the Lord giving Israel manna to eat. It was a small thing, as small as the hoar frost, like coriander seed. Israel must gather it every morning, Sabbath excepted, and if they gathered for more than two days use it bred worms and stank. To gather so small a thing required patience with persevering diligence. God could as well have given it in large masses like apples or ears of corn, and allowed them to gather it by cart-loads and and store away for future use. But that was not the Lord's way. So now he does not give grace by flow and rivers, but like grains of mustard seed; enough for the present time only, hence we must always gather by daily prayer.

"O, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!" Man being a finite being, small things are in best accord with his limited capacity. Had God given man great things to do, his limited capacity, could not have comprehended it, but *always praying* and gathering grace and faith like grains of mustard seed, though it be so small, yet the vessel being equally small will be kept constantly full; and when the end of our labor comes, and all will be made complete in nobler scenes above, there will be a larger amount gathered.

To illustrate: About the time that I was born there was taken into the family of a pious brother, a small destitute boy to be raised and cared for. The brother, to have the little boy do errands suited to his ability, one day placed a large basket by an apple tree under which were lying apples enough to fill the basket several times. But the basket was too large for the mind of the boy to comprehend how he could ever get it full. He stood crying and refused to pick up a single apple. The brother instead of resorting to coersive means, as men generally in such cases would do, provided the boy with a very small basket and said, "I want you to pick this little basket full of apples, and when it is full empty it into the large basket, and count how often you can pick it full. The boy comprehended how soon he could fill the small basket with large apples, and went to work and soon had the large basket filled. He grew to manhood, became a brother, a preacher, an elder, and has gone to rest, no doubt, gathered daily and always. So brethren, let us gather by *always* and *everywhere* praying.

But in our vocal prayer, whether in the family, in the chamber of the

sick, or in the public assembly, *be short*. Always have an object in prayer, surrounding circumstances suggest the object; then pray to the point and *be short*. When the sick desire your prayers, try and ascertain from them what they desire to be prayed for, suit your prayer accordingly and *be short*. Even so in your family, and at your table the object for prayer is ever before you; address your words to the point and *be short*. In the public assembly don't pray all over all creation twice and then tell God that he wants not many words, he knows that full well, *be short*. But in closet prayer tarry as long as you wish. Jesus spent a whole night alone on the mountain, in prayer, and He will not be angry with you if you do likewise, here pray as long as you wish, pray for all men, and don't forget me, your unworthy brother in Christ. D. P. SAYLER

MIRACULOUS SIGNS.

"And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and and they shall recover." Mark 16: 17, 18.

The difficulty of not being able at all times to give a satisfactory answer to gainsayers, upon the above text is the result of some cause. This cause is simply that we do not duly consider the design in the gift of miracles to those particular persons who possessed it, and at the particular periods of time at which they possessed them. The cessation of practical miracles is not owing, as many argue, to a want of the proper degree of faith and righteousness; but it is owing to the fact that the design of the power of performing miracles is accomplished, and that as long since, as it is that they have ceased to be performed.

Without the power to perform miracles, Moses would never have brought the Hebrew nation out of Egypt, unless God had made use of some other means, but of all He made choice of miracles, and by means of these he became the leader of God's people, and their deliverer from the bondage of their oppressors, and the Mediator of His covenant. What else than to authenticate the messages and law, did He appear unto Moses and the children of Israel in that terrible manner that is described in the following passages? "And they saw the God of Israel: and there was under His feet as it were a paved work as of a sapphire-stone, and as it were the body of heaven in *his* clearness." * * * * "And the sight of the glory of the Lord *was* like devouring fire on the mount in the eyes of the children of Israel." Exodus 21: 10, 17.

"Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou has't heard, and live?" Deut 4: 33. But now we will see what was God's design in thus miraculously showing Himself to Moses and all Israel "Unto thee it was showed, that thou mightiest know that the Lord he is God; *there is* none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee;"—: 35, 36. hence we find the design of the power vested in Moses. And through Moses was delivered that law of which the apostle said to the Galations "was our (the Jesw) schoolmaster to bring us to Christ," which law received its authenticity through and by the means of miracles performed by Moses and other of the holy prophets. And so in process of time Christ the Messiah, the predictions of whom were also thus established, came; and by again resuming this power or by manifesting the same, also authenticated, His authority and secured the credit of some, and thus only, for even His peculiar wisdom and aptitude to confound the gainsayer and to silence the temptings was a miracle; seeing such power being clothed in humanity.

An undeniable evidence of the special design of miracles is, Christ's answer to John's disciples, who were sent to Him to bring whatever evidence He could produce, as to whether He were "he that was to come, or do we look for another? "Jesus answered and said unto them; Go and show John again those things which ye hear and see; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised." Matt. 17; 2, 5.

Nicodemus gave evidence, also, that by these means the Jews were convinced of His *mission* being from God. "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles which thou doest, except God be with Him." John 3: 2.

And now the known world being divided, as it was at that time, into two grand parties, to wit, Jews and Gentiles, it became the part of our blessed Lord, and Savior, to authenticate His mission among those to whom He was sent, namely, "the lost sheep of the house of Israel." But having now received "all power in heaven and on earth," it became His volition and his will to appoint vessels" "embassadors" unto the Gentiles, the "other" part of the earth's inhabitants, which also He had "bought with a price," and of necessity, supernatural means must be employed that exceeded the craftiness of this highly sciened, family of nations. This was accomplished by the preaching of the apostle, "with signs following. Thus the mighty work, the plan of salvation, promised immediately after the fall; and perpetuated through all the patriarchal ages, is completed and fully authenticated, by mighty works, and miracles and signs following."

All this predicted and promised in the text came to pass. Paul not feeling any harm from the "viper out of the heat, and fastening on his hand," would have been thought a *chance*, had not the miracle been proven by the *beast*, coming "out of the heat" of the fire which Paul had just then supplied with "a bundle of sticks," he had "gathered," whereupon however even the barbarians" of Melita were induced to "change their minds, and said that he was a God." Finally if the rich man was not permitted to return and warn his brethren of his lost condition, simply because "they have Moses and the prophets" who proved the authenticity of their preaching by miracles; why should we dare to tempt God, seeing we have have Christ and the apostles who substantiated the authority of their teachings by the same evidence from God. And if we believe not them, neither would we believe, though one were raised from the dead.

Perhaps it would be interresting to some who may read this, to learn some of the facts concerning those who profess the power of miracles now. I have now lived in the midst of them for seven years, but I have not heard of a single wonder they have performed. They claim this to be owing to the want of faith on the part of those who could otherwise be healed. Now it appears self-evident, that their power to heal, must be curtailed at least, or the profession false entirely, because if it were a perpetuation of the divine power to work miracles why not be performed for the same purpose? to wit, to induce faith—to constrain, to compel them to believe—if they confess not faith, "for a witness against them."

Who was required to believe in order that Jesus might introduce to the world his divine character, by working first miracle at Cana of Gallilee? Who was to have faith so that he should touch the bier at Naia, and call forth from it, to life again the, widow's only son? Who was told to believe in order that Peter might be enabled to cure the lame man who lay for alms at the beautiful gate of temple? Or who manifested first an evidence of faith enabling Paul to restore the life of Eutychus of Troas? And once more; when Jesus proposed to restore unto Jarius his daughter to life, they laughed Him to scorn and yet He proceeded in His usual manner and raised her from the dead. But say our modren prophets (?) and apostles (?); on other occasions He told them only to believe and they should be healed. This He required of Jarius, but instead of believing he laughed Him to scorn; but nevertheless He raised her from the dead; demonstrative of His mission of grace unmerited by those who should profit by it; and yet *the* demand to "believe" foreshadows the conditional character of His kingdom, He would soon establish.

The gospel, however is to-day that same "power of God unto salvation to them that believe," that it was when Paul was to preach it at Rome and if it saves the soul "to the uttermost" it is truly a most glorious and desirable antitype, of that type, the healing of the sick, physically.

C. C. ROOT.

ANXIETY FOR THE CHURCH.

That every faithful minister is concerned for the welfare of every individual member under his care, is a fact not to be denied; hence, he watches unceasingly the movements the enemy makes to lead astray the the unwary, for he is so cunning as to always make his attack on such as are weak and dilatory, and prayerless, even if he has to make use of his agency to gain his point. O, how jealous! How careful, and how deeply concerned must the watchman be to save his erring ones, who are already on the brink of ruin! Many sleepless nights wrestling with God in prayer, his mind burdened, and his soul travailing in pain for the welfare of Zion may have reduced his strength, but in the firm reliance of his God, through faith in His power, he is still persevering; his language is like that of Paul, "For God is my record how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more and more in knowledge and in all judgment." O, that such a prayer may be made effectual in every member of the body of Christ; much grievances may be avoided, and many unpleasant labors shortened. Any one, however strong he may be, by sudden temptation, in the impulse of the moment, may be overtaken to commit a trespass; but if love abounds in knowledge and in all judgment he will come—not be dragged before the church, and make a long harangue, in order to justify his evil deeds, but beg of the members forgiveness, and confess, in the language of David, "I am he that sinned, I am the man that has done this evil deed in the sight of God;" then the members can with joy forgive and love such a restored one, better than before.

Let us approve things that are excellent, that we may be sincere and without offense until the day of Christ; being filled with fruits of righteousness, which are by Jesus Christ onto the praise and glory of God. Carelessness and indifference is certainly manifested in such who do neglect the member meetings, where difficulties are to be settled, of weighty matter, especially in officers of the Church; unless there is a lawful excuse. Our church government is a democratic one, and every voice is needed when eternal life is at stake. Solomon says, "In the multitude of counsellors there is safety. Hence let us pray for more of God's spirit in order to labor more effectually for the welfare of the Church. God has ever made his arrangements to transact the government of his church through the instrumentality of mortal man. He himself gives the law, and by the ministration of his subjects who have subscribed to that law, or in other words, that promised obedience must carry out the design of God, in strict accordance to that law, impartially, or become responsible to God for every evil resulting therefrom. Hence it requires all the wisdom of the Church fraternity. Prayer is also indispensable in weighty and important matters. God promises this wisdom that cometh from above upon the faithful, effectual, fervent prayer. Brethren and sisters, let us have more of that kind of prayer, cold and formal prayers are useless, vain and unanswered of God. "Praying always with all prayer and supplication in the spirit and watching thereunto with all perseverence and supplication for all saints," is the exhortation of Paul, the great apostle of the Gentiles. Does it not awaken in us our most dreamy sense, our inactivity and our slothfulness in assisting the government of God's chosen people when grievious wolves enter in among us not sparing the flock? Do we not see among ourselves, men arise and speak perverse things? Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost has made you overseer to feed the Church of God. There is an element arising in the Church, in order to compromise our non-conformity to the world—not only as regards raiment, but almost every thing popular with the ungodly world. In like manner is also a compromise advocated in some cases of our non-resistant principles held so precious by the primitive saints by which their blood-sealed faith caused the church of Christ to prosper and be multiplied by thousands in the first century of Christianity. O, be cautious, stand firm on the platform of the gospel, and earnestly contend for the faith once delivered to the saints. Do not swerve one iota from the troth by a compromise in any way whatever. Hold forth sound doctrine, practice the same, boldly, fearlessly, without partiality and without hypocrisy, and the God of love and peace will bless you, and cause his Church to prosper by adding numbers to His kingdom. May God bless and sanctify all the Israel of God and administer to us all abundantly, an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ, is the prayer of you-

noworthy fellow laborer of the gospel. Amen. LEONARD. FURRY.
New Enterprise, Pa.

TH E CHURCH AND THE WORLD.

In these degenerate days, when bribery and corruption, seduction and drunkenness, theft and murder, all yoke-devils together, stalk boldly abroad, and lift up their onblushing fronts at noonday—when many of the appointed watchman on Zion's towers slumber at their posts, and the mass of professing Christians conceal from the world the badge of their servitude to Christ, it is no wonder that the faithful few have become alarmed, and, in every direction are deploring the low state of religion, and the inactivity of the Church.

A Methodist correspondent of a New York paper, referring to the fact that the city pastors of that denomination are much puzzled to know why the life and power that once made the members of that church a terror to evil-doers, has departed, and why all their revival efforts end so nearly a failure, asks the following question: "Where is the boundry line between the Church and the world?" He then goes on to remark:

This was the first and great question settled by the founder of Methodism. He took God's compass and chain, and was very careful to remove everything that would attract the needle, ran the lines by the aid of the Holy Spirit, and ran them right. And when he and his faithful associates had established the corners and lines, they founded the church, and the gates of hell did not prevail against it. There was a marked separation. All could see it. On farm, on the street, in the store, in the field, or on the sea, a Methodist was known as much as a Quaker. But leaving the farm, street, store and field now, and going into the church during the hours of service, who can pick out the Methodist?

"I had business in Canada a few years ago, and when I reached the line that divided the two nations I found there a grocery store that made both governments much trouble. It was built exactly on the line. The goods on one side were in the United States, and on the other in Canada; hence the trouble. Had the owner put that store twenty feet north or south from where it stood it would have been no difficulty, but he preferred this mixing up because he could make money by it.

"I can put my finger on my nose and on my cheek, but to touch the spot where the nose leaves off and the cheek begins, requires one more skilled in anatomy than I am. I take a God-fearing man by the hand, and I hold one that Wesley would enclose and welcome into Church. I reach across the aisle and grasp a theatre-going, stock gambling, pleasure-loving man, and I hold two as far apart in spiritual life and influence as heaven is from hell, both members of the same church. Where does the church leave off and the world begin? What concord hath Christ with Belial? "Come out from among them and be ye separate, and I will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty." 2 Cor. vi.

I was once called to the bedside of a dying young man, whom I found in great distress of mind. He had once been a light and pillar in the M. E. Church. He was prepared to die. Why was this? Why? It was because our church had been moved on to, or over the line. He attended a donation party at the church, paid twenty-five times its value for a piece of cake, and drew a gold ring. This created an appetite for gambling, which he continued until he had spent five hundred dollars, all his hard earnings, and now lay upon his death bed in the greatest agony of soul, a subject of charity.

"Attending a church show, where money was wanted for a new carpets we saw over a round glass, 'View, of Flats on the Rhine,' ten cents Thinking it cheap, we paid the money and looked in, and saw several flat-irons on the rind of a large cheese. Can Barnum beat that? Question—where does the church leave off and the world begin? Draw the line, and conviction will be deep enough. Sinners will know when they are converted, and can tell the congregation for themselves without troubling the preacher to do it for them.

"Should Christ appear among us with the scourge of small cords, and visit our temples, we fear there would be a terrible scrambling among the money-changers to get out of the way."—*The Christian.*

"SPEAK EVIL OF NO MAN."

The above request, made by one of the apostles, when addressing a congregation of believers, is full of meaning when we think of the accountability arising from speech and also of thought, knowing that God who made heaven and earth and all things, knows every thought before it ripens into action. Reader, how many thoughts pass through the mind that you wish no one to know, yet they are known to God, and the numerous words that escape thy lips in the presence of some are confidentially, and in a soloquizing manner that God will require you to answer for? Pause and think! Think calmly and fearingly lest they be the means of closing the New Jerusalem against you. Rather let pure and holy thoughts pervade thy mind, and words of peace, adoration and thanksgiving escape from thy lips. Think of an individual, who, while in the company of another, talks as though all is on the best of terms till after a separation,—then what a contrast! What a different color is thrown on the character of the absentee, and often both are professors of religion, and frequently both members of the same congregation. What says the Spirit, the Word of God? "If you have aught against your brother tell him his fault between him and thee alone,"&c. Remember this is a command, the violation of which we will have to answer for. What a heavenly life men and women could live here on earth if they would obey the injunction of God's word, knowing that if we deceive men we cannot God, and such words and actions are closing heaven against us. How can we consistently pray for kings and rulers and then arise and curse them, and speak in many ways evil of them, and ask God to "forgive us our debts as we forgive our debtors?" When we do not carry out our own request, it becomes a vain petition, for if we do not forgive, God will not. Then we know that our debt is increasing and will eventually consume us, for by our words we are either justified or condemned.

Dear reader, may you and I so order our speech or words that we may not be ashamed of being heard when we speak, having them seasoned with heavenly salt, so that they will be a means of winning souls to Christ,—drawing men and women from degredation rather than sinking them; sowing the seeds of peace rather than strife; a healing virtue, not wounding, upbuilding, not tearing down; a forgiving spirit, not condemning; in short, of a godly conversatin that will lead to the right to the Tree of Life; an entrance into the Kingdom of Heaven where all is peace and love, in the presence of God and all the redeemed and holy angels. There let our conversation be, and the world will know where our treasure is. WM. SADLER.

HOW TO LIVE CHEAPLY.

How to live cheaply is a question easy enough to answer if one will be content with a cheap living. Substitute comfort for show. Put convenience in the place of fashion. Study simplicity. Refuse to beguiled into a style of living above what is required by your position in society, and is justified by your resources. Set a fashion of simplicity, neatness, prudence and inexpensiveness, which others will be glad to follow, and thank you for introducing. Teach yourself to be without a thousand and one pretty and showy things which wealthy people purchase, and pride yourself on being just as happy without them as your rich neighbors are with them. Put so much dignity, sincerity, kindness, virtue and love into your simple and inexpensive home that its members will never miss the costly fripperies and showy adornments of fashion, and be happier in the cozy and comfortable apartments than most of their wealthy neighbors are in their splendid establishments.

It does not follow that, in order to live cheaply one must live meanly. The great staples of life are not costly. Taste, refinement, good cheer, wit and even elegence are inexpensive. There is no trouble about young people marrying with no outfit but health, and love, and an honest purpose, provided they will practice the thrift and prudence to which their grandparents owed all their succes, and make their thought and love supply what they lack the means of display. Those who begin life at the top of the ladder generally tumble off, while those who begin at the foot acquire steadiness, courage, and strength of arm and will as they rise.—*Ex.*

ENJOY THE PRESENT.

It conduces much to our content if we pass by those things which happen to trouble, and consider what is pleasing and prosperous, that by the representations of the better, the worse may be blotted out. If I be overthrown in my suit at law, yet my house is left me still and my land, or I have a virtuous wife, or hopeful children or kind friends, or hopes. If I have lost one child, it may be I have two or three still left me. Enjoy the present, whatever it may be, and be not solicitous for the future; for if you take your foot from the present standing, and thrust it forward to to-morrow's event, you are in a restless condition; it is like the refusing to quench your present thirst by fearing you will want to drink the next day. If to-morrow you should want, your sorrow would come time enough, though you do not hasten it; let your trouble tarry till its own day comes. Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly, for this day is ours. We are dead to yesterday, and not yet born to to-morrow.—*Jeremy Taylor.*

WAR'S WASTE.

Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman and child in an attire of which kings and queens might be proud. I will build a school-house on every hillside and in every valley over the earth; I will build an academy in every town, and I will endow it; a college in every State, and fill it with able professors; I will crown every hill with a place of worship, consecrated to the promulgation of the gospel of peace: I will support in every pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another around the earth's wide circumference; and the voice of prayer and the song of praise should ascend like a universal holocaust to Heaven.—*Rufus Stephens.*

THE SEA CAPTAIN'S CALL.—In the year 1775 the captain of a Greenland whaling-vessel found himself at at night surrounded by icebergs, and "lay to" until morning, expecting every moment to be ground to pieces. In the morning he looked about, and saw a ship near by. He hailed it. No answer. Getting into a boat with some of the crew, he pushed out for the mysterious craft. Getting near by, he saw, through the port-hole, a man at a stand, as though keeping a log book. He hailed him. No answer. He went on board the vessel and found the man sitting at the log book, frozen to death. The log book was dated 1762, showing that the vessel had been wandering for thirteen years among the ice. The sailors were found frozen among the hummocks, and others in the cabin. For thirteen years this ship had been carrying its burden of corpses.

So from this Gospel-craft I descry voyagers for eternity. I cry, "Ship ahoy! Ship ahoy!" No answer. They float about, tossed and ground by the icebergs of sin, hoisting no sail for heaven. I go on board. I find all asleep. It is a frozen sleep. O, that my Lord Jesus would come aboard, and lay hold of the wheel, and steer the craft into the warm Gulf Stream of his mercy! Awake, thou that sleepest! Arise from the dead, and Christ shall give thee life. —*Rev. T. De Witt Talmage.*

"He will subdue our iniquities.' He will do it; He is engaged by promise, by office; it is his glory to save His people from the dominion of their sins. On Him, therefore, they depend for continual victory, and according to their faith so it is done unto them.

If you have an enemy, act kindly towards him and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, until you have accomplished your object

Often the ark of Life waits till a dove's wings of light bring some leaf of assurance from the world of our longing.

It is of no advantage to have a lively mind if we are not just. The perfection of the pendulum is not to go fast, but to be regular.

In the assurance of strength is there strength; and they are weakest, however strong, who have no faith in themselves or their powers.

If the best man's faults were written on his forehead, it would make him pull his hat over his eyes.

The Weekly Pilgrim.

HUNTINGDON, PA., MARCH 24, 1874.

☞ How to send money.--All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

BENEVOLENCE.

There are some persons, who apparently, never do anything unless they expect to derive some personal benefit from it, and this selfish and indifferent spirit, to the wants and comforts of others, is what causes a great deal of unhappiness in the world. We fail to meet the design of God concerning us in this respect for He intends that we shall help one another, and if we love Him and stand in the relation to him that we should, we will feel, morally, bound to assist our fellow men at all times, whether it will tend to our own personal interests or not. This idea is frequently taught by Christ. "He says, "From him that would borrow of thee turn not thou away." And again, "If ye lend to them of whom ye hope to receive, what thanks have ye? for sinners also lend to sinners, to receive as much again." This seems to be the central idea of all acts of benevolence as shown by the world; they expect to receive either some pecuniary benefit or self aggrandizement. This however is not the motive of the Christian; he acts from a sense of the relation which he sustains to his fellow man, and when he lends or assists him in any way, he does it not hoping to receive again.

The true idea of benevolence is beautifully illustrated by an incident which is familiar to every school boy. An aged gentleman was busily engaged in planting fruit trees, and a young man passing by thus accosted him: Why do you plant trees? you are old and cannot expect to enjoy the fruit. The old man replied, "It is true, I am old and cannot expect to enjoy the fruits of my labor, but some one has planted trees before my time and I have enjoyed the fruits. Should I not now endeavor to return the compliment? Should I not labor for the benefit of those who succeed me?"

The young man represents the sinners that the Savior speaks of who lend or assist their fellow men expecting to receive the same again, while the old man represents the Christian who loves his fellow man and is willing to assist him, although he may not derive any benefit, or receive anything in return for it in this life.

Reader, which of these do you represent? Do you love your fellow man? Are you desirous of promoting his happiness? Do you assist him merely that you may receive the same in return? If you do you are not truly benevolent, and with this selfish indifferent spirit are not fitted to enjoy this life nor the life to come. It is truly said that "happiness in this life consists in making others happy." When do we realize more true and real enjoyment, than when we are conscious of having made some one happy? It is then that we experience something of a higher order than the gratificatton of self can afford us. Then truly,

"Kind hearts are more than coronets,
And simple faith than Norman blood."

J. B. B.

THE SCHOOL MEETING.

We have just returned from the Educational Convention and as there is still a little room open yet, we will occupy it by giving our readers a brief description of the meeting, in addition to the report given in another column. On Saturday morning we took the train for Cove Station, where we found several conveyances from Clover Creek congregation, expecting a number of eastern representatives, and seemed to be disappointed that there was but one; but still they had the pleasure of getting loads, as the western delegation was somewhat larger, consisting of brother H. R. Holsinger, and family, E. J. Myers, and Franklin Forney as delegates from Berlin congregation. According to arrangment we were all unloaded at Bro. J. W. Brumbaugh's where we were well cared for. In the afternoon, in harmony with the design of the meeting, we went to Martinsburg to examine the School buildings where we were met by Prof. L. Cort, the present proprietor, who very courteously escorted us through all the different apartments and gave us all necessary information. The buildings are pleasantly located, tolerably well planned, and perhaps, cost fully as much as represented.

Our very charitable brother James Camerer, who resides just back of the building, in the meantime prepared supper for the delegation then present, where we afterwards repaired and partook of his liberality with thankful hearts.

In the evening there was an appointment for preaching in their new church in town, where we were called upon to lead in the services, followed very appraprintely by James A. Sell. Eld. Jacob Steel, H. R. Holsinger, Henry Clapper, Brice Sell, and a part of the resident ministers were also present.

Sunday, a. m., was the regular appointment at the Clover Creek church where the funeral service of brother J. D. Brumbaugh's child was attended to; James A. Sell led in the preaching. In the evening there was another appointment at Martinsburg church, conducted by Grabill Myers, and Brice Sell. There was also an appointment at Clover Creek, but not being there, do not know who preached.

On Monday morning at the hour appointed, we met in the church at Martinsburg for deliberation, the result of which you have in our report. The representation was much smaller than was expected and the cause would seem to demand, but what was there meant business, and we do not suppose that there was ever a a body met, having different local interests at stake, that deliberated more harmoniously. The advantages of the different localities were fairly discussed, and we think we done the very best that could have been done under the existing circumstances and and all that is now needed to make the move a success is, for all those who are in favor of having their children educated under proper moral and religious influence, to put their shoulder to the wheel and help it along,

PREPARATION—SPOILED SERMONS.

We have often wondered how preachers could talk all day and then expect to preach at night. It must surely require more than an ordinary mind to discourse intelligibly on any subject without some forethought, and indeed it is certainly not a very commendable course for a minister to pursue. There is too much importance connected with preaching to enter into it so thoughtlessly, and the minister who truly feels the responsibility of his position and the weight of precious souls hanging upon him, will certainly feel that it his duty to spend all the time he can command in the careful and prayerful study of his subject. O a thought struck upon the mind! Who can tell what it may bring forth? A good thought or impression may redeem a whole life from sin and misery, while a wrong one may work a corresponding amount of ruin. How important then that the minister should use his greatest endeavors to impress correct Gospel truths upon the minds of his hearers. If a *man* should ever tremble it is when he essays to impress convictions on the mind, for he will touch chords strung by the infinite organist of creation which will vibrate when time with us shall be no longer. If then the minister by negligence and indifference to his high calling, should make impressions (and you are held responsible for what you do) that would tend toward the ruin of some poor soul, what a dark account that would be! It is thought by some that it is not necessary for ministers to study their subjects; that they should look to God to impart unto them what they should say, but this is certainly a mistaken idea. No one could expect to give his neighbor bread if he had none himself, neither could he expect to have any to give unless he labors for it. So it is with the minister who is to impart the heavenly manna; he cannot give unless he has some himself, and he cannot reasonably expect to have it, unless he labors for it. "God helps those who help themselves." He must do his part first, and then only can he expect divine assistance.

But the minister is not always to blame. When he would make the necessary preparation he is often annoyed by the laity who should give encouragement to study and preparation rather than be a hindrance. In reference to this an exchange makes the following reasonable remarks;

"Ministers of the Gospel must have time for thought and reflection, or run dry. He who talks with others all day long, when he is to preach at night, is very sure to have a hard time preaching. Some of our good friends do not think of this, and will keep the preacher talking constantly at the expense of the interest of the meeting. When a Minister has preached the best he knows how, and emptied his "pitcher," he must have time for quiet prayer, study and reflection, when he preaches extempore.

I was once forcibly reminded of this necessity. I preached on a Sunday morning, and in the afternoon felt the need of quiet, so that I could have time for reflection and prepare myself for the evening. But there were two good sisters where I stopped that kept up such a continuous talking (and I was obliged to remain in the same room with them), that they talked me dry and empty; and when I tried to preach in the evening, tho' I had a full house, I felt my emptiness, and so did all present.

Preachers must have a chance for quiet prayerful reflection. Do not accuse them of lacking sociability if they are not inclined to talk all the time. There are extremes to be sure. At times fireside preaching accomplishes the most good; but a minister cannot talk constantly about this, that, and the other, or listen to gossip about A. B. or C. without his leanness and unfitness for his holy position standing in "Christ's stead before the people. Let ministers have a chance and a place for quiet."

J. B. B.

PROCEEDINGS OF THE EDUCATIONAL MEETING HELD AT MARTINSBURG, PA., MARCH 16, 1874.

The meeting was held at the Brethren's meeting house in the town at Martinsburg. After opening in the usual order, by singing and prayer brother H. R. Holsinger was chosen Chairman, and J. A. Sell, clerk.

The object of this meeting was then stated by the chairman, to be

1st. To ascertain the sentiment of the friends of education present, upon the importance or necessity of having a school of a higher grade, under the control of our own membership. And if so, then.

2nd. The question would arise, when shall we prosecute the project of organizing and establishing the institution. The importance of having such a school under our control was then discussed by the chairman, H. B. Brumbaugh, Grabill Myers, Geo. Brumbaugh and it was unanimously agreed that such a school is needed.

It was also resolved that the wants of the Brotherhood demand such action as will most speedily put into operation such a school as will furnish the accommodation sought after by our youth.

A letter was read from brother S. Z. Sharp, and also his amendment to the plan proposed by brother H. R. Holsinger.

Plans were then called for by which to raise the funds for the endowment of the school. H. B. Brumbaugh requested and obtained an explanation of the plan proposed by the

chairman. The plan proposed by brother Sharp viz: that one hundred brethren raise one thousand dollars each, was discussed.

Suitable locations were then nominated, as follows:

H. B. Brumbaugh named Huntingdon Pa.

George Brumbaugh named New Pleasant Grove, Huntingdon Co., Pa.

Franklin Forney named Berlin Pa.

H. R. Holsinger named Wooster Ohio.

John H. Stiffler named Martinsburg Pa.

The nomination then closed and the meeting adjourned for one hour.

In the afternoon the meeting proceeded to discuss the question whether it would be advisable to purchase the buildings at Martinsburg. It was agreed that Martinsburg was a suitable and convenient location for such a school, but that it is not advisable to purchase the proposed property as more convenient buildings could be constructed for about the same money.

The chairman gave the sentiments of other brethren, with whom he had correspondence relative to the location of the school, all agreeing that the success of the enterprise greatly depends upon its location.

The merits of Martinsburg as a location, was then discussed in which it was agreed that it was suitable in point of healthfulness, easy of access, Church influence, religiously, but not so good pecuniarly. Only a few thousand dollars of stock could be secured at the meeting.

Huntingdon was next discussed, and was shown to possess superior advantages in the way of railroad facilities water works, and gas light, but wanting in church influence and other points.

New Pleasant Grove and Wooster were not pressed.

Berlin, Pa, was then taken up. It was shown to possess advantages of healthfulness; 2. Easy of access, being warranted to have railroad connection before the school could be put into operation. 3. Church influence, in patronage, religious and pecuniary influence, and in sending pupils. The delegates from Berlin also offered to secure $30,000 stock in the school and to donate $1000 in cash to the enterprise, if the school would be erected at Berlin.

It was then unanimously agreed to adopt Berlin as the location for the Brethren's school. The following resolution was adopted unanimously: Resolved that we raise a fund of not less than one hundred thousand dollars, in shares of five hundred dollars each, each share holder to be entitled to one vote. Twenty five per cent of the amount subscribed to be paid in as may be demanded, and the balance to be secured by mortgage for ten years, upon which six per cent interest shall be paid annually with the privilege, however of paying in the entire amount if preferred by the subscriber; the school to be located at Berlin, Somerset Co. Pa.

It was unanimously Resolved that H. R. Holsinger be appointed general solicitor to secure the endowement. It was also resolved that the proceedings of this convention be published in our weekly perodicals. The exercises were then closed by singing and prayer and the meetings adjourned, with the best of feelings and in confidence for the success of the enterprise which it had organized.

H. R. Holsinger, Chairman.
James A. Sell, Clerk.

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Dear Pilgrim:—

The reference which you made last week to the first four verses of the 13th chapter, of Romans is not a query. Neither is Bro. Miller's position of it the answer to a query, nor an explanation. The scripture is evident enough to all that have ever read it or heard it read, yet to many, and indeed to almost all there is some hidden mystery couched in it. The propriety of simply asking for an explanation of any portion of scripture is the same as to simply ask for an explanation of M, the 13th letter of the english alphabet. It would indeed be considered silly enough to ask for an explanation of M, without telling what sort of an explanation; because M is a powerful letter occurring very frequently and with varied influence all through an infinite world of literature. The letter M, is an element in the foundation upon which English literature is built. The above named scripture is an element in the foundation upon which the salvation of every soul is built. It is vain to think of saying or writing all that can or ought by any and every body to be said or written about this or any other portion of the word of God.

The same truth applies to the request for a full application to the Christian of the 42nd verse of the 5th chapter of Matt. The person who undertakes this task is like one who sets his foot on a ship and starts out on the Atlantic ocean with a determination to know and give its depth at every point all around the globe, measuring the contents of it exactly. There are however fragmentary meanings lurking in the request which can be fully complied with, but they are not what the inquirer intended it should convey. An essay may be written upon the verse by any person who will try to write his best thoughts about it, and to consciously discourage such an effort should be far from every Christian. It is one of the most beautiful and important subjects that can enter into the mind. A simple skimming over the top of it, stultifying every desire to dive down deep through the letter into the spirit, though it be done a thousand times, and then to expect a benefit is the same as to look into a cook-shop window and suppose that by so doing, you are fed. A full application of the verse to the Christian may be made by any one who will apply the verse fully to himself, or himself fully to the verse, just whichever way you choose to say it. But that application will not be full for every body else. What? does not the word of the Lord teach all men to mind and do the same things? Yes that is the gem. But scripture must be compared with scripture. Christ says "The same that said thou shalt not commit adultry also said thou shalt not kill. Now if thou commit adultry and yet if thou kill, thou art become a transgressor. Again, when the devil took Him on the pinnacle of the the temple, and said cast thyself down for it is written. He shall give his angels charge concerning thee." Christ said. It is written again. Thou shalt not tempt the Lord thy God.

The spirit of this example should be strictly followed in every application of the scriptures. For instance if any one should ask you to give or lend him your Bible, and you knew he would trample it under his feet, you should of course not give it to him, and if he were to urge his claim by quoting the passage "Give him that asketh" &c. you should meet it with such scripture as this "give not that which is holy unto dogs" and "cast not your pearls before swine." This is our application. Here is another. If a man comes to you asking you to give or lend to him, and you are convinced by the above and all the other scripture that you know, that you should grant his request, then you should certainly do so. Here is still another. I do not yield an unlimited obedience to this happy fundamental injunction; neither do I claim such an obedience for any of my brethren, morever I deny that any one who is of a sane mind does or would yield such obedience.

J. B. Garver.

Mount Union, Pa.

Dear Pilgrim:—

After my usual delay I will comply with my promise to send you the item on baptismal controversy.

Sometime during the early part of last summer, Dr. Teter of Richmond, Va. an eminent Baptist, traveled through several European countries, and sent minute accounts of the most interesting scenes and circumstances to the *Religious Hearld*, a leading baptist perodical, of which he is the editor.

He visited the Catacombs at Rome, and in one of them he saw a representation of the form of primitive baptism. As correctly as I can remember them I will give the account substantially in his own words.

"In one of the rooms I saw a representation of the primitive mode of baptism engraved on the walls. The position of the parties indicated that it was administered by the forward mode. The arrangement of the picture rendering it impossible to represent any other form." He failed to inform his readers how it was impossible to represent the backward action, if that was the proper form. He is of the opinion that it represented the form of baptism in the infancy of the church, though others date it several centuries subsequent. The Dr. owes it to his brethren and to us to give a more detailed description of that painting, to enable us to see how that impossibility occurs.

Another interesting circumstance connected with his travels, reveals the fact that he met many of his denomination who have preserved the apostolical injunction of the salutation of the kiss. As that commandment is considerably below par among the Baptists in this country, it must have taxed the Dr's. prejudices heavily to pass through service in a christianlike manner. The scene would doubtless have been quite grotesque to an American Tunker to see the skeptical Baptist give the sacred salutation. A few years ago he attended an association of his church in their part of the State, and the Rev. Robert Tunsford pastor of Glade Creek congregation, a zealous land marker, that is one in favor of the ancient form of worship, warmly advocated the importance of the ordinance of feet-washing. The Dr. responded to him in a jocular manner, and avered that on his return to that neighborhood, the Bro. would expect to kiss him. Since his European experience I think he could endure the operation with credit to his exalted position of D. D.

We hope the Rev. tourist will not be too severe hereafter in his animadversions on the usages of his Tunker brethren, who hold in violate these sacred and heaven ordained commandments

D. C. Moomaw.

OUR PECULIARITIES.

Bro. Pilgrim: As I see the minds of your contributors are somewhat active upon the above subject, I thought I would also cast a mite in that direction. It is doubtless a matter of importance, or the Apostle would not have mentioned it. At present I wish to speak more particularly of our external "peculiarities," not that I regard that as the greater, but as being the necessary outgrowth of the seed cast into the heart of man through the agency of the mind, and as the mind receives and conveys to the heart, so the heart returns the received matter to the mind, and thereby the mind is renewed, and hence the visible change in man or woman, whose mind has been renewed by receiving and exchange of truth through these agencies. Now as this character has been changed by the renewing of the mind, he or she receives a new character or in other words is made "a new creature."

Then as he was carnal before, he is now spiritual. So there is a visible change wrought, which must be fully developed in the character, otherwise he cannot be a light to the world, for the worldly man cannot discern the things of the spirit, hence the necessity of an external mark. I know it is said this light must be seen in our life and daily walk. Very true my brother, but must a man live in the midst of a city till he is acquainted with its rules and the people before he can see it? Which must be the case, if this hypothesis be true. But are we to suppose that the Savior would use a figure that has no semblance at all, which would doubtless be the case, if man is to be known as a disciple merely by the character as developed in his life.

But the stranger can see the natural city as soon and as clearly as the native. So when the members are arrayed in their humble and simple costume, the stranger can see who are members and who are not, just as easy as we can ourselves, hence the beautiful likeness, "*cannot be hid.*"

Again, "I am the vine and ye are the branches." Now as every branch in the vine partakes of the sap or life of the original stem or vine so every branch thus receiving life from the root or first cause, is naturally clothed with the same style of leaf, and the fruit is the same. Does it not show us then that our peculiarities are not wholly internal, but also external.

So my dear young brethren and sisters, let us be very careful how we treat the admonitions and exhortations of our faithful old brethren and sisters, for

they watch for our souls, as they that must give account. More anon.

A. HUTCHISON.

A LETTER TO SISTER ELIZABETH FLORY.

OAK HILL, W. VA. MARCH 8, 1874

My Dear Sister, of Buffalo Col.

While sitting perusing the PILGRIM this Sabbath morning and meditating on the goodness of God, I thought of you and your dear family away in a distant land. Knowing that you are a reader and lover of the PILGRIM, I thought I would let you hear from us through its columns. We are all enjoying a reasonable portion of good health, and truly hope, through the mercies of God, if these lines reaches you, they may find you all enjoying the same great blessing. Yes, my dear sister, I often think of you and your dear ones in that far off Territory, but am happy to learn that you are well pleased with your move so far, and that you all are blessed with good health, and happy to learn you have preaching and can worship God under your own vine and fig tree. Oh may the Lord bless your dear companion and our dear Bro. that he may go forth in the discharge of his duty in proclaiming the true gospel of our Lord and Savior Jesus Christ, and that he may be instrumental in turning poor careless sinners from the power of satan unto God the Father.

Dear sister, I suppose you would love to hear something about our little band of brethren and sisters here. I am happy to say that we are all getting along, on the good old way, in love and union, as much so or more than any previous time. The Church met in Church capacity last Saturday, being the last day of February. We had a very pleasant meeting of brethren and sisters together. Bro. Wm. Bailey from Raliegh Va. was with us. All things passed off in love and harmony. Bro. Bailey preached for us on the Sabbath following. His discourse was truly a good one and had a good congregation. We have had no addition since you left, but hope to have better news to tell you before long for I can truly say,

"I long to see the season come,
When sinners shall come flocking home,
To taste the richness of Jesus' love,
And seek the joys that are above."

Dear sister and brother, we miss you at our meetings—when sitting in the house of the Lord and seeing brethren and sisters gathering in, there appears to be vacant seats that cannot be filled by those whom we miss most, but thy will be done O Lord. Many tears have been shed on account of your vacant seats, but I hope our loss is or will be your great gain in this world of sorrow and the world to come. Dear sister Bettie, I can truly sympathize with you being so far separated from all your kindred by the strong ties of nature, but that very same sorrow has often caused tears to trickle down my own cheeks for I am also separated far from my dear relatives.

I will inform you that my dear daughter Hettie and her family, has moved from Mo. to Ark. and I have but a faint hope of ever enjoying the pleasure of seeing them again in this world of sorrow and trouble, but I have the hope, the blissful hope that we all shall meet in Heaven.

While we are parted and scattered abroad, let us pray for each other and trust in the Lord.

I saw your mother not many days ago. She was well as usual, and we talked of you all. Ida is here staying with us. She says she wants to see all those little cousins. I hope to hear from you soon. From your sister,

NANCY CROUSE.

Dear Pilgrim:—

I suppose evidently you are aware that among your many readers, there are some scattered here and there over this broad land of ours, that have not been gathered into the folds of the church of the true and living, God. To them this is addressed. Why is it that we thus idly loiter, and procrastinate the time that the God of our fathers, in his infinite mercy, has given us for to improve in serving Him? Why is it that we neglect so great a salvation? How ardently he pleads for us to come to him in the midnight hour in a still small voice summoning us to our duty; for we know not which day, hour, or moment, we may be called away by death to our judgment. And what will be our doom if we should be called in our sinful state? It makes me shudder to think of the day when all mankind are gathered as if by magic, and to see those that so earnestly plead for us in their prayers for our Salvation, and we sat by and listened as unconcerned as though we had no duty enjoined upon us, go into the mansions of immortal glory with "Abraham, Isaac and Jacob and the millions of blood washed saints" that have gone before, and we *have* to *stand* aloof and *hear* the awful doom, "Depart from me ye wicked into everlasting shame and contempt." Where is our anchor of hope and consolation? Have we not cast it into the dark abyss of the slough of despondency? How sad to contemplate!

Let us realize for a moment the situation we are placing ourslves in in the great day of reckoning. Have we any promise beyond the grave? I cannot find any within the lids of God's holy book. The fountains of eternal bliss beyond the grave, are closed, if we do not live up to the requirements of the divine teaching. Let us henceforth and forever make our best endeavors to enter in at the strait gate that leads into the narrow way having our eyes directed steadfastly on Jesus the Savior of the sinful and dying world. He died for all, for you and for me. Realize for one moment dear friends, the awful seeds on calvary's bloody brow, the solemnity of the ninth hour when the sun was darkened and the moon refused to give her light, and the vail of the temple was rent in twain, and the rocks were broken. Is it not enough to turn our adamantine hearts into living and refulgent streams of waters, smoothing and curbing our evil passions which ought not to abound within us. Heaven and earth had almost, forsaken him when in the most excruciating agonies he cried in a loud voice, "Father forgive them they know not what they do." What would the inhabitants of this earth anticipate at this coming anniversary if an ordeal similar to the one past, should occur again? What would be the state of affairs? What a weeping and gnashing of teeth, there would be! Solemn indeed would be the condition of affairs. Now dear readers I shall leave all to your candid judgment hoping you may eventually profit by it. Your reward will be reserved for you, if you fight a good fight. D. H. JONES.

Goshen Ind

RAILROAD ARRANGEMENTS.

To the brethren, sisters, and friends intending to go to the A. M. in Ill. I will say I have succeeded in making the usual half fare arrangements with Baltimore and Ohio R. R. Co. over its main line from Baltimore to Columbus Ohio, and all its branches. I wish all to understand the conditions, and comply with them. To wit: buy your ticket at the place you take the road to Columbus, at any time you may choose to start, ask the ticket agent no questions, he knows nothing of this arrangement, at the place of the A. M. you will be furnished with a certificate (at a mere nominal price to cover my expenses making the arrangements,) which will return you free of charge from Columbus to the place from where you started.

Now brethren, in making arrangements, the company agent says, "I shall expect you to use your influence so as to bring the bulk of those going to your meeting over our line." I will say, you know that this road has always given the Brethren half fare privileges not in *name only*, but in *reality*, and yet the brethren in return gave the road but a *very limited patronage*, going to the A. M. For instance, last year some brethren came a much longer distance to get around the B. & O, and then had to pay their way back, simply because some protoinent brethren led them that way. And while I am on this subject I will say, if the brethren do so this year I wish them never again to ask me to make half fare arrangements for them.

I propose to the brethren from Philadelphia and the Eastern part of Pa. to come via. Baltimore, from there they are assured to be returned free 509 miles of the whole distance. The brethren farther west to Harrisburg and surrounding country come by the Cumberland Valley R. R. to Hagerstown Md. where you will strike the B. & O. R. R. from there you will be sure of returning free 406 miles. The brethren in the Western counties of Pa. come by the Pittsburg & Connellsville road to Cumberland where you will strike the B. & O. R. R and you will be returned free 331 miles. The brethren from the Valley of Va. come on there Valley road to Harpers Ferry and from there they will have a distance of 431 miles, but the Valley road is controlled by the B. & O. to Winchester Va. and for aught I know farth r South.

As I am requested to use my influence I am thus particular, and I hope the brethren will be influenced. I think the brethren in District Meetings should so instruct those intending to go.

The western brethren will please designate *a line* from Columbus, and publish that line, not by its initials, but by the full name, also where from, and where to. What do strangers know when I say the W. M. R. R, but if I say the Western Maryland Rail Road, leading from Baltimore to Williamsport on the Potomic river, via Hagerstown, then strangers are not left in ignorance.

D. P. SAYLER.

DESTRUCTION BY FIRE.

We were very suddenly alarmed on the 4th of this month, by seeing clouds of smoke rising from brother David Lytel and sister Susanna Pinkerton's buildings. We ran to their assistance but all was in vain to save the buildings. There were three houses on fire, The fire is supposed to have caught from a chimney in the old house up stairs and got a good start before it was noticed. The old house had been used for a shop and was full of furniture and other valuable articles of which we did not get a piece out We fought manfully to save the brick house, but all was in vain. We were driven back by the flames and heat, and were cut off from getting water. The women and children were then compelled to go to the nearest house, which was very difficult to do on account of sickness. When we saw that we could not save the houses we ran to the barn, which was in great danger. At the time there was a strong current of wind which took the flame and burning cinders towards the barn, our help being scarce we rolled out what we could. We got nearly all the goods out of the first and second stories; we could not save anything out of the upper story. We got but little out of the cellar on account of the smoke and fire.

Brother and sister Lytel bore their loss very patiently, which we were glad to see. Their loss is estimated at $800 or $1000 on goods and articles that burned The farm on which they lived was sold last fall to Mr. Ore who had the buildings insured, but there was no insurance on the contents.

When I saw the smoke of the buildings curling upwards I was made to think of that great city Babylon, that mighty city, which John the revelator speaks of, that the kings of the east wailed and wept over when he saw the smoke of the burning. We rang the bell for one hour which brought many to our assistance, which we put to work in loading goods and moving them to to the farm of David B. Hoff.

Brother Lytel expects to move on the 19th of this month. He purchased a farm last fall and has heavy payments to meet which rests upon his mind. There are many things that he stands in need of at present. We succeeded in getting some of his meat and that is all we got saved in the eating line. His lard, apples, potatoes, apple butter, and dried fruit, are all burned.

Sister Pinkerton lived in the same house with him and has not been stout for some time, but she is in reasonable health at present considering the great excitement she has had through the fire. Now brethren and sisters, here is a chance of doing good, of lending to the Lord, as they stand in need of many things to make home comfortable. Now let us who have and to spare, lend a helping hand. Brother David Lytel is a hard working man, has worked day and part of the night this winter and had his shop filled with work, that was ready to go out, and now it is all burned and his labor is lost. He has met with trouble and sickness, and has been unfortunate in other matters, by losing stock. He however takes all patiently and feels as Job that servant of the Lord that said the Lord giveth, and the Lord taketh away again.

D. M. IRVIN.

Smithville, Wayne Co. O.

MAITLAND, PA., March 12, 1874.

H. B. Brumbaugh,

Dear Brother: If you think the following worth publishing please insert it in the PILGRIM.

1st. I wish to say a little about the tent that our Western brethren intend to have to hold the Annual Meeting in this Spring. I for one, do think that the brethren west of the Ohio river might get one, if they think so, and if our brethren east of of the Ohio river are pleased with the tent and wish to get one, they could get one also. By so doing we would save shipping every year from west to east, and from east to west. I think it will be necessary for the brethren at the District Meetings east of the Ohio river to consider this matter this Spring in order to be prepared to know what to do or say at the A. M. respecting the tent.

2. Would it not be right for those arms of our church in the Middle District of Pa., that have not reported to brother George Brumbaugh, whether they will or will not help to raise means for to build a Meeting-house in Altoona, to consult their members, and report at the District Council this Spring?

3. Would it not be right for every arm of our church to consult their members whether they wish the proceedings of the Annual Meeting published in full? Throwing all prejudice aside, I do think (if I know myself aright), the whole transactions of our Annual Conference should be published, so that those at home can see, hear and know, as well as those present at Conference. I do think it would have a tendency to lessen the expense of holding the meeting, and be a great satisfaction to thousands at home. May our good God direct and control us in the right way is my prayer. JACOB MOHLER.

Dear Brethren:—

Not knowing how soon my subscription for the PILGRIM ceases, and fearing I might miss a number, I herewith enclose one dollar and fifty cents for another year.

I oft'times am unable to attend church, to hear the word of God preached by the brethren, and were I to be deprived of the privilege of reading the blessed truths contained in the PILGRIM, I very often would feel lonely and sad, but, when I am depressed in spirit, and read the letters, and the different passages of scripture explained by some of the brethren and sisters, it is as food to my never dying soul.

And I again feel refreshed both in body and spirit, and feel thankful to my heavenly father, that I am yet spared, and able to worship him in my poor, weak way.

Oh! how thankful we should be, that we are allowed the privilege of meeting together to praise God's high and holy name.

May we all strive to work out our own salvation, and stand as shining lights before the world, so that in the world to come, we may meet each other as holy angels, worshiping around the throne of God, in the eternal heavens above, is the humble prayer of your sister in the Lord.

MARY A. HOOFSTITLER.

Millersville Pa.

AN EXTRACT.

Dear Brother:—

Our winter has been a singular one for Cal. We have had more snow and cloudy and damp weather than I have ever known since in Cal. (17 years.) To the friends who may see this account in the PILGRIM, desiring to come to Cal. I would say, this will be a propitious season as the rains in the San Joaquin Valley this winter promise a bountiful harvest which will begin about the first of June.

ELD. GEO. WOLF.

Lathrop Cal.

Dear Pilgrim:—

Since my last writing I held several meetings in Bro. Joel Shivley's District. Eight were added by baptism, and much feeling manifested, and I think many more will yet come. May the good Lord carry on the work until many will be gathered into the fold. Yours fraternally,

JESSE CALVERT.

ANNOUNCEMENTS.

The District Meeting for the North Western District of Ohio, will be held in the Sugar Creek Church, eight miles north of Lima, Allen Co. Ohio, on Saturday, the 2. day of May, commencing at 9 o'clock a. m. A general representation is much desired.

Lima is the principal station from all parts, where conveyances will be met with to accommodate all.

DANIEL BROWER.

Please announce that the members composing the Lost Creek Church have concluded to have their Communion meeting on the 1st Friday after the District Meeting, viz., the Middle District of Pa. The usual invitation extended. By order of the church. MICHAEL BASHOR.

The District Meeting of Middle Pa., will be held, the Lord willing, at the house of brother Henry Hoff, in Adams Co., Pa., on Tuesday May 12, 1874. Delegates going by way Harrisburg will take the Northern Central R. R. to Hanover Junction, thence to Baughman's Valley Junction, thence to Black Rock station. Those going from Hagerstown or Gettysburg will change cars at Baughman's Valley Junction, and stop off also at Black Rock station, near the place of meeting. It is expected that all the churches in the District will represent by delegation, as there may be a few questions of special interest before the meeting.

For further particulars respecting the wishes of the brethren there, address brother JOSEPH E. BOWSER. Aboostown, Adams Co., Pa.

GEO. BRUMBAUGH. Clerk.

District Meeting of the first District of Virginia will be held at Bethlehem in the Maggade Congregation, Franklin Co., Va., on Friday and Saturday before the 3d Sunday, the 17th and 18th of April, no preventive Providence interfering.

B. F. MOOMAW.

The Annual District Meeting of the Brethren in the North Eastern district of Ohio, will be held on the 13th day of May 1874, in the Springfield congregation, in the Brethren's meeting-house near Magadore, Co., Ohio. Let this Council be fully represented. All coming by rail-road, will stop off at Akron, on the A. & G. W. R. R., also on the C. Mt. V. & D. R. R. All coming by rail-road will please give us notice in due time, so that we can make the necessary arrangements to convey all from R. R. to place of meeting. Give us the time of your arrival at Akron. All correspondence prior to the meeting, address to

By order of the Brethren.

J. B. MISHLER.

Mogadore, Summit Co., O.

Please announce through the PILGRIM that the District Meeting for the middle district of the State of Iowa, will be held with the Brethren in Guthrie Co., at their Meeting-house near Panora, on the 9th, 10th and 11th of May. Council to commence on Monday the 11th. A general representation is desired. Those coming on the C. R. I. and P. R. R will stop off at Stuart. Those coming by the C. & N. W. R. R. will stop at New Jefferson from where the brethren will convey them to place of meeting. J. S. SNIDER, Cor. Sec.

Brooklyn, Iowa.

CHANGE OF ADDRESS.

Please change my address from Lewistown, Mifflin Co. Pa., to Petersburg, Huntingdon Co., Pa.

ARCHY VANDYKE.

BRO. John Nicholson's address is now changed from Shanesville to Danville, Knox Co., Ohio.

MARRIED.

CAUFMAN—HESS. On the 10th inst. in Shady Grove, Pa., by the undersigned, Mr. David H. Caufman to sister Elizabeth Hess.

McFERREN—McFERREN—On the same day by the same, Mr. George C. McFerren to Miss Araminda McFerren. All of the above are of Franklin Co., Pa.

JOHN ZUCK.

DIED.

SHOCK.—In the same Congregation, Mar. 5, '74, Mary A., daughter of brother Daniel and Hannah Shock, aged 3 years, 3 months and 3 days.

She was a very pleasant little girl but death has torn her from a kind mother's embrace. Of such is the Kingdom of heaven. Funeral discourse by John Knisley and A. Appelman.

LEADAN.—In the Manor Congregation, Washington Co. Md., March 2, '74, Dora Ellen, infant daughter of George D. and Eliza J. Leadan, aged 1 year, 1 mo. and 24 days. E. J. L.

ZIMMERMAN—In the Hopewell Congregation, Bedford County Pa., March 8, '74 George Elmer, son of friend Henry and sister Maggie Zimmerman, aged 5 mos. Funeral discourse by the writer.

D. S. CLAPPER.

SWINE—Suddenly February 3d, '74 in Germany Valley, Aughwick branch, Huntingdon Co. Pa., brother George Swine, aged 62 years, 8 months and 3 days. Discourse by the Brethren, from 1st Thess. 4: 13-18. A. L. FUNK.

GRIESMER—In the Springfield Congregation March 2, '74, Anna, wife of Jas. Griesmer, aged 79 years, 10 months and 27 days. Our sister said she was ready, and passed away like the setting sun. May we all follow her example. Discourse by the writer. J. CALVERT.

ULERY—On the morning of Feb. 12, '74, Jesse H., infant son of brother Samuel and sister Mary Ulery, aged 1 year, 9 months and 21 days. May the Lord enable our dear brother and sister to be resigned to his holy will. JOS. ZAHN.

HILDEBRAND—At Conemaugh, Cambria Co., Pa., March 13 '74, Charles H., youngest son of brother J. S., and sister C. A. Hildebrand, aged 2 years, 4 mos. and 2 days. S. HILDEBRAND.

SHELLER.—Henry R. Sheller was instantly killed at Altoona by the cars, on the 13th day of last July. He is a son of brother John A., and sister Mary A. Sheller. Age 21 years, 3 months and 12 days.

This was shocking news to the parents and brothers, and to all around here, and also a warning to us all to be on a lookout on railroads. He was buried in the graveyard at the Dry Valley Meeting-house. Funeral services by the Brethren.

JACOB MOHLER.

REARICK.—Also in the same congregation February 14, '74, brother Israel Rearick, aged 31 years, 1 month.

He leaves a kind wife a sister, in the church, and one child to mourn their loss. Funeral discourse by Eld. John Knisley.

YOUNG—On the 25th of February '74, brother Samuel, son of brother Lewis Young, near Prairie City, Desmoines Valley Church. He was thrown by a cow against the end of a log and died the next day. He leaves a dear companion and many friends to mourn their loss. He follows a dear little daughter, Nora, that shortly preceeded him. Funeral discourse by the writer to a very large concourse of people. G. R. BAKER.

JONES—December 14, '73, in the Pipe Creek Church, Madison Co., Indiana, sister Sarah, wife of friend Henry Jones, and daughter of brother Harrison Allen. Sister Sarah was an highly esteemed member in the church, a respected neighbor, beloved wife and a kind and affectionate mother. Her remains were followed to the Union Meeting-house, where a sermon was preached by the writer to a large and solemn audience, from the words, "Blessed are the dead who die in the Lord, yea, saith the Spirit, that they may rest from their works which do follow them."

After preaching the remains were conveyed to the grave-yard near by, and consigned to the tomb to await the resurrection of the just. She leaves a husband and two children to mourn their loss.

ISAIAH G. HOWARD.

SLIFE.—In the Union Congregation, Marshall Co., Ind., March 7, '74, of lung fever, our much beloved brother Frederick Slife, aged 55 years, 6 months and 7 days.

He leaves a sorrowing wife and 4 children to mourn their loss. He bore his afflictions with Christian fortitude, talked much about things heavenly and divine. He was annointed in the name of the Lord at his request, as he wished to obey all. The dear sister has lost a kind husband, and the children a loving father, the neighborhood a good citizen, and the church a worthy brother. Brother Frederick was a member of the church nearly 30 years, a deacon 17 years and ready to fill his place at all times in council and Communion meetings. His children are all members of the church except the youngest, and we pray as he grows up he may follow the example of a Christian father. Funeral services from St. John 11: 26 by David Rupel, John Barnhart and John Knisley, to a large concourse of people.

MONEY LIST.

Benj Brumbaugh	1.50	Kate S Mohler	.25
Annie Benbaw	1.00	Jac Mishler	1.60
J A Sell	.85	A Hutchinson	1.50
Isaac Cripe	5.25	Jac P Lerew	9.90
Israel Roof	6.00	D D Shively	1.50
John Zuck	6.00	Leonard Furry	30.00
Geo. Wolff	2.00	Jac Stever	4.00
Jac Weaver	5.00	Abr Showalter	3.00
		Isaac "	.50

MISCELLANEOUS.

It is said that since the revival began in Great Britian, the great publishing-house of the Bagsters, London, has not been nearly able to keep up with the increased demand for Bibles.

The snow storm in the Sierra Nevada Mountains continues, and railroad trains are delayed by the snow-drifts. Snow plows are constantly employed in breaking thro' the drifts. This is the severest storm ever known in this part of the country.

Intelligence of a shocking calamity in the Mediterranean has been received. The steamship Laconia, while on a voyage from Alexandria, Egypt, for Algiers, having as passengers 278 pilgrims returning from Mecca encountered terrific gales. One huge wave which struck the vessel, washed over board from her deck 117 of the pilgrims, and all were drowned.

"One requires to live in this once stronghold of the church [Rome] to realize the great change that has befallen the once mights Papal power. The monasteries and convents, those monuments and aforetime instruments of despotism, are being turned into more useful purposes than living tombs for God's creatures. The kitchens belong to the monks of the ex-convents of the Carmina, at Rome, consisting of fifty spacious apartments, are undergoing transformation into soup kitchens for the poor and needy." —*Letter from Rome.*

At the March session of the Baptist ministers at Chicago, 162 baptisms in that city during the month of February were reported. At the same meeting Rev. Dr. Arnold, in an exegesis of 1 Cor, 15; 29, interpreted that passage on the principle of ellipsis, as though it should be read, "What shall they do who are baptized for (the hope of the resurrection of) the dead." In this view the most of those present seemed to concur.

The Famine in Bengal is very severe. Reports from different sections speak of the intense suffering. The special correspondent of the London NEWS telegraphs that the villagers in Eastern Tirhoot are slowly starving to death, and the future looks terribly ominous. Another correspondent says: "In one village alone there have been eighteen deaths from starvation in four days. The number of applicants for government aid has increased from 15,000 to 50,000 within a week." An Indian paper says: "Over a million people are starving to death in the famine stricken districts."

—Not long ago, some of the fathers of the Jesuit Order, who had come from Rome to Florence, narrowly escaped being mobbed by the Florentines. When it was known that they were in the city there was an outburst of indignation among the populace. A public meeting was speedily convened—upwards of 4,000 people assembled, and it was resolved by them to intimate to the authorities that the peace of the city could not be guaranteed unless the Jesuits were expelled.—In Umbria societies have been formed for promoting parochial freedom, in other words—to have the choice of the priest vested, not in the Bishop of the diocese, but in the people themselves. In Naples, also, a movement has been begun for the revision of the relations of the Church and State, with the view of limiting the power of the clergy.

LITERATURE.

SEVEN HISTORIC AGES, or Talks about Kings, Queens, and Barbarians; by Arthur Gilman, M. A. (Hurd and Houghton; Cambridge, Mass.) 13 mo. $1.00. Illustrated.

This little volume, by the author of "First Steps in English Literature," that recent valuable addition to the facilities for obtaining literary information, by the young, is prepared with the sensible opinion in view, that, as works of history for the young, the worth of a volume increases in proportion as its size decreases It is a book that will be *read*, and reread with interest, and profit. In it are presented "a series of grand events in the history of the world from the Golden Age of Greece to the palmy days of France," in a series of conversations upon the Golden Ages of Greece and Rome, England and France, the Dark Ages, and the Ages of Leo X and of Charles V with a list of the characters mentioned, and one hundred dates illustrative of the Seven Historic Ages. We commend the work to our readers, as one worthy of being placed in the hands of the young, assuring them that it will afford them healthful pleasure, educational stimulus, and moral lessons.

—*Scribners* have secured for simultaneous publication, with its appearance in Paris, in their Magazine, the new serial by M. Jules Verne, entitled "The Mysterious Island," in which the author will endeavor to show how a body of men, thrown helpless upon a desert island, may develop a living from purely scientific resources, without any convenient wreck to draw upon for the materials of life and comfort. It will be commenced in the April number and continued throughout the year.

—*Lippincott's Magazine*, the handsomest of the American Monthlies, and as interesting and entertaining as it is handsome, greatly pleases us in its March number. It opens with one of Edward Strahan's illustrated papers describing a journey from "Paris to Marly by way of the Rhine." An account of a journey "In a Caravan with Gerome the Painter" is a bright and readable, illustrated article: indeed every article in the number is full of interest and entertainment.

We would like to raise a club, for this excellent magazine at the lowest club rate of $3.00 each per year. Address this office.

—*Sunday Magazine* for March is even more attractive than former numbers. It should have a wide circulation. (Lippincott & Co. Philadelphia.)

—*The Sanitarian* completes its first volume with the March number, which is almost entirely devoted to the subject of "Defective Drainage"—with maps. (A. S. Barnes & Co. N Y.)

—*Littell's Living Age* continues to bring to its readers the cream of the Foreign periodicals. Week after week we are thus permitted to enjoy the productions of the best talent "across the water" in our own homes, being brought together in this repository of literature. The contents are always rich, varied and entertaining. (Littell & Gay, Boston).

SYMPTOMS OF LIVER COMPLAINT.

A sallow or yellow color of skin, or yellowish brown spots on face and other parts of body; dulness and drowsiness with frequent headache; dizziness, bitter or bad taste in mouth, dryness of throat and internal heat; palpitation; in many cases a dry, teasing cough, with sore throat; unsteady appetite, raising of food, choking sensation in throat, distress, heaviness, bloated or full feeling about stomach and sides, pain in sides, back or breast, and about shoulders; colic, pain and soreness through bowls, with heat; constipation alternating with diarrhœa; piles, flatulence, nervousness, coldness of extremities; rush of blood to head with symptoms of apoplexy, numbness of limbs, especially at night; cold chills alternating with hot flashes, kidney and urinary difficulties; dullness, low spirits, unsociability and gloomy forebodings. Only a few of above symptoms likely to be present at one time. All who use Dr. Pierce's Alt. Ext., or Golden Medical Discovery for Liver Complaint and its complications are loud in its praise.

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5 55	8 10	Long Siding	3 55	9 15
6 05	8 20	McConnellstown	3 45	9 05
6 10	8 26	Pleasant Grove	3 40	8 58
6 25	8 45	Marklesburg	3 25	8 45
6 35	8 55	Coffee Run	3 15	8 35
6 40	9 03	Rough & Ready	3 09	8 29
6 48	9 10	Cove	3 01	8 20
8 51	9 13	Fisher's Summit	2 58	8 17
AR7 05	9 25	Saxton	LE2 45	LE8 05
LE7 10	LE9 30		AR2 40	AR8 00
7 26	9 45	Riddlesburg	2 25	45
7 33	9 52	Hopewell	2 20	7 38
7 45	10 05	Piper's Run	2 08	7 26
7 53	10 10	Brallier's Siding	2 00	7 20
8 00	10 17	Tatesville	1 05	7 12
8 05	10 20	B. Run Siding	1 49	7 09
8 10	10 27	Everett	1 43	7 03
8 15	10 30	Mt. Dallas	1 40	7 00
AR8 35	AR10 50	Bedford	1 20	6 40

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7 35	9 55	Coalmont	2 15	7 35
7 40	10 00	Crawford	2 18	7 30
7 50	10 10	Dudley	2 00	7 20

The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 7. HUNTINGDON, PA., MARCH, 31, 1874. NO 13.

POETRY.

THE BANNER OF IMMANUEL.

BY WESLEY.

Inspired by the ardor true,
Which doth each Christian bosom swell,
My eyes with deep emotion view
"The banner of Immanuel."

Its crimson folds embrace the air,
Where sin's depraved disciples dwell:
'Tis Heaven's chosen sons who bear
The banner of Immanuel.

They rally 'neath that peerless flag,
And satan's battlements assail;
Whilst mortals base to earth would drag
The banner of Immanuel.

The battle rages fierce and wild,
But ne'er will Heaven's forces quail;
Defeats foul stain has never soiled
The banner of Immanuel.

It still in matchless beauty waves,
Though swept by hell's malignant gale;
Whilst martys' tears and life-blood lave
The banner of Immanuel.

In vain may infidelity
Her vapid tales to Christians tell;
'Tis faith's keen eye alone can see
The banner of Immanuel.

And when eternity's bright dawn
Shall list to times convulsive knell,
Assembled world's shall gaze upon
The banner of Immanuel.

Upon triumphant Zion's dome,
Placed by the hand of God, shall swell,
To float through cycles yet tocome,
The banner of Immanuel.

ORIGINAL ESSAYS.

JESUS ON THE CROSS.

NO. 6.

Father into thy hands I commend my spirit.—Luke 23 : 46.

I. INTRODUCTION.

With this article we close our remarks upon the above subject. We have endeavored to arrange and treat those expressions, which Jesus uttered while hanging on the cross, in as logical an order as our ability would permit. The expressions of Jesus as we have given them, do not occur in any one of the Evangelist's writings, but in all of them, as a gospel, and because the language heading this article is not found in Matt. Mark and John, does not make it any less the word of God, or part of the Gospel of Christ. All Scripture is given by inspiration of God, and is profitable for doctrine, that the man of God may be thoroughly furnished unto all good works.

And as the words heading this article breathes sentiments worthy of a departing spirit, and coming from the source they do, are the more worthy of our considering them carefully, knowing as we do that we too, sooner or later, must exchange time for a long and endless eternity, and from whence no traveller ever returns. To comment upon the dying words of Jesus is truly a solemn task.

II JESUS' RESIGNATION.

1. *Its significance.*

By presenting this division of the subject to you my reader for your consideration, I do not mean that Jesus was not resigned to the will of God the Father, under those other circumstances in which we have already viewed Him, but we do mean that his resignment at this last and important expression was significant, grand, and soul-cheering to all such as loved him. It is also a great model of Christian death, and should be treasured up as such in the heart of every Christian—Christ-like man and woman.

And as Christ died one of the most shameful of deaths, as it is written, "Cursed is every one that hangeth on a tree," it makes His resignation the more significant. Not only was it shameful and barbarian like, but we utterly fail to depict the mental and physical suffering he had to endure before death was produced. His death was a slow torturing one; which makes His calm and cool frame of mind the more worthy of admiration. Many have exhibited noble resignment at death under the sanctifying and comforting influences of the Holy Spirit, and the soothing words of kind friends, who stood by their bedsides to alleviate and diminish their sufferings; but who like Jesus, surrounded by the bloody hands that were taking His life, the most bitter of enemies that can be imagined, with none to soothe or comfort Him in his last moments, but an approving conscience, has died so triumphant a death?

2. *His commitment.*

"Father into thy hands I commend my spirit." The word *commend* in this sentence has various meanings, according to use, but the one we think conveys the proper idea as it is used in the above sentence is, to commit. Hence Jesus' commitment.

It was into His Father's hands that He committed His spirit. Into that Father's hands who had sent Him into the world to seek and to save the lost. He that Jesus declared had not left Him alone, "And He that sent me is with me; the Father hath not left me alone, for I do always those things that please Him." —John. 8 : 29. He of whom Jesus said, My Father worketh hitherto and I work. Into His hands, refers to the care, protection, and ruling power with which the Father controls all His designs.

He commends His spirit into His hands, who deals gently with all spirits, for He Himself is a Spirit, and whose watchfulness is so minute as to notice the sparrow that falls to the ground, and to number every hair of our heads. God is the Father of spirits, and His hands holds the destiny of all spirits, in the spiritual world. Jesus had *known* the Father, and this knowledge enabled him to commit the most precious of all treasures into His care and supervision. This stands as the basis of all safeguards to obtain any glorious end in the commitment of any trust appertaining to this life or the life to come.

3. *Concluding remarks.*

The apostle Paul said, "For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—1 Cor. I : 22-24. He that preaches Christ crucified of a truth preaches the power of God, which is nothing less than the word of God. And as Christ said of Himself, "If I be lifted up I will draw all men to myself." We have been endeavoring to cite you, dear reader, to behold Jesus on the cross, and to the important expressions which He uttered whilst extended between Heaven and earth.

It seems as though His language whilst He was thus uplifted, was designed to cover the whole groundwork of the plan of salvation. The great doctrine of non-resistance, is nowhere in the Bible more fully taught and exemplified than Jesus taught and exemplified it on the cross. Here He did good for evil. When He was smitten on the one cheek He refused not the other also. He was willing to lose His life for the truth's sake and thereby save his life. Behold how He loves His enemies, how He sympathizes with the bereaved, and provides for the wants of the needy. How he pardons and blesses the penitent, and gives assurance of salvation. How diligent He is that all things concerning Himself should be finished, that He might enter into His glory. And lastly, how resigned He was as He breathed out His departing spirit.

And now dear reader in conclusion, let us look within the chambers of our own poor and needy souls and examine. Let us solve the question by viewing *Jesus on the cross*, whether His spirit rules and reigns in our own hearts, and whether the mind which was in Christ Jesus is in us. May God add His blessing upon our humble efforts and sanctify them to the convicting and converting of souls, that many may be able to say with confiding trust and full resignation to God in death, "Father into thy hands I commend my spirit," is my prayer.

JOHN ZUCK.

Shady Grove, Pa.

[For the PILGRIM.]

WORDS OF ENCOURAGEMENT FOR YOUNG PILGRIMS.

"Seek ye first the kingdom of God and his righteousness."

Never doubt the existence of God as He is revealed in the Scriptures. When you are convinced of sin repent immediately. Long continuance in sin hardens men in it. Repent by believing that God will forgive, if you go your way with a genuine intention not to sin again. Go about your business, if it is good, cheerfully as being directly under the eye of your master in heaven. If your business is not good quit it, and engage in a good one. "If thou art called being a servant, care not for it, but if thou canst be made free, use it rather." Do not be too anxious nor yet too careless about what you eat. Do not eat merely to gratify or satisfy taste or appetite. Eat to receive strength and to prolong life for your purpose. Pay more attention to your body to keep it pure, clean and healthy than the clothes you wear. Be neither too particular nor too careless about plainness, neatness or fashionable dress. The life is more than meat and the body is more than raiment. Above all, eat, dress and do everything to the glory of God. Not to the glory of men, or to your own glory. Get wisdom. Strive for a knowledge of truth. Receive instruction, no matter what it may be called when it comes to you. But do not be all "book learning," else where were the pilgrim. In "book learning" do not be all grammar, else where were your education. Do not centralize your chief affections upon anything that is earthly. Go on your way rejoicing. It has been said that the apostle Paul had two guns and when he discharged the one he said "Rejoice," and when he discharged the other he said "And again I say rejoice." Obedience to this commandment should leave you in such a delightful state of mind that self and all tribulation would be lost in blessedness, as a good musician looses himself in his tunes, unconciously moving his vocal organs and touching the keys of his instrument. He does not stop to consider or contend in his mind which is B or D, but he strikes the right note instinctively and enjoys the essence of music. So the Christian will instinctively do right and enjoy the essence and quintessence of the religion of Jesus Christ. Firmness, proper decision of character, and to know how to think or do are the only words that mean "Be instant in season and out of season." "Pray without ceasing." Pray the Lord to help you, but do not expect Him to help when you will not use the power He gives you to help yourself.

As well might you pray him to turn flour into bread when you can do it by his help.

Let "day unto day utter speech" to you, and let "night unto night show knowledge" to you. Remember that "Youth is the time to improve the mind." Make good use of your time It is a precious gift directly from the hand of your creator. Take heed to the spare moments They are truthfully said to be the gold dust of time. If you should live to be an old brother or an old sister, then oh! the pleasure of a well spent life. But alas! the misery and remorse caused by one carelessly and badly spent Idleness, carelessness, foolishness, frivolity loose-mindedness &c. only other words that mean "superfluity of naughtiness" which must be put away. "Let your adorning be the inward hidden man, of the heart, a meek and quiet spirit." What gentle soothing word of comfort and encouragement!

"Be courteous" Let no mortal be beneath your notice in the sight of God. Let your sympathies reach down and reform and lift up the meanest and lowest wretch. "Let your light so shine." Let heavenly light shine all around you. Be a man or a woman among men and women, lifting them from earth to heaven.

Be merciful. "Blessed are the merciful for they shall obtain mercy." Do not hastily or rashly censure even guilty persons. Do not retaliate "Avenge not yourselves" "Vengeance is mine saith the Lord." "Render not evil for evil but overcome evil with good." Be patient. Forbear. Wait a little longer. "Let patience have her perfect work." It will be seen that the words quoted from the gospel are by far the more encouraging. They are indeed like "apples of gold in pictures of silver. Therefore "comfort one another with these words."

J. B. Garver.

Mt Union, Pa.

BUILDING ON THE FOUNDATION OF THE APOSTLES AND CHRIST THE CHIEF CORNER STONE

"And are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*."* Eph. 11: 20

Foundation is the basis or groundwork of anything, and on which anything stands, and by which it is supported. *Building* is a fabric or edifice constructed for use or convenience as a house, barn, shop &c. To *build* is to frame, construct, and to unite materials into a regular structure for use and convenience &c. The foundation spoken of in the text is the basis of Christianity, or the visible Church and the building spoken of in the succeeding verse is *the Church* which is built on this foundation, but another foundation can no man lay than this that is laid. And should there be any other laid? Is not this one sufficiently strong for the whole world to build the hope of salvation upon? Hath not the Lord God declared that He would "lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation?" And has not Jesus Christ the Son of God declared that "the gates of hell shall not prevail against it?" Surely, then, we need no other one, and hence Mahomet and Joe. Smith are innovators and impostors.

Christianity, or religion resting on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner, man must build the hope of his salvation on the doctrine taught by them, for these teachings are the materials with which to build the visible Church on; and by rendering strict obedience to them, we, "in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom we also are builded together for a habitation of God through the Spirit." We search the Scriptures to know their doctrine and system of teaching.

The Apostle says "other foundation can no man lay than that is laid." "But let every man take heed how he buildeth thereupon," for there seems to be a variety of materials men may, in their fancy, choose to use to build with, which will not stand the test of the great day of the Lord. There is the material denominated "gold, silver, and precious stone;" materials that will stand the test of fire. These evidently signify the teachings of Christ, the apostles, and the prophets. Then there are materials denominated "wood, hay *and* stubble," these, it is equally evident, signify the *teachings* and *traditions* of men who have sought out many inventions, cunningly devised fables by those who walk in craftiness, and handle the word of God deceitfully." These are materials that will not stand the trying test of fire. To take heed with what materials we build on the Christian foundation, then, is very obvious: equally so is the necessity that we know what the materials are, for, "every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what it is." And if it be of of *wood, hay*, or *stubble* it will be burned and he will suffer loss.

Christ being the chief corner, has himself laid the foundation on which his church shall be built; and though heaven and earth pass away this foundation shall never pass away. And this foundation is recorded by St. Matt. 5, 6, and 7, to which I refer the reader. And the man who with gold, silver and precious stones, (the true principles of the doctrines of Christianity) will build on this foundation, storms may come, rain may fall and floods may beat against his house (religion) it will never fall because it is built upon the rock. But to build on any other foundation, than that which is laid, though the material be good, in the fiery trial, the building will fall because it was built upon the sand.

Let us *see* some of the *stones* (so to speak) which Christ has laid in this foundation, and contrast them with the *sand bars* interpolated by man. "I say unto you swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: Neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay: for whatsoever is more than this cometh of evil." This is a stone in the foundation laid by Christ Jesus who is the chief corner himself and has direct reference to swearing what is termed the legal oath. For he refers them to the legal oath under the law which required the swearing or taking the legal oath. "Ye have read that it hath been said by them of old time, thou shalt not foreswear thyself, but perform unto the Lord thine oaths." Is it not evident to hold and construe this to mean *profane swearing*, and building a religious faith upon it, is to build on the sand, and in the day of trial will fall, and great will be the fall, though the material be ever so good. A simple affirmation on the *honor* or *veracity* of the christian character is the foundation for the Christian's legal qualification, and whatsoever is more than this comes from evil and is a sand bar interloped by man.

Again, *Nonresistance* is a stone laid in the foundation by Christ that will remain when all other powers have crumbled and decayed. Not resisting evil with evil but overcoming evil with good. And to love not only thy *neighbor*, but also thy *enemy*, to feed him when hungry, and clothe him when naked, and pray for him while he is cursing thee, &c., are principles in the foundation on which the church must be built, and stand in manifest contrast with the sandy foundation on which *professing christians* build their claim or right for *wars, law-suits*, and *self-defence* as they term it. All *wars* and *litigations* stand not on the rock that will never be undermined; but on the sand that will wash out, cave in, and be swept away; and all who build on it will fall along with it.

Again, *alms-giving* and *prayer* in *secret* are prominent features laid as stones in the foundation by Christ. "Take heed that ye do not your alms before men, to be seen of them: when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men." If ye do, "otherwise ye have no reward of your Father which is in heaven." "When thou doest alms let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward the openly." In the days the Lord Jesus laid this stone in the foundation of Christianity, there were professors of religion who gave alms publicly in the synagogues, and in the streets that they might have the praise or glory of men; but the Lord pronounces them hypocrites. And will he do otherwise with the so-called philanthropists of our day who do the same thing, whose large donations are not only published in the church and avenues leading to it, but it is promulgated through news papers over the whole civilized world? The act rests on a sand bar. It is all their reward. Even so with prayer. "They love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward." That is, to be seen and heard of men is all their reward; they will have no more. The true and sure foundation for prayer is, "But when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward the openly." How striking is the contrast with the praying hypocrites of that day, and the fashionable praying of the present. Standing in the *pulpit* with a *standing* congregation, and the public *prayer-meetings* of the day. Sand bars laid by men on which to build religion will not stand the test of Him who is the chief corner stone. Let this suffice.

Having briefly sketched some of peculiarities of the foundation on which the Christian religion rests, I will notice the gold, silver and precious stone, materials with which to build it upon. The foundation being good, building on it with good material, both will stand the floods, and test of fire, and the builder shall have a reward. While to build on a sandy foundation, laid by man, with wood, hay, and stubble, the floods will sweep away the foundation and the fire will burn the structure, and the builder will suffer loss, having neither foundation to stand on, nor good works to follow him. Jesus Christ being the chief corner in the foundation gives *regeneration*, or being born again as the first material to build with. "Verily, verily I say unto thee, except a man be born again, he cannot enter the kingdom of God." How man can be thus born, Jesus here does not say. That is he does not here say what man must do, so that in the doing he will be born again or regenerated, but elsewhere he tells. "The time is fulfilled, the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1: 15.) And the Apostle again explains. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1. Pet. 1: 23.) The principles taught in the word of God, received in the understanding, impregnates the mind, enlightens the understanding, changes the heart, and consecrates the soul. And to enter the Christian service, the Church, or building on this foundation, he must be baptized in the name of the Father, and of the Son, and of the Holy Ghost. For Jesus says. "Verily, verily, I say unto thee except a man be born of the water and of the Spirit, he cannot enter the kingdom of God." St. John 3: 5. And being the chief corner, has all power in Heaven, and in earth; therefore he commands to teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28: 19; and associates the promise of salvation with faith and baptism. "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Luke 16: 16. With these materials the apostles went forth building the Christian church, and assures the repentant believer that by faith, repentance and baptism they should have remission of sins and the gift of the Holy Ghost. Acts 11: 37—39, and chapters 8, 16, and other places,

Different were the arguments the the apostles used, and the means of grace God employed to convince the sinner of his sins, and the necessity of building on the foundation which as the Poet says:

"God in Zion laid."

But in all cases after conviction was established. Repentance, Faith and Baptism were the only materials enjoined by the apostles, and are evidently the gold, silver and precious stone materials which will endure the the consuming fire of God; while all theories of men, such as the baptism of infants before they are capable of repentance, or faith, &c., are surely the wood, hay and stubble, which the test of fire will consume, and the poor builder will suffer loss.

Repentance and faith in the Gospel, are the materials Christ Jesus the chief corner stone has provided. St. Mark 1: 15. And the apostles puts them as the first principles in the building, or foundation, Heb. 6: 1, 2, and must precede baptism, which stands third on the list. Jesus will have the people taught before baptized, Mark 33: 19, and he will have the Gospel preached in all the world, and the believer baptized for salvation. Mark 16: 15-16. The apostles will have men repent and believe on the Lord Jesus Christ before they are baptized for the remission of sins, and for salvation. Acts 2: 37-38, 8: 12-37, and 16: 14-15, 31, 32, 33

*The word "stone" is marked as not being in the original it need not be read: Jesus Christ being the chief corner, is the true import or meaning.

Repentance being first on the schedule, I will speak of it first, and speaking of repentance, I mean not that repentance called *legal repentance*, which is merely a sorrow from the fear of punishment, being only excited by the terrors of legal penalties,—this may exist without an amendment of life. But I want to speak of *evangelical repentance* which is accompanied and followed by amendment of life, and not merely consisting in sorrow, pain and grief for a wrong done. Sorrow properly felt, if it be a godly and not a worldly sorrow, will work repentance; such as will stand the fire. This is the repentance the apostles and prophets taught. It is to deny ungodliness and worldly lusts; we should live soberly, righteously and godly in this present world. Titus, 2: 11 12. The repentance taught by the prophet is, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together saith the Lord, though your sins be as scarlet, they shall be as white as wool; though they be red like crimson, they shall be as wool." Isaiah, 1: 16 18. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon." Isaiah, 4: 5-7. This is repentance unto reformation, and building with this kind of gold, silver, precious stone material has the approbation of God, and will stand the test of his consuming fire.

The prophet Ezekiel, chapter 18 and 33, declares that if the wicked turn from his wickedness to righteousness he shall live, and his wickedness shall not be mentioned against him. &c. This is repentance unto salvation which need not be repented of, it is building with gold, silver and precious stone. But the wood, hay, stubble materials are the forms and pretentions of religion under the forms and inventions of men, and manifests itself in boisterous displays of pretended spiritual manifestations; and in the sacrifice and liberal gifts and donations for church purposes, &c., and is minutely described by the prophet, with the answer of God annexed. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hands to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear *them*. And when ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not hear, your hands are full of blood. Is. 1: 11 15, This is building with wood, hay, stubble, surely, and the poor deluded builders works will be burnt up, and O, how great will be the loss! And this is the current religion of the age. From $10 000 to $1.000.000. church edifices, and appointed revival, mid-day and union prayer-meetings; forty days fast, and weeks of prayer, with fastings, pride, vanity and wickedness abounding in it all, is the order of the day.

Faith stands second, and the question may well be asked, what is faith? St. Paul says, "It is the substance of things hoped for, the evidence of things not seen." And Webster says, "It is the assent of the mind to the truth of divine revelation on the authority of God's testimony, accompanied with the cordial assent of the will, or approbation of the heart; an entire confidence or trust in God's character and declaration of his will, and in the character and doctrine of Christ, with a full and unreserved surrender of the will to his guidance, and an entire dependence on his merits for salvation; or a firm belief in God's testimony and of the truth of the Gospel, as the power of God unto salvation. It it that which influences the will, and leads to an entire reliance on Christ for salvation on the terms prescribed by him in the Gospel."

With this elaborate definition of faith I might dismiss the subject, but as there are grades of faith, I will promise a little. What is termed *general faith*, is a dependance on the truth or veracity of another, and relies on the truth of a promise, &c. This faith often deceives us. *Divine faith* is a firm assent of the mind to things upon the authority of divine revelation. This faith can never deceive us. *Historical faith*, is a mere speculative knowledge of, and a bare assent to the truths revealed in the Scriptures as we have learned it from others. This is the faith the devils have, (James 11: 19,) and I fear many men have. it produces no action in godliness. A *temporary faith*, with a knowledge of, and assent to revealed truths has an approbation and joy in receiving it. But this joy arising from some worldly consideration soon vanishes and comes to nothing, as in Matt. 13: 20, and with many others who for some similar consideration, laid their hands to the plow and afterwards looked, or went back. This faith is the product of a high state of physical excitement and amounts to nothing. The material being so combustible the least *trial* consumes it, and is unfruitful. All these grades of faith in religion are but wood, hay, stubble. But justifying faith is a saving grace wrought in the soul by the spirit of God, whereby we receive Christ as he is revealed in the Gospel, trusting and relying upon him for righteousness, justification and salvation, only upon complying with the conditions laid down in the Scriptures; being righteous by walking with God in all his commandments blameless. This is the faith which begets sincere obedience to his word in life and conversation, and is the faith James will show by his works. It is the gold, silver, precious stone faith which will not only stand the test of the storms of trial and temptation, but also the consuming blast of the fire of God. This faith embraces the resurrection of the dead, and of eternal judgment.

United with this repentance and faith is baptism third on the list of materials, and was by the ancients, and by the true builders still is, the the immersion of the believer face forward three times in water, in the name of the Father, and of the Son, and of the Holy Ghost. And to the believing penitent for salvation. St. Mark, 16: 19; for the remission of sins, and the gift of the Holy Ghost. Acts 2: 38; for the washing away of sins. Acts, 22: 19; and for salvation with the answer of a good conscience toward God by the resurrection of Jesus Christ. 1 Peter, 3: 21. Such repentant baptized believers are *washed*, are *sanctified and are justified* in the name of the Lord Jesus, and by the spirit of our God. 1 Cor. 11: 11. And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; and that their building may be fitly framed together and grow unto a holy temple in the Lord: in whom all may be builded together for a habitation of God thro' the Spirit and must be taught to observe all things commanded them by the Lord and his apostles, by whom the foundation was surely laid.

D. P. Sayler.

PRAYER!

"When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret: and thy Father, who seeth in secret, shall reward thee openly."

Secret prayer is here clearly inculcated by the Savior: of its necessity there can be no doubt. While the hypocrites prayed in the synagogues and on the corners of the street to be seen of men, the Savior tells his disciples to go to their closets, and shut the door and pray, where no human eye can see nor ear can hear. Go where none but God is, and there, under the solemn conviction that His eye is upon us, "pour out your hearts before Him;" tell Him *all*, confess *all*, and ask for *all* we need. There is none here whom we can deceive; none here before whom we can make a vain display. But here we feel that we are with God *alone*, and the heart turns upon itself, conscious of its own need and guilt; will implore supply and pardon from that tender Father, who mercifully invites us to his sacred retreat, with the promise that He will hear and grant all that we need. An hour in the closet, if properly spent, will do more to bless, strengthen and comfort us, than days of ordinary service in the congregation. All the ancient worthies were distinguished for their devotion to the closet. They devoted much of their time to the duties and privileges of secret prayer. David says: "In my distress I called upon the Lord, and cried unto my God; He heard my voice out of His temple, and my cry came before Him, even into His ears."

Our worst enemies are often found in our own hearts; then let us go to our closets and pray, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." This secret communication with our God increases our love. Hence, when Moses came down from the Mount, where he had been alone with God forty days, his "face shone," so that he had to veil it while he talked to the people. We might produce many examples upon this point from the scriptures, but one more will suffice. The son of God often retired to the mountain. He continued all night in prayer to God. In the garden of Gethsemane, He left his disciples to watch while He went forward and prayed. Let us realize that daily private prayer is indispensable to our spiritual *existence*. It is as possible for a man to live without *lungs* as a Christian to live spiritually without *prayer*. If the Savior sought His Olivet for his retirement, meditation and prayer, shall not every Christian have his Olivet also? There is a painful lack of self examination, of private meditation and prayer. If we expect to be patient and submissive under the trials of life, and gain the crown at last, we must daily resort to our Olivet (though it may have a Geths mane of trial at its foot), where we can commune with God, realize our own wants and weaknesses, plead earnestly for pardon and divine aid, and get new strength from communion and fellowship with Christ. Daniel found *his* in his chamber; *Elijah* found *his* on Carmel; Peter *his* on the house-top, and Paul *his* in the cabin of the storm-tossed ship. In the brightest hour of prosperity we can not afford to dispense with our daily visits to this sacred retreat; but when the dark hours gathered around us, and sorrows and trials throng our way—when friends and comforts are passing away—it is then we value and improve most those hours of blessed communion and fellowship with Him who was the prince of sufferers, and knows how to feel for us.

"No words can tell what sweet relief
There for my every want I find:
What strength for warfare, balm for grief,
What peace of mind!"

How precious are the fervent prayers of the needy, suffering children of God. The four creatures and twenty-four elders, whom John saw falling down before the Lamb, had "every one of them harps, and golden vials full of odors, which are the prayers of saints."

Our God delights in the prayers of his children. They soothe our afflictions, increase our humility and dependence, subdue our wills, and make the will of God our own. O for an increase of "the spirit of prayer and of supplication!" Until this is the case, Zion will languish, the family altar will not be erected, and the voice of prayer will not be heard *morning and evening* in the households of the professed followers of Christ. Remember the admonition of the Savior, "Watch and pray."—*Christian Examiner.*

LOOK ON THE BRIGHT SIDE.

How often we might lighten our troubles in this world by "looking on the bright side." It has been said that "every cloud has a silver lining." Yet how prone we are to view the dark side *only*, of life's trials, and disappointments. Oh! if we could only learn to let each minute and each hour bear its *own* burden *only*, and not freight it with the cares of many yet to come, (and which God *only* knows whether we shall ever see,) how much happier would be our lives, and how much unnecessary pain and misery would we be spared. Our lives *are* what we make them. We know it is the lot of mankind to be happy and miserable both. *Every* life has its clouds and sunshine. But how much avoidable pain and misery, this world of ours contains! How many imaginary troubles! How much of the happiness, and sunshine, which our lives *should* have, is lost, merely because we look on the dark side. Let us be hopeful. "If fortune plays us false to-day, *to-morrow* shall be true." God doeth all things well, and every thing will work together for good to them that do his will. Look up desponding Christian, and see the ominous clouds rifted, and the bright sun shining through.

"Be still sad heart, and cease repining,
For behind the clouds is the sun *still* shining."

M. E. Taylor.

Conscience is a delicate seed planted in the heart by God, and no one can so well quicken its growth as mother.

"Glory to God in the highest, and on earth peace and good-will.

The Weekly Pilgrim.

HUNTINGDON, PA., MARCH 31, 1874.

☞ How to send money.--All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

Books.—We have orders for several hundred Hymn Books, but cannot fill them until we get a supply from the publishers. We hope our friends will exercise a little patience, as we will attend to all the orders as soon as we receive a supply.

Bro. Jesse P. Hetrick, of Oakland, Pa., informs us that he expects to pass through this place on the 6th inst., *enroute* for Philadelphia, where he expects to labor with the brethren for the advancement of Christ's kingdom.

Sad Intelligence.—We have been been informed that our respected friend, Harry Engle, one of the proprietors of the Marietta Nurseries, has been called away by death. He was a man of rare business ability, and was much loved and esteemed by all who had the pleasure of making his acquaintance. The busines will be continued by his brother. This firm we consider perfectly responsible and any of our readers wanting anything in their line can order it with the assurance that they will be fairly dealt with.

Our Bro. of the *Companion* in last week's issue gives rather a lengthy paper on the "comparison." He admits that we have more reading surface, but thinks, or *tries* to think at least, that the *Companion* contains one-fourth more reading matter. For *Charity's* sake we shall not contradict our brother, and further, we are quite willing to leave that matter to the judgment of our readers. We are not in the least fearful that we will suffer any loss, or lose any patronage from his declaration, and shall not refer to it again in our columns.

J. B. B.

We call the attention of our readers to our advertisement of Poems on the eighth page. The reading of these poems affard us so much pleasure that we feel like recommending them to our readers. That you may have a glimpse of the depth and beauty of the poems we will give a few extracts. From the "Out Cast" we have the following stanza :

Away, in the bright long ago,
Ere time drew his saddening lines—
When clear streams of pleasure did flow
From fountains so pure and sublime—

From "Address to Christmas,"

The aged hail thy glad return,
Though life's dim flame but feebly burn;
In gratitude their hearts they raise
When thy blest beams salute their gaze.

And from "The Night before Christmas,"

"To-morrow is Christmas;"
How soft falls the voice,
Then sinks into silence
Its prattle and noise; [night,"]
And quietly kissing mamma a "good
It dreams of the Christmas tree blooming so bright.

Do not ask, "Can there any good come out of Nazareth?" but send along your orders and be convinced that they are the sweetest poems you ever read.

THE CALL.

Sometime ago we made a note of a sister who on account of a misfortune thought they could not take the Pilgrim with the assurance that some of our liberal hearted readers would contribute their mites towards paying for it. In this we have not been disappointed and can now inform our sister Effie that her Pilgrim has been cheerfully paid for and that you have the warm sympathies of loving hearts. We are all brethren and we are glad to know that we can feel each others woes.

WHO SHALL BE SAVED.

This seems to be a general question and we do not wonder at it, as we all stand in the same relation to God and the conditions which promises salvation to one promises it to all, hence if we can determine just how much our neighbor must do to be saved, we have a standard by which we can measure out our own destiny, that is, if we regard it as a measurable commodity to be obtained for a stipulated amount of labor or seeking after. Notwithstanding we all protest against such an idea, yet how often do we hear the expression, "If that man or that woman can be saved, I do not think that I need to have any fears." This is making our own standard of religion and locating it between our own case and that of some other sinner whom we judge to be a little less pious than ourselves, forgetting that God has fixed the standard and that it is our duty to come up to that, though there be a thousand grades of sin beneath. Because I am a good moralist and my neighbor an out-broken sinner, I may congratulate myself on being much better than a number of other men, or at least much better than the common publican and sinner. In a moral point of view this may be so, but the measurement is taken from a standard of my own making and will not, therefore reach the case nor the question under consideration. This thing of measuring by and among ourselves, it is said is not wisdom.

But who shall be saved? We next resort to the church of which we are members. From a knowledge of its laws and regulations, we fix another standard and then commence comparing our life and deportment with it, making allowance for grace, &c., and if we can persuade ourselves that we have been pretty good church members and are on the safe side, that we will be among the saved, especially if we think that our righteousness exceeds that of our brethren. This again is passing judgment from a wrong basis and therefore cannot decide the question before us.

To answer this question fully we must consider, first, from what we are to be saved. This we learn from the Bible, which tells us that to have eternal life and happiness, we must be saved from our sins. Sin is the result of violated law. "By the disobedience of one man many were made sinners, but by the obedience of one, many shall be made righteous." Then we understand, that what was lost by disobedience, may be regained by obedience, or in other words, as in Adam all men died, so in Christ all shallbe made alive.

We are then to be saved from our sins and the law of Christ makes it very plain how this can be done. "He that believeth and is baptized shall be saved." This seems to answer our question fairly and squarely. Faith then is the starting point in salvation, for without faith it is impossible to please God. As many as believed to them gave he power to become the children of God. By faith we lay hold on the promise of eternal life and are thus enabled to comply with the conditions upon which salvation is promised. Having then, this plain and pointed answer to our question, let us not be deceived for God is not and will not be mocked.

VESTOL'S GRIT.

The Tennessee Quaker Who Refused to Fight in the Late War.

As we are busy and have not time to write much editorial this week we give the following believing it will be of general interest and profit.

The following interesting account of young quaker who could not be induced to fight in the late war, though conscripted, is from the pen of a prominent citizen of this State—a leading member of the bar of an adjacent county, and an ex-Judge Advocate and officer of the Confederate States army in the late war. It is a faithful narration of one of the most interesting and curious events of the war:

I have just read in the *Banner* of the 16th inst. a fragment of Gov. Foote's reminiscences, headed, "How a Quaker Refused to Fight," As I am familiar with the facts and circumstances alluded to, and as the case greatly interested me at the time I have thought it might be of some interest to your readers to go into details more than is done in Gov. Foote's brief allusion to the case,

The young Quaker alluded to is Tilgham R. Vestol, who lived near Columbia, Tenn. When Gen. Bragg's army was at Shelbyville, Tenn., young Vestol was conscripted and sent to that place; he was assigned to duty in the Fourth Tennessee regiment, commanded by Col. McMurray, of Nashville. He reported to the regiment as required to do, but utterly refused to perform military duty of any character or description. Neither by threats nor persuasion could he be induced to alter his determination. The officers of the regiment were as humane as they were true and gallant, and, after every effort had failed to induce Vestol to perform the duties of a soldier, they gave the matter up in despair, and told him to leave and go home, which he did. But shortly thereafter another conscript officer came along and Vestol was again duly enrolled as a conscript and ordered to report at Bragg's headquarters. Not being ready just then to leave his home, he asked and obtained the time of two weeks within which to report, some citizen of Columbia—Chancellor Fleming, as I now remember—going his security that he would report at the end of the time. Before the two weeks had expired Gen. Bragg had fallen back to Chattanooga. All alone and on foot, Vestol went to Chattanooga, and reported at Bragg's headquarters. By a most singular coincidence, he was again assigned to the Fourth Tennessee. Col. McMurray, from his Shelbyville experience, knew he had a tough customer to deal with, He concluded he would try the force of moral suasion, so one day he sent for Vestol to come to his quarters, and undertook to convince him from the Scriptures that he was wholly wrong in his ideas and position. But the young quaker was rather too much for the gallant Colonel in the Scripture argument and the Colonel sent for his Chaplain to talk to Vestol and convince him that he was altogether wrong in his refusal to fight or to perform military duty. The Chaplain came and opened the argument after this wise: "I wouldn't give a cent for a religion that is opposed to my country." Said Vestol. "I wouldn't give a cent for a country that is opposed to my religion." The argument lasted for some time, but left the young Quaker unconvinced, and determined to do no military duty of any description. He refused to police the camp, or do the least thing that could be tortured or construed into military duty. At last Col. McMurray, wholly unable to do anything with Vestol, sent him to brigade headquarters. Here he was reasoned with, and every effort made to induce him to go and perform the duties of a soldier, but he was firm and inflexible as the everlasting hills. He was told that if he persisted in his course he would be subjected to severe punishment, and finally would be shot for disobedience of orders. He replied that they had the power to kill him, but neither the Federal nor Confederate army possessed the power to force him to abandon his principles, or prove false to his religion. I remember endeavoring to persuade him one day to pay the $300, which the law provided a Quaker might pay, and be exempt from military duty, and asked him if he couldn't raise that amount and pay it and thus get rid of the troubles that I plainly saw ahead of him if he persisted in his course.

He said he could raise the money without any difficulty. "But," said he, "suppose I pay the Confederate Goverement $500—that will enable them to employ some one else to fight

and it will be equivalent to my hiring another man to do what I think is wroog to do myself. I can't do that."

I then said to him: "suppose I could get you the position of nurse in a hospital, to care for the sick, wouldn't you be willing to do that?' He said: "I regard it my duty to do all I can for the sick and afflicted in either army, but if I were to take the position of nurse in a hospital, I would thereby occupy the place of some other man who would go out and fight." and so declined to do that. Learning from him that he knew how to make pottery or earthenware, I told him there was a manufactory of that sort in Georgia. "Now suppose you could be detailed to work there, would you not be willing to go?" He replied: "If it is a private establishment I will go," but if it is a Government establishment, and run in the interest of the war, I can't go." Everything that could be construed, directly or indirectly into military duty, he refused most emphatically to engage in. He was only about 18 years of age. I soon became satisfied that he acted from principle, and would go to the stake, or meet death in any shape it could assume, rather than swerve one particle from what he conceived to be his duty. It was the sublimest exhibition of moral courage I had ever witnessed, and it was the more remarkable from being found in a boy of only 18, away from his family and friends. I asked him one day if he had no sympathy in the contest—if he had no preference as to which side should be successful. "O yes," he said, "I would prefer to see the South victorious, as I live in the South and among Southern people." I heard a gentleman say to him, "Vestol, did you ever exhibit any emotion about anything in your life—did you ever cry in your life?" "O yes," he said, "I have cried in my life." "Well," said the gentleman, "I would like to know what were the circumstances that caused you to cry." "Well, sir" he said, "when I left home to come here, my mother cried when she told me good-by, and I cried then." "Yes," said the gentleman, "and if your mother were here now, and could see how you are situated, she would tell you to take your gun and go out and do your duty as a soldier." "No, sir," he quickly replied; "the last thing my mother said to me was to be true to my religion, and *I mean to do it.*" It was during his stay at Gen. Maney's headquarters that Vestol had his interview with Gov. Foote. Gov. Foote was at that time a member of the Confederate Congress, representing the Nashville District, and was a candidate for re-election, being opposed, as I now remembered, by Col. Savage. The soldiers from Tennessee in the army were allowed to vote, and the Governor was out electioneering among the soldiers. While at Gen. Maney's headquarters some one pointed out Vestol to him, as a Quaker who wouldn't fight, when the following conversation occurred between them:

Foote—"What, young man, won't you fight—you are a stout, good-looking young man—is it true that you refuse to fight?"

Vestol—"Yes, sir."

Foote—"Why, you are all wrong about that. Suppose you were to marry a beautiful and accomplished young lady, and some ruffian were to come into your house and grossly insult her, wouldn't you kill him?"

Vestol—"No, sir,"

Foote—(Jumping from his seat in a very excited manner)—"Why, I'd kill him in a minute."

Resuming his seat after a minute, the Governor surveyed Vestol, and again commenced a conversation with him.

Foote—"Young man, you are all wrong about this matter, even from a Scriptural standpoint. When Christ was upon earth he directed his disciples to pay tribute to Cæsar. The money thus paid went into the Roman treasury, and was used in carrying on the wars of the Roman people."

Vestol—"No sir; you are mistaken about that. The Temple of Janus was closed at that time, and there were no wars going on."

Foote—"I believe he knows more about it than I do. I don't know whether the Temple of Janus was closed then or not."

Such was substantially the interview between this remarkable boy and this remarkable man. Perhaps two more opposite characters, in many particulars never came to contact.

Gov. Foote, as before stated, was at that time a member of the Confederate Congress. Whether he voted for the conscript law, the officers appointed under which he denominates the "blood-hounds of the Davis despotism," I know not. It was passed during the time he was a member of the Confederate Congress, whether with his sanction or not, I have no means of ascertaining. One thing is certain—he used all his power of persuasion to induce Vestol to bear arms on the side of the "Davis despotism," and was seeking the votes of the soldiers who were bearing arms at that side, and obtained the votes of hundreds of them with the understanding—implied, at least—that he was in full accord with the South in her struggle. On no other ground could he have received a vote.

But to return to the young Quaker. His case was such an extraordinary one that Gen. Polk wrote the facts to the War Department at Richmond, but never received an answer, so far as I am advised. Vestol was ordered to Knoxville and from that place he found his way to Virginia army, and was assigned to the Fourteenth or Seventeenth Tennesee regiment—I do not now remember which. Here he was ordered to military duty, but firmly refused, as he had done before. The Brigadier in command, knowing nothing of his history or antecedents, ordered him to be bayoneted for disobedience of orders, and the bayonet was applied to him repeatedly. He bore it with the spirit of a martyr, and the soldiers, seeing that he would die willingly in preference to sacrificing his principles, refused further to punish him. No punishment or threats could shake the settled purpose of his soul for a moment. He was under arrest all the while. Frequently, on retreats, his guard would lose sight of him, but in a day or two Vestol would march up alone into camp.

He made such an impression on me that, after the war was over, I inquired of all those rebs I supposed would know what became of him, and whether he had survived the war, but none of them could tell me.

In the year 1871, I was sitting in my office one evening, when a young man walked in and spoke to me, and asked me if my name was not so and so. I told him yes, and asked him to take a seat, that I would talk to him in a few minutes, as I was engaged just then. He remarked that he didn't think I knew him. I looked at him more closely, and told him I did not. he asked me if I remembered a Quaker at Chattanooga that refused to fight. I at once recognized Vestol, and was really glad to meet him, and made him give me a history of his ups and downs in the army after I parted with him at Chattanooga. He told me he was in Castle Thunder for awhile, at Richmond, but was finally permitted by the Secretary of War to go down to North Carolina to school, and was there at the time the war closed. Feeling that his education was not sufficient at the close of the war he went to Rhode Island, and there continued his studies and taught school a portion of the time. He informed me that it was seven years from the time he left his father's house to report to Bragg at Chattanooga before he returned to his paternal roof. He had invented a mode for taking off and putting on wagon bodies, for which he had obtained a patent, and was selling the right when I met him.

I suppose he is still living in the neighborhood of Columbia, Tenn.—*Nashville (Tenn.) Banner.*

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

A LETTER.

—TO—

Brother William C. Clemmer, and family, Norristown, Montgomery Co., Pa.

Dear Brother William and family:

By the mercies of God we are still among the living enjoying good health and all necessary comforts of life.

Your letter directed to us through the PILGRIM, was read in the family circle. Its breathings of christian love carried our thoughts back to the time when we were first born into the family of God's people. We remembered the sweet hours we spent together as "little children in Christ." After drying a few tears, I felt as we sometimes used to sing in Pennsylvania,

'By the grace of God we'll meet you,
In the New Jerusalem.'

Although there is a thousand miles between us, and we are at present not permitted to see each other's faces, my heart greatly rejoices in the blessed privilege we have in conversings together through this medium, through which we can learn each other's welfare and encourage each other onward in the work of righteousness and deeds of love.

My dear brother and sister, I know that you are living in a place where you are beset with many trials and temptations, and that subtle enemy, *pride*, lifts her head high among many professors around us, and if one thing is more dangerous to us than any other, it is pride. Pride among us as a people and our destiny is sure. Knowing that you are like-minded with me in everything, I take this privilege to say, dear brother and sister, let us still be of one mind and oppose whatever may be contrary to the doctrines of our captain Jesus, and spend our short lives on earth in the service of the Master. Yes, let the world have all her honor and glory, her lofty positions, lusts of the flesh and pride of life. I for one can say, go on in your drunkenness, but let me pass my days in sweet meditation upon my King, his wondrous works, his perfect law, and unfathomable love and wisdom, and when our days of trial are ended I do hope we may sit down in the kingdom with Abraham, Isaac, Jacob, and all that follow him through the regeneration. As far as I can learn, besides the Brethren, there is no other church that observes the "Lord's Supper" in its full meaning. Is it not reasonable that they who observe the type shall also enjoy the anti-type? All earthly ties are broken here through death. But the ties that bind us as a family of God's people are spiritual and death cannot sever them. Here at the Hickory Grove, we are getting along as usual. We had some very pleasant meetings through the winter, much to the edification of the Church, but none added to our numbers as yet, but we feel fully assured the labors of our dear brethren were not all in vain.

From the Rock Creek, twenty miles south of us, in Whiteside county, where the Hoomings and Haltermans from your county have settled, we have very cheering news. The little Church there was freely visited this winter, by our laboring brethren with good results. They had baptism there several times during the winter, and quite recently eight more were baptized, among whom were two sons, four daughters and one daughter-in-law of Elder Samuel Halderman's family. Truly, if there is joy in Heaven and among the saints on earth, when one sinner repents, how shall we imagine the joy of brother Samuel Halderman and his family? We saw how with many tears they prayed for the conversion of their children. We can now mingle our tears of joy with theirs, for in one day so many that were lost have been found. Their youngest daughter, "Little Sallie," yet very young, has also joined her elder brothers and sisters to help fight the battles of the Lord. May God give grace that they may all grow in grace and knowledge of the truth, fight a good fight and finally be crowned in the Lord's kingdom above.

I will now close. Hope you are all well, and if convenient to the editor, please let us hear from you again through the PILGRIM.

Our sincere love to you and all the dear brethren and sisters in Norristown. Amen. JESSE Y. HEISLER.
Mount Carroll Ill.

H. B. Brumbaugh:—

Dear Brother, The white winged messenger of yesterday's issue from the PILGRIM office has reached us. I was perusing its columns, and have just read the touching piece of sister Effie Oppermans, and I thought I could not proceed further until I would pen you a few lines and enclose $1.50 to pay for sister Effie's PILGRIM. Truly such cases should move to action our most earnest sympathies. We see many calls in our religious periodicals for help for the needy poor, to build churches, to send missionaries, &c, which I fear are not heeded as they should be, by those who profess to bear the title of Christians. There are members in our denomination who I believe could spend hundreds of dollars in response to such calls, without ever missing it, but we are so prone to covetousness and to set our affections upon things of this life, that we may receive some interest rather than to give a little of the principle, and are forgetful of the fact that we are only stewards over the manifold blessings which God, in his unbounded mercy, has so kindly bestowed upon us. No doubt there are many of us who think there are others who can better afford to give than we can, but if we consider how far beyond our deserving we have been receivers of this world's goods, we will find that we have enough and to spare. I do hope that those brethren and sisters who are being lulled to quiet repose by an easy conscience, may be awakened to a sense of their duty in this direction, and that you with the other editors, may recieve the necessary sums to supply the needy. I often think if we would be a little more self denying and be content with the real necessities of this life, what an amount would be saved for charitable purposes. Some traveling pilgrims who have drank deeply of the bitter waters of affliction and have been denied the privilege of attendance in our earthly sanctuaries, and week after week and month after month have been compelled to remain in their rooms. Oh! could not such poor hearts be made glad by the weekly visits of our religious papers. How many hungry starving souls could be fed with the bread of life! How many cups of joy could be filled and made to run over, (If we know how to do good and do it not unto us it is sin) and not only in charity and alms-giving is the church neglectful of her duty but in many other ways does she need reform.

We deeply sympathize with sister Effie and her dear husband in their severe affliction, but consoling thought! they are only transitory. I fondly trust that they may in the "Sweet by and by" fully realize how much richer their temporary sorrows have made their permanent joys.

Dear brethren, may your editorial labors be richly rewarded. Press onward and upward, and if you are faithful unto the end, when you reach the sunny banks of eternal deliverance, "crowns of glory will be waiting for you."

We feel interested in our church papers. May those who feel adequate to contributing thereto be influenced to write that which will most tend to the edification of Zion, their columns continue to grow more and more instructive, and be the means of bringing many freighted souls in humble attitude to the foot of the cross.

May we all eventually be heirs to sparkling crowns, such as monarchs never wore, is the prayer of your unworthy sister.

H. ELIZA BOSSERMAN.
Gettysburg, Pa.

Dear Pilgrim:

The usual quiet of our neighborhood was considerably disturbed recently by the discovery of a number of human skeletons They were plowed up by one of our neighbors, and are found in the last stages of decomposition; are of ordinary size, and represent the infant, the youth and the adult. The indications are that they were deposited there many ages ago, and that they are the sad relics of the Aborigines of this country. They are about one foot below the surface, and ashes and coal, charcoal, are generally found around them.

The probabilities are that they were destroyed by there enemies and burned, as we cannot explain the existence of charcoal on any other hypothesis.

We have had an unusually mild winter. The thermometer has not been below 27° below freezing, and at times it has been as high as 40° for a week at a time, and on the 22nd ult. it reached 80° in the sun. Winter grain looks well, and stock have fully appreciated the favorable temperature.

But the most important item of news that I have to communicate to you at this writing is the return of another prodigal to the Father's house. At our next meeting, the 2nd daughter of brother and sister Pardue enters the fold of the true Shepherd. She is youthful and has the prospect of enjoying many happy days in the service of our gracious Master. May she realize the verity of the numerous "precious promises" of the Holy Book, and under the influence thereof, may her life be a living epistle to be read by her associates, and thereby win many to the compaoy of the faithful.

We are preparing for our D. M., which will assemble in Franklin Co. Business of more than ordinary interest will be transacted doubtless.

We think that the D. M. of the brotherhood should favorably consider the subject of the "Mennonite Appeal." It commends itself to the approval of all non-resistant churches.

We contemplate introducing the proposition of establishing a Publishing House under the auspices of the Church. An institution of this kind, well, conducted would accomplish much good.

You shall hear from me shortly on the subject of the 'Mennonite Appeal.'

Your brother, D. C. MOOMAW.
Blacksburg, Va

Editor Pilgrim:—

Your paper of Jan. 27, 1874, stated that the Sabbath has never been changed. Read Daniel 7: 25. "And they shall think to change times and laws." The church of Rome left out the second commandment, changed the fourth, changed Christmas from Jan: 6, to Dec. 25th. Changed the beginning of the year from March to Jan. changed the day of Easter from the last to the first of the week.

In the year 321 Constantine issued the following, "Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture."

You assert that the law was given to the Jews alone, and was binding on no other nation. God had no other chosen people. Salvation is of the Jews. "If ye are Christ's then are ye Abraham's seed" Gal. 3: 29 "He is not a Jew which is one outwardly. But he is a Jew which is one inwardly, and circumcision is that of the heart" Rom. 2: 28, 29. Because of unbelief the Olive branches were broken off and wild Olives (Gentiles) grafted in. Rom. 2:

The ceremonial law of circumcision and sacrifice ended at the sacrifice on the cross. The decalogue had an independent origin. The commandments the Lord spoke "with a great voice," and added no more Deut. 5:22. "All the commandments are sure they stand for ever and ever" Psalms 111: 7. The Sabbath was given at creation and is two thousand three hundred years older than the Jew's who are the decendents of Judah. The Bible never says Jewish Sabbath. The Sabbath is to be kept in the new earth Isaiah 66: 22, 23.

You say the law is abolished. Abolish means to make void.—*Webster*. "Do we then make void the Sabbath through faith? God forbid, yea, we establish the law." Rom 3: 35. Christ says, Mathew 5: 17. Think not that I am come to destroy the law. I am not come to destroy but to fulfill." To fulfill a law means to obey it. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least (have no part) in the kingdom of Heaven." Mathew 5: 19. Who but a transgressor would abolish the law by which we know sin? Says Paul "I had not known sin but by the law." Rom. 7: 7.

You say eight days after the resurrection they met. The Word says "after eight days." Eight days from the Sabbath would be the first but after eight days from the first would miss your day entirely. Christ appeared to the apostles while on a journey, not celebrating a day, but when they were fishing, not resting or celebrating. So you have no authority in this. As there is but one Lord there is but one Lord's day, the day the Lord blessed, sanctified, and hollowed—the Lord's holy day. "The Son of man is Lord of the Sabbath" day (Mark 2: 28,) not the first day. He never mentioned the first day in any way. Why then call the day of the Lord's birth, resurrection or ascension, the Lord's day without authority? Why wasp the word to suit your works?

Early writers never called the first day Lord's day for nearly a century after John had his vision which was ninety six years after Christ. Baptism is the authorized memorial of Christ's burial and resurrection. Rom. 3: 3, 4. CLARA MORRISON.
Sebastopol Cal.

BUFFALO, WELD CO, COL. }
March, 14, 1874. }

Dear Pilgrim:—

My pen has been so occupied in answering correspondents that I have neglected to write to you, only occasionally by way of answering to many who have asked, What are the colony prospects. I will say, from present indications we have good reason to be encouraged. During February brother Christian Myers and family and son-in-law (John Moler) of Iowa arrived, also Bro. A. H. Hamm and family of Ill. Bro. Aarou and Bro. Levi Hofferd of Illinois, James A. Flory, (son of Bro. Flory of Ind.) Elias Eby (son of Bro. Eby of Mich.) and wife and a young man all arrived here, and all seem to be well pleased so far with their move. A few days ago a party from New York came in and located, and also another party of 9 from Kentucky, most of whom have taken claims here. I am now looking every day for three families of brethren that intended starting a few days ago, and when the excursion train arrives, the 4th of April, we look for a number of families of brethren and quite a crowd in general. The agent in charge of the excursion train, writes to me to have all the teams we can muster in the valley at the rail road the 4th of April. There will be a number of teams there for those who want to take a ride up the beautiful valley of the Platt. Let me say here to those who have not a correct idea of as new a section of country as this, you cannot expect plenty of work and good wages as soon as you arrive, but by and by any one not afraid of work, can work his way into business of some kind, and business and improvement will be the result of emigration and settlement, not business and improvement first and then emigration as some seem to think. From every prospect there is going to be a heavy emigration to this valley by the first of May. Already the first waves are seen where soon will roll a human sea. From Eastern papers we see there is quite an excitement about the Indians. It is singular we who live near the frontier don't know anything about the said to be troubles until we read of them in Eastern papers The fact of the trouble is there is more humbug about the matter than truth. We have the first Indian to see in this valley yet outside of the city of Denver, and know of no trouble to the whites by them.

The slaughter of the Bufalo still goes on here by the thousand. Hunters from Kansas, Nebraska and other places are here by the score and doing their daily work of slaughter and waste, many killing for the hides only. If the game law was enforced they would have to suffer heavy penalties.

The weather is now mild and pleasant, plowing and planting has commenced. The wild Geese have come, but not so the merry songsters whose voices we long to hear, reminding us that dreary winter is gone and pleasant spring is at the door. More anon.

Truly yours in love.
J. S. FLORY.

Later. March 17th. Since writing the above Bro. J. A. Reichard and wife of Md. Bro. S. S. Hummer's son, of Pa. Bro. A. E. Troyer and family and a brother of Indiana, arrived all safe and well, and on yesterday we had the pleasure of meeting Bro. Brubaker and two brethren by the name of Frantz from Illinois, who are out "prospecting." *i. e.* looking at our valley. So you see still they come and there "yet is room."

NORA SPRINGS, IOWA.

Dear Editors:—

As you are hearing from the different churches throughout the Brotherhood, you would perhaps like to hear from the litle band of believers here in Floyd Co.

We now number about 45 members. W. J. H Beauman is our elder. John Eby and Philip Workman are our ministers. William Workman, Jacob Eby, Jacob Ankney and William Hickman are our deacons. We are doing as well as we can, are searching after truth, and do not forget the assembling of ourselves together. We have preaching nearly every Lord's day. We have had no additions recently but think there has been many good impressions made,

which we hope will terminate in the conversion of many sinners. We pray that the good seed may soon not be lost, but that it may be as bread cast upon the waters to return many days hence. Though we are living up here in the cold north, our hearts are warm, but we need the assisting grace of God and the prayers of his people. We have an enemy to contend with that is ever trying to lead his people astray, and we hope dear brethren and sisters, that the little band of believers in Floyd Co. may be remembered at the throne of grace, that we may hold fast to the faith which was once delivered to the saints, and walk in the commandments of the Lord, thus setting an example to our children and the world, showing them that we have been with Christ and learned of him. Brethren and sisters, pray for our laboring brethren whose duty it is to hold forth the words of truth, that they may not shun to declare the whole counsel of God, and contend for the old land marks of the church, that it may be kept pure, so that when the master comes she may come forth ready to meet the bridegroom.

G. M. NOAH.

Dear Pilgrim:—

I will inform you of a series of meetings held in our church known as the East Nimishillen district Stark Co., Ohio. The meetings commenced on the 27th day of December and lasted six days. The Brethren that labored were J. B. Shoemaker, Stephen Yoder Moses, Weaver and others. The attendance was large and good order. We hope the Lord will bless the dear brethren for their labors of love, as there was 2 baptized, and on the next Sabbath 5 more. May they all prove faithful to the end.

Yours in love.

SAMUEL MARKLEY.

Dear Pilgrim:—

On the 17th of January, I went 9 miles to preach, in the evening, in a Presbyterian meeting house. Had a good turnout, and good attention. Spoke from Gen. 4:7. On the next day—Sabbath—I preached a funeral discourse at the same place. It included two mothers—Sister-in-laws—and four children, each mother two children. They all died a few months previous to the funeral services. I spoke from Rev. 15:22, to a very large and attentive congregation.

SAMUEL MURRAY.

QUERY.

Will some brother or sister please give me an explanation through the PILGRIM, on the 7th chapter and 6th verse of Matt. "Then give not that which is holy unto the dogs, neither cast ye your pearls before swine lest they trample them under their feet and turn again and rend you." I want to know who the characters are spoken of as being the swine and the dogs, and how we may cast our pearls before them.

A. W.

CORRECTION.

In a letter of correspondence some weeks ago to the PILGRIM, in making mention of the visit of brethren Neher and Wolf of Illinois, the type made me say "*two deacons of the same faith*," instead of "*two dear ones* of the same faith" as I had it in the manuscript. As a matter of justice to brother L. Wolf please correct, as he never, to my knowledge, claimed the title of deacon.

J. S. FLORY.

Colorado,

RAILROAD PRIVLEGES.

The Cincinnati, Hamilton and Dayton; Dayton and Michigan; Cincinnati, Richmond and Chicago; and the Cincinnati and Indianapolis Junction Railroads, will return those attending the Annual Meeting free upon certificate.

Pay full fair going and ask no questions.

DANIEL BROWER.

ANNOUNCEMENTS.

District Meeting for the North Western District of Ohio,-May 2.

District meeting of Middle Pa., at the house of brother Henry Hoff, in Adams Co. Pa., May 12, 1874.

District Meeting of the first District of Virginia April 17, and 18, '74.

Of the North Eastern District of Ohio, May 13, 1874.

Of the Middle District of Iowa, May 9th, 10th and 11th.

Communion Meeting in the Lost Creek Church, Juniata Co., Pa., May 15 and 16.

The District Meeting of Southern Kansas will be held on the 20th day of April next, in the Pleasant Grove congregation, eight miles south-east of Lawrence, at the house of Henry Brumbaugh.

GEORGE BARNHART.

The brethren of the Perry arm of the Church have by permission of God, concluded to hold their Love Feast on the 4th and 5th of June at brother E. D. Book's, in Perry Co., one mile south of Blain.

Eld. P. LONG.

The District meeting for the North Western District of Ohio, will be held in the Sugar Creek church 4 miles north of Lima, Allen County, Ohio, on Saturday, the 2d day of May, commencing at 9 o'clock, a. m. A general representation is much desired.

Lima is the principal station from all parts, where conveyances will be met with to accommodate all.

DANIEL BROWER.

Please announce the district meeting for the the Eastern district of Pennsylvania will be held with the Brethren in Montgomery, County at their meeting house, Hatfield, near the North Pennsylvania R. R. Council to commence on the 7th of May, the delegates to meet on the 6th at 4, o'clock to arrange matters so as to be ready next morning for council. The brethren west from Reading, on the 6th of May, to take the half past 10 o'clock train, north east Pennsylvania R. R. to Bethlehem, from there the N. P. R. R., to Hatfield one mile north from the brethren's meeting house. Connection will not fail.

(*Companion* please copy.)

SPECIAL NOTICES.

BOOK NOTICE.

THE PERFECT PLAN OF SALVATION, OR SAFE GROUND.

A neat and well printed Pamplet, showing that the position occupied by the Brethren is infallibly safe. It treats on the following subjects:

1. Our rule of faith and practice.
2. It is safe to obey the Bible.
3. There is but one divine system of religion.
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LANDS IN COLORADO

Persons have been writing to me to know if they can purchase land here; yes but *not at Government prices*. The following are chances with others to purchase.

800 acres of River bottom in one body to be sold together enclosing some of the choicest grass or hay land in the valley, under ditch, an excellent sheep or cattle ranche, stables and small frame house. Price $7 per acre cash.

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All the above lands on the Denver and Pacific R. R.

J. S FLORY.

Buffalo, Weld county Col.

TAKE NOTICE.

Notice is hereby given that application will be made during the present session of the legislature for an extension of the act passed on the 14th day of April 1869, which applied to the courts of certain offices of the county of Huntingdon to W. C. Wagoner, J. R. Simpson and M. M. McNiel, Prothonotors of said county, and to D. R. P. Neily late Sheriff of the same, and to their assigns.

MARRIED.

SHELLY—SNIVELY.—At the PILGRIM home, by the editor, March 24, Mr David Shelly to Miss. Nancy J. Snively, all of Blair Co Pa.

DIED.

HOOVER.— On Feb. 7, 1874, Ella Isadora Hoover aged 14 years 2 months, and 17 days. Funeral services by the writer from Matt. 9:24. SAMUEL MURRAY.

BUFFINGTON.—Also on Feb. 19 1874, sister Elizabeth Buffington, aged 65 years 11 months, and 3 days. Services by the writer assisted by brother John Ulrich, from Rev 14:13. S. MURRAY.

WOLF—In Stark Co., Ohio, March 5, '74, Daniel Wolf, aged 70 years, 11 months and 20 days. He was buried at the East Nimishillen Church. Funeral services by brother David Young. S. MARKLEY.

SMITH.—In the Salimony Church, Huntington Co., Ind., March 6, '74, brother Calvin Smith. Funeral services by the writer and brother George Genet.

We could not get his age correctly, but suppose about 30 years. He was subject to spasms, and it is supposed he died in one of these spells as he was found lying on his face dead in his bed. He was on his way to a church meeting, and went as far as Samuel Friedley's were he remained over night, but instead of getting to the church meeting, he went to his long home. He leaves a wife and one child.

S. MURRAY.

BRALLIER.—In the Yellow Creek branch, near Claysburg, Blair Co., Pa., March 21, '74, sister Elizabeth Brallier, aged 85 years, 8 months and 20 days. Occasion improved from Rev 14:12-13 to a large audience by the writer. She was an exemplary sister for many years. Peace to her ashes.

STERN.—Near Woodbury, Pa., March 20, 1874, Peter Stern, a member of the R. Brethren Church, and cousin to the writer, aged 71 years, 4 mos., and 29 days. Occasion improved by Abram Bowers and John Stoner, from 1 Thess. latter part, to a very large audience. He led a pious life. He left 7 children and a discoosolate widow to mourn their loss.

(*Companion* please copy.)

LEONARD FURRY.

BAKER.—Near Bloomfield, Yellow Creek branch, Bedford Co., Pa., March 23, '74, Bro Levi S., son of Daniel dec'd, and Catharine Baker, aged 24 years, 9 mos, and 17 days. Occasion improved by brother J. Miller and the writer from Amos, 4:12, "Prepare to meet thy God," to a large audience. Bro. Baker was received into the church some time ago, but through heavy temptations, nature of disease and partial insanity, had withdrawn, now by sincere and penitent prayer returned to the church 6 days before his death. L. FURRY.

(*Companion* please copy.

MILLER.—In the Buck Creek Congregation, Miss Sarah, wife of brother Daniel Miller, March 12, 1874, aged 29 years, 5 months, and 26 days.

She was one of those peaceful creatures who are permitted out a short time to remain. She has been a devoted member of the Church for a number of years. Her death was sudden, while she was thought to be enjoying a refreshing sleep it was soon discovered that it was the sleep of death. Well might the Savior say "Be ye ready." She leaves a sorrowing husband a minister, and three little ones to mourn their loss. Her remains were deposited in the Etter burying ground near the home of her childhood. Services improved from Rev. 22:12, 13, 14, by brother Adam Pile and the writer. D M FOGELSANGER.

MISCELLANEOUS.

—The time for making Maple Sugar has come and we long for some "cakes," who will send them?

—Our Clover Creek brethren contemplate building a church at the lower end of Morrison's Cove, some four miles south of Williamsburg.

—Bro. J. B. Moore has just issued another work for the Brotherhood and the world. Send in your orders at once. See notice in another column.

—The *Local News* is a sprightly sheet just started in this place by our townsman Hugh Lindsey who, by the way, is said to be one of our best of local editors. Terms, $1.00 per year.

—Our readers seem to be on the wing as there is an unusual call for changes of addresses. It all would be careful to give us the office from which they wish them changed, it would save us considerable trouble.

—The *Pilgrim* from the first of April to end of the year will cost $1.15. Our agents and friends will please continue their solicitations. Each subscriber will continue to receive an Almanac free.

—We call the attention of our readers to "Lands in Colorado" in another column. Now is the time for our brethren, in want of homes to strike, as such opportunities may not always be afforded in the far West, especially in sections where the society of brethren can be enjoyed.

—Houses in West Huntingdon are being built in every direction, and the present indications are that we will have a large number of houses erected during the Summer season. If any of our readers have money to invest, come and see our inducements.

VULCAN ENRAGED.

The greatest physical eruption known in the United States, is now apparent in N. C., and we clip the following account of it from an exchange.

RALEIGH, N. C., March 10, 1874.

Intense excitement prevails here at this moment over the startling discovery of the commencement of an astounding physical convulsion in the midst of a country which for hundreds of years—as far back as tradition extends—has lain undisturbed in the perrennial growth and maturing of superficial nature.

Bald Mountain, in the western part of this State, is in a state of volcanic eruption. People who have recently arrived here are eager with the information that the farm houses and cottages along the sides and the base of the mountain have been thrown down by the rocking of the great mass to its foundation.

Many of the inhabitants have fled in fear and terror to seek safety elsewhere from the terrible devastations which may result from the amazing phenomenon.

A thin vapor issues from the top of the mountain, and an upheaval of fire and lava from the deep bowels of the earth is hourly expected. There is a low, rumbling sound of mighty volume constantly audible over the entire surface of the mountain, and the snow melts as fast as it falls from the heavens.

A messenger who arrived here this morning is in search of some scientific man who will visit the scene and make a report upon the natural events that may occur. The newspapers will dispatch correspondents to-morrow. I will start for the volcano at the earliest possible moment and describe it from personal observation.

LITERATURE.

—*Scribner's Monthly*, for April contains the opening chapters of "The Mysterious Island" by Jules Verne. It is profusely illustrated, and promises as much ingenuity and interest as the former writings of this famous author. In Edward King's continuation of the Great South we are treated this time to a "Ramble in Virginia." The same author also contributes a poem on the death of Parepa-Rosa, which must be admired by all who read it. The paper which will attract the most attention is from the pen of Augustus Blaurelt, on "Christ's Resurrection Scientifically Considered," which occupies twenty-two pages. Among the remaining contents are papers of interest on various subjects. (Scribner & Co., N. Y.)

—*Atlantic Monthly* for April, in addition to its recent improvements, has now caught the inspiration which the Spring has bro't, and this month, is more than usually attractive in the variety and quality of its contents; varied as they are from grave to gay, from lively to serene. The poems are by E. C. Steadman, C. P. Cranch, Elizabeth Stewart Phelps and others, and are of the readable kind. David A. Wells discusses the currency question, and exposes the fallacy of an irredeemable paper currency. Every department is full and interesting. No one can go amiss by subscribing for the *Atlantic*. (H. O. Houghton, & Co. ; Boston.)

—*Popular Science Monthly*, which completes its fourth volume with the April No. continues to increase in worth and interest with each successive issue. The Age of Ice, The Pathology of the Passions, Images and Shadows, Vivisection, What the Chemistry of the Rocks teaches, Evolution and the Origin of Life, On the Aesthetic Sense of Animals, A year of Geographical Work, The Mantis or Praying Insect, Sketch of Prof. Huxley; all this with very much besides contained in this number. (D. Appleton & Co. ; N. Y.)

—*The Sanitarian* has removed from 111 & 113 William street, to 234 Broadway, opposite the Post Office. The April number commences a new volume, and comes to us greatly improved, and with a very attractive table of contents.—Drainage for Health, concerning College Life, Warming and Ventilation, Water, Nitrous Oxide Gas, Artificial Feeding of Children, are among some of the articles, the last named of which itself is worth many times the annual subscription price. (Sanitarian; N. Y.)

—*St. Nicholas*, which is acknowledged to be the best and handsomest youth's magazine ever published, still continues under the able editorship of Mrs. Mary Mapes Dodge. The April number contains thirty-six illustrations, and many articles on topics sure to interest and instruct the young, by the best writers in the land. It is difficult to conceive how so much that is meritorious can be brought together, month after month, in one periodical. (Scribner & Co. N. Y.)

—*The Phrenological Journal*, in all matters of progress occupies the front rank, even greatly in advance of more pretentious periodicals. Every number contains interesting texts enough from which to fill volumes. (S. R. Wells ; N. Y.)

—*To-day Printing and Publishing Company* is pushing forward its work with commendable enterprise. *To-Day*, the paper which gives its name is still improving, and presents a healthful appearance. Every subscriber to it is presented with his choice of one of the beautiful chromos executed for that purpose—"Just So High," "Little Sunshine," or "Among the Dew-Drops." Each of these is a gem of art, and would compare favorably with the more expensive pictures. The new book of "American Humor" by Max Adeler,—Out of the Hurly-Burly—announced some time ago will soon be ready. (To-Day Pub. Co. Philada.)

—*The Christian at Work* has more than fulfilled every promise of excellence, and it possesses attraction and a value to the Christian reader seldom found in any other periodical. Dr. T. DeWitt Talmage is editor, and Rev. Charles H. Spurgeon of London, special contributor. These, besides many other able writers, constantly contribute to enrich its pages, with wholesome christirn instruction. It has recently been enlarged and we hope, may accomplish great things for Christ and His Kingdom. (H. C. King: N. Y.)

WANTED TO BE HEARD FROM.

If anybody has ever used the thorough and scientific course of treatment recommended by the proprietor of Dr. Sage's Catarrh Remedy, for the cure of Catarrh and has not been perfectly cured, the proprietor, Dr. R. V. Pierce, would like to hear from that person, and by addressing him at the World's Dispensary, Buffalo, N. Y., such person, if there be one, will hear of something to his or her advantage, as the Doctor is in *earnest* when he offers $500 reward for a case of Catarrh which he cannot cure, and is perfectly able to pay it if he fails in a single case, as any one may ascertain upon inquiry. The thorough course of treatment referred to and recommended by Dr. Pierce consists in the use of Dr. Sage's Catarrh Remedy with Dr. Pierce's Nasal Douche which is the only means by which the fluid can be carried high up and applied to all parts of the nasal passages and the chambers connected therewith in which ulcers exist and from which the discharge proceeds. In addition to this thorough application of the Remedy which should always be used warm, Dr. Pierce's Golden Medical Discovery should be taken earnestly as constitutional treatment, without which few cases can be cured as the disease is always constitutional and must be treated accordingly. This treatment has no unpleasant features about it, and has the advantage of never driving the disease to the lungs as there is danger of doing by the use of strong, irritating snuffs or poisonous solutions.

PLAIN FACTS.

FRANKFORT, Mich., Sept. 12, 1873.

A year ago I had a bad cough from the Catarrh which had got in my throat. I tried a good many things but got nothing to do me any good until I used your Golden Medical Discovery and Dr. Sage's Catarrh Remedy. They cured me in three months for which I am very thankful.

AMOS FISHER.

NEW ADVERTISEMENTS

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THE CROWNING GIFT OF HEAVEN is a poem of more than ordinary sweetness written by our bard, "Wesley," under the following heads: "The Birth of Christ," in two parts, "Disputing with the Doctors," "At the Tomb of Lazarus," "On Mount Tabor," "His Entry into Jerusalem," "Gethsemane," "His Arrest," "His Trial," "His Crucifixion," "His Resurrection" and "His Ascension." Neatly bound in colored cover, 48 pages. Price 30 cents.

CHRISTMAS POEMS by the same author is so complete with richness and beauty that we do not see how anybody can afford to be without it. It embraces the following subjects: 'The Night before Christmas,' 'Address to Christmas,' 'The Poet's Dream,' 'The Outcast,' in two parts, and 'Farewell to Christmas.' 32 pages, price 30 cents. For sale at this office, or sent to any address post paid for the annexed prices or a copy of each for 50 cents. Address PILGRIM Office, Box 172, Huntingdon, Pa.

BUFFALO ROBES.

I am not dealing in Buffalo robes, but will get orders for robes filled on the best terms I can when accompanied with the cash. Robes rate at $10 to $12 for extra large and fine, $8 for second quality and $4 to $6 for small robes. When 6 to 1 dozen are sent in one package by express, the cost to the States East will be from 50 cents to $1.00 each. J. S. FLORY.

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It is a first-rate story paper. The best tales and romances of current literature are carefully selected and legibly printed in its pages.

It is a first-rate agricultural paper. The most fresh and instructive articles on agricultural topics regularly appear in this department.

It is an independent political paper, belonging to no party and wearing no collar. It fights for principle, and for the election of the best men to office. It especially devotes its energies to the exposure of the great corruptions that now weaken and disgrace our country, and threaten to undermine republican institutions altogether. It has no fear of knaves, and asks no favors from their supporters.

It reports the fashions for the ladies and the markets for the men, especially the cattle-markets, to which it pays particular attention.

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Trains from Huntingdon South. *Trains from Mt. Dal'a moving North.*

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5 50	8 05	Huntingdon	4 00	9 20
5 55	8 10	Long Siding	3 55	9 15
6 05	8 20	McConnellstown	3 45	9 05
6 10	8 26	Pleasant Grove	3 40	8 58
6 25	8 45	Marklesburg	3 25	8 45
6 35	8 55	Coffee Run	3 15	8 35
6 40	9 03	Rough & Ready	3 09	8 29
6 48	9 10	Cove	3 01	8 20
6 51	9 13	Fisher's Summit	2 58	8 17
AR7 05	9 25		LE2 45	LE8 05
LE7 10	LE9 30	Saxton	AR2 40	AR8 09
7 25	9 45	Riddlesburg	2 25	46
7 33	9 52	Hopewell	2 20	7 38
7 45	10 05	Piper's Run	2 08	7 28
7 53	10 10	Brallier's Siding	2 00	7 20
8 00	10 17	Tatesville	1 55	7 12
8 05	10 20	B. Run Siding	1 49	7 09
8 10	10 27	Everett	1 43	7 03
8 15	10 30	Mt. Dallas	1 40	7 00
AR8 35	AR10 50	Bedford	1 20	6 40

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P. M.	A. M.		P. M.	A. M
7 20	9 40	Saxton	2 30	7 50
7 35	9 55	Coalmont	2 15	7 35
7 40	10 00	Crawford	2 10	7 30
7 50	10 10	Dudley	2 00	7 20

The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FLORY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., APRIL, 7, 1874. NO. 14.

POETRY.

PRAYER,—A SONNET.

BY WESLEY.

The power that thwarts the purposes, matured
Where dwell lost spirits, by sins glitter lured;
Lifting the soul from out Egyptian night,
To bathe in oceans of eternal light,
Vanquishing the last of fair virtue's foes,
By which the world would fain the march oppose.
Prayer wafts the incense of the sacrifice
Which up from Calvary's crest doth sweetly rise,
Perfuming ever with a holy balm
The heart of fallen sorrow—laden man:
Prayer brings the Christian o'er the surging wave
Which unbelief's dark mountain-base doth lave,
And when the portal he by prayer doth win,
Prayer ope's the gate and lets the pilgrim in.

ORIGINAL ESSAYS.

THE RESURRECTION OF CHRIST.

He is not here: for he is risen, as he said. Come see the place where the Lord lay. Matt. 28: 6.

Being about the time in the year that our Savior arose from the dead, I thought proper in this essay to say something on this point, inasmuch as it is a prominent one in our faith, and the finishing stroke of the Christian religion. Christ had repeatedly told His disciples of His death and subsequent resurrection, but it seemed dark and mysterious to them. He did miracles too wonderful for any one to perform, but a divine personage, and on one occasion, Peter, the leader of that little band, boldly and unhesitatingly acknowledged Him to be "*Christ the Son of the living God.*" But when he was taken by wicked hands, and condemned by the Roman Governor to be crucified, and they beheld Him slain on mount Calvary, His dead body pierced with a spear through His pericardium, whenceforth issued blood and water; buried in the rock, and a great stone rolled against the door of His sepulcher, and sealed with Pilate's seal; yea, even with a guard surrounded to watch His lifeless body, their faith failed, hope lost and they returned with a despondent heart and a troubled and perplexed mind. "But we trusted that it had been *He* which should have redeemed Israel: and besides all this, to-day is the third since these things were done," said some of them, as he appeared unto them *incognito*. But holy women, who loved their Lord too dearly to be forgotten by them, who previously had prepared "sweet spices" to anoint his body, came early in the morning, the first day of the week, "at the rising of the sun, unto the sepulcher, reasoning among themselves, "Who shall roll away the stone from the sepulcher?" But

"Vain the stone, the watch, the seal,
Christ hath burst the gates of hell,
Death in vain forbids his rise,
Christ hath opened Paradise."

Mary Magdalene to whom the Lord appeared first, after His triumphant resurrection, had the honor to preach or announce her lovely Savior's victorious resurrection to his chosen followers. "Go tell my brethren that they go into Galilee and there shall they see me." This was the second charge they had received to make this declaration. (Matthew says, two women, and Mark mentions only one.) The angel that rolled away the stone said unto them, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here for he is risen as he said, come see the place where the Lord lay, and go quickly, and tell his disciples, that he is risen from the dead."

Is it not remarkable in the arrangement of Divine Providence that women should be commissioned by a messenger from God, and from the great Redeemer of mankind to first spread forth the glorious news of the rising of Him who is the resurrection and the life; and through whose power every man will be resurrected? May not God have a design in it, as women are said to be the weaker vessel yet being heirs together with men of the grace of life? As woman has been deceived, and thereby been the first in transgression, so by a woman was born the Redeemer of man; by a woman His head was anointed for his burial; and woman had the honor of seeing Him and making known His resurrection previous to man, signifying that the female sex have the same privilege to the Gospel means, to secure a right to the Tree of Life. Glory be to God, let His power be exalted, and praise be to His holy name, and thanks be multiplied for the invaluable boon, the precious gift in sending His Son, Jesus Christ our Savior and Redeemer! He has loosed the bands of death, burst its bars and triumphed over the grave. He led hell captive and opened the gate into Paradise He destroyed the power of the devil over death, and obtained forever the "keys of hell and death."

"He lives forever, wondrous King!
Born to redeem and strong to save;
Then ask the monster where's thy sting,
And where's thy victory boasting grave?"

Brethren and sisters let us not forget the resurrection, for it is the crowning of our Christian religion, it is the climax of our faith, the top stone of our hope, as an anchor for the soul, both sure and steadfast and will bring us within the vail and into the presence of Him who was the first in the resurrection, and the first to enter in at the portals of heaven, in order to enjoy never-ending bliss, and incomprehensible happiness. Come then with the Marys and see where the Lord lay, and do not shrink from the terrors of death, neither be afraid of the grave, where your body must return to corruption. No, no, Jesus died that we should live. He was laid in the grave, the door was fastened with a heavy stone, sealed with the Governor's seal and the grave watched by a strong guard; but what can man do against the power of God. "He arose for our justification..and if we live faithful to the end, though our vile body must return to dust, yet shall our souls live by the power of God. In the bright morning of the resurrection we shall be called from our graves, clothed with an immortal body and springing into everlasting life, there to live in the presence of God and the Lamb forever and ever. Amen.

LEONARD FURRY.

New Enterprise, Pa.

THE WILL.

For whosoever shall do the will of my Father which is in heaven, the same is my brother sister and mother. Matt. 12: 50.

This is an expression Jesus made when his disciples informed him of the desire of his mother and brethren who were without to speak with him; and we are informed that he stretched forth his hand toward his disciples and said, "Behold my mother and my brothers;" hence the above as a subject concerning the will, and in that will we are informed that "God so loved the world that he gave his Only begotten Son that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world might be saved." John 3: 16, 17. And now may arise the question, how is this salvation to be, and what from? The answer is, from the second death. For it is declared that the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6: 23. Now in this passage may be understood the death of the body as also a spiritual or divine death, for as in Adam all die, so in Christ all are made alive. Unto Joseph it was revealed to call his name Jesus for he shall save his people from their sins.

But my dear brethren and fellow travelers to the bar of God, what dark and solemn scenes hung behind the curtain, before the plan of salvation was fully exemplified and the will ratified. Suppose we go back to little Bethlehem and behold the babe wrapped in swadling clothes lying in a manger, as the wise men beheld him, poor in worldy comforts. But the crafty and treacherous Herod was disappointed, by the providence of God, the wise men not gratifying him in his request. How solemn consequences! The little children from two years and under put to death. Think of it fathers, think of it mothers, brothers and sisters, what the little martyrs of Bethlehem had to endure as a beginning in the plan of salvation, and all this sorrow and suffering was brought about by the envy and malice of the devil, and that we understand to annul the promise of God to Adam and Eve when they were deceived and overcome. But thanks to God, he did not succeed nor never can succeed in fighting against God. This is a glorious consolation.

We will now direct the reader, concerning the will, to the gospel of St. Luke. Read the whole chapter. I will quote the 49th verse. "And he said unto them, how is it that ye sought me; wist ye not that I must be about my Father's business." This we must remember was spoken by the Savior of the world at the age of 12 years.—This—his parents did not understand, but we are glad to know that some in our day understand some of the things of the will at the age of 12 years, and are willing to try and do them, and thus become willing to be subject to their heavenly Father's will, as he was to his earthly parents. Now the next account we have of Jesus is when he was about 30 years. He leaves Nazareth a town in Galilee and comes to Jordan unto John to be baptized of him, but John forbade him, but the answer of Jesus was according to the will, "Suffer it to be so for thus it becomes us to fulfil all righteousness." Then he suffered him. And O happy approval! Heaven opens, the Holy Ghost descends in a bodily shape like a dove and lighting upon him, the voice from Heaven calls him his beloved son in whom he is well pleased.

Next we find this loving Jesus following up the will in the wilderness to be tempted of the devil. But here he comes in quite a different way from his agents at Bethlehem. "If thou be the son of God command that these stones be made bread," trying to get Jesus to disbelieve his divinity and obey the devil Reader, is he not a crafty devil? What he cannot accomplish as a roaring Lion he will try to do in sheep's clothing.

But to the comforting reply of Jesus, "Man liveth not by bread alone but by every word that proceedeth out of the mouth of God." Dear reader, observe as good feelings or meaning may dictate, like King Saul of old and loose the legacy offered in the will, but by every word that proceedeth out of the

erful for the great cause of peace and many would thus be brought into such intimate relations with us that the work of "teaching them the way of the Lord more perfectly" would be more than half accomplished.

The voice of humanity alone should be sufficient to impel us to action. If they are unable finally to escape their persecutors it is easy to perceive the great distress that will surround them. The rigid discipline of the army knows no mercy and but one fate will await them and that fate is death, either temporal or spiritual.

A surrender of principle is always worse than death, and if they preserve that inviolate they have no alternative but the inexorable sentence of the merciless courtmartial.

Being thus impelled by humanity, by conscience, by the Gospel, by prudence, and by every principle that urges men to action, we will respond with commendable ardor the appeal. Let every District meeting constitute itself a committee to raise all the available means, and transmit them to the point where they are wanted. I think that the brethren should have its agents associated with those of the Mennonites in order to insure general satisfaction. As there are others that have a larger experience in arranging the practical parts of such enterprises, we will close this communication by praying the divine blessing upon His holy cause. Your brother D. C. MOOMAW.

Blacksburg Va.

WORK IS HONORABLE.

Dear Pilgrim: —

Christ said, "Go work to-day in my vineyard," that is to us who are living. To-day he calls upon us, to-morrow may come, but for it we have no promise—it belongs not to us but to God, and if it does come to us the command still is, go and work in my vineyard, and ought to be still more binding as we are one day nearer our end, one day less to live. If to-morrow was promised we would put off the important work one day longer and still be no better prepared, the work would still be left undone, hence the Savior says, "To-day." One day at a time is sufficient for both temporal and spiritual labor, and if well used and to-morrow should not come, we are ready for the change, and if it does come our accounts are squared and we are prepared to commence work with a conscience that will allow us to look our fellow men in the face, and with a light heart, have the assurance of a reconciled God.

When the PILGRIM made its first visit to my family we were all much pleased with its eight pages filled with precious promises to cheer up the hearts and minds of the family circle. It was soon read by each member of the family, affording a general good time to all, the clouds were swept away from our minds, the burden from our hearts, and we not only enjoyed a treat but a feast. As we found the new comer an agreeable friend and full of instruction, and loved by the children, I concluded that I had better write a few lines to the editor, under whose control it comes forth, and invite its weekly visits, and as I did not feel to be selfish and enjoy all the good things myself, I got to working for it so that others might also have the pleasure and advantage of reading its pages. This I think to be a work that the workmen need not be ashamed of, as the cause which the PILGRIM advocates is a good one, one that should be heralded forth to the world without reserve. The PILGRIM's field should be greatly enlarged and could be done if the Brotherhood could give its united support. Not only should a few known cases of want share the sympathy of the good, but hundreds and thousands should cast in their mites until the publisher could afford to send it broad cast over the United States, until every valley shall be made to rejoice at the glad tidings it brings. May it go from city to city and from State to State until the young are led to Christ, the middle aged to know God, and the old and infirm made to bow to their Creator God.

A SUBSCRIBER.

SOMETHING FOR THE CHURCHES TO CONSIDER.

As the time is drawing near for the holding of the District Meetings, and prepare matter for Annual Meeting, we propose a query for all the churches to consider, and then send it up to the District Meetings and then to Annual. Many are fully persuaded that a more systematical, economical and judicious manner of holding our Annual Meeting is needed, that the high and holy character of the Church and the humble religion of Christ may be exhibited in its own true colors, lest it becomes a second centennial exhibition instead of prophets and apostles bearing the ark of the New Covenant. We believe from the tenor of the Scriptures that when Jesus was in council with the Father, he retired either in the mountain or some desert place (it may be said to pray), yes, that he may know and do his will. How unlike in this fast age of the world. If the object of the Annual Meeting is to learn or know the will of the Father, would not that end be more readily gained by a properly organized body in a more retired manner, and not solicit all the rail road corporations to throw open their lines to all the world to flood in and swell the number by which the object and virtue is lost by the great commotion.

Therefore we now propose that the churches consider the following query: 1. Resolved that the churches form the Annual Meeting, and not the Annual Meeting the churches, as the different churches were formed first. Then, if so, Resolved that each church organized, shall representatively form the Annual Meeting, and that each church or organization be represented by two delegates, and each district send one as standing committee, those to constitute the Annual Meeting, continue the liberty of free discussion as before, but all queries to be decided by that body. And further, that we favor a report of the proceedings, which will give ample satisfaction, so the rest will tarry at home and meet in a church capacity in prayer and fasting in their behalf.

We now submit this to the churches hoping some will feel interested enough to have the matter considered. Yours in love. PETER S. MYERS.

McVeytown, Pa.

That there is a needed reform in the manner of holding our Annual Conference is evident to every one who has given the matter a proper investigation, especially to that part of the church that is interested in the result of the deliberations of our Conference. That many queries do not receive the care and investigation they should, must be admitted, yet we do not feel to censure as they are done about as well as the present arrangement will admit, hence the Church feels to demand a change, and the above plan submitted by brother Myers certainly presents some advantages over our present system. This plan has been submitted to the Church before and was favorably received by a large number of the membership, and we hope that all such churches as feel interested in a move of this kind will have it brought up to the District Meetings and thus prepare it for the adoption of our Annual Conference.

BUFFALO, Col., March. 19, '74.

Dear brethren and sisters: —

Having promised many brethren and friends in Indiana to write to them after we landed in Colorado, we now inform them that we are still well for which we try to be thankful to the Giver of all good. Myself and family left Bro. Sturgis, South Bend, Ind., March 10, and landed at Julesburg, Col., on the morning of the 12th, where we had the pleasure of meeting with brother Christian Myers, who took us to his home. After three days travel up the Platte River we came to the house of brother Myers, Saturday, 14, found his family well and well pleased with the country. We were much better pleased with the country than we really expected. Sunday. March 15, we, in company with brother Myers' family, traveled up the Platte River about twelve miles when we came to the house of brother J. S. Flory, had a good little meeting. We were addressed by brother Flory, from the words, "What must I do to be saved?" We think brother Flory did his part. O, how pleasant to see brethren and sisters agree, all of one mind, all willing to obey God.

After preaching, we took dinner with brother Flory, then we, in company with brother Flory, returned to brother Myers' and stayed over night. Monday morning, 16, myself and brother Reichard, in company with brother Flory, went up the River to take claims, where we expect to soon locate. This is a fine country for health, agriculture and stock raising. In our judgment there is no better place than the South Platte Valley of Colorado. Brethren who have not good homes in the Eastern States we think can do well in coming to the Platte Valley, Colorado. We hope if the good Lord be willing, to soon have a prosperous church here. May the Lord be with us all now and forever is my prayer.

A. E. TROYER.

South Platte, Col.

Dear Brethren and Sisters:—

I will try to offer a few thoughts through the PILGRIM in order to stir up our minds, as it seems to me that some of us are getting too careless about our souls Salvation. If we would think a little more of Jesus and His sacred truths it would be far better for us than it is, but it seems that Satan is still at work, and we are willing to hear him in his falsehood, rather than hear Christ and his word. The reason is that it suits our carnal mind better but brethren let us get rid of that and get the mind of Christ, when he said "Get thee hence Satan for it is written thou shall love thy God and him only shall thou serve." Often we step aside that we would not, if this was our mind, and we also would be more and more concerned about our Father's business as he was always trying to do good. I some times think brethren if we would go to church more, we might do more good, than we do. I am sorry to say that some brethren get an idea that they can not do any good by going to meeting; but I would say that you are sadly mistaken, you can do much good, your presence is a great help to your speaker; it helps him much and makes your light shine brighter, and not only so, it will do your soul good and cause you to live a more christian life. So brethren and sisters, let us all be a little more careful the few days we have yet allotted unto us for we no not when the Son of Man cometh. O then let us have our lights shining bright, and the oil of grace in our vessels that we may be able to enter in when the Bridegroom comes.

May God help us to be faithful until death is the prayer of your unworthy servant.

G. W. FESLER.

Dear Pilgrim

As an explanation is requested on Matt. 5: 42, I will give a few thoughts on the subject.

The Scripture reads as follows:

"Give to him that asketh thee; and to him that would borrow of thee turn not thou away."

The Scripture means what the Savior intended it to mean, but to apply it to every case and circumstance that we may be placed in, will not do. For instance, a person may be intoxicated and ask you to give him a quarter of a dollar, and go right away and spend it for more ardent spirits.

We are taught in the Holy Writ to be wise as serpents and harmless as doves, so if we know, or have fears that a person would spend what he asked for, in a way that would not be beneficial to him, and be as ungodly as drunkenness or the use of tobacco is; wisdom will teach us not to give it and likewise in every other case that we know our means would be spent in ways which the word of God forbids. We would better withold them from such people because we would, by giving, help them to commit sin. So I don't believe that our Savior means that we should give in every case, but has a great regard for the needy, which I do believe our Savior had more particular reference to. If we question those who ask of us, we can very often detect them when there is an ill design. but we should be very careful and not refuse to give to the needy if we have it. But the question may be asked, what are we to do with those beggars who are going through the country, who we are not acquainted with, and are not able to detect them? Well, the Savior does not say how much we are to give, and my way of doing with such is to give them something, yet at the same time if I knew my money will be used for an ill purpose, I would keep it from them. But let us ever have an eye on the needy, for "God loveth a cheerful giver," and there is a query given to us in Scripture saying, "whoso hath this world's goods, and sees his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in that man."

J. B. MILLER.

ANSWER TO QUERY

In PILGRIM *No.* 13, *by* A. W.

The characters represented by the words *dogs* and *swine* in those texts are doubtless the persons who are really or nearest like those animals with

respect to Divine things. The animals named dogs and swine are living creatures possessing many instinctive qualities and forces of the natural man, and are also susceptible of a degree of culture and development; but they are wholly destitute of the divine element. There is no avenue by which that element can reach their being to be a constituent part of it.

Think of taking consecrated bread, of giving thanks for it as such bread, and of administering it to a hungry, whining masstiff admitted to the Lord's table! This is the germinal, primary or natural condition of the word of God as "a savor of life unto life," but there will always be a transition from the natural to the spiritual. Therefore if we know persons whose condition morally and spiritually represents that of the best dog, we should not give, nor consent to the giving of such holy things to them.

Imagine of a number of fierce, gaunt, hungry wild boars in hot pursuit of you, and of throwing diamonds worth millions of dollars before them to keep them from tearing you! There is a word in the english language,—expediency, which I think overleaps the same chasm as the text about swine. When these subjects are spiritually discerned the natural dogs and swine drop off like shells from kernels. They grow into principles which the followers of Christ apply more particularly to themselves than to others. The animals mentioned are like guide-posts along the way, which you regard as directors and not as the place to which you want to go.

JOHN B. GARVER.

Mount Union, Pa.

Dear Pilgrim: In order to save so much writing to our brethren and sisters who wish to help us some towards building a house of worship, I give this notice. I have received several letters lately asking at what office to have the orders payable. My nearest point is Forest City, Holt Co., Mo. Be sure that you spell my name correctly and in a plain hand. It is important to have the name of the person to whom the money is sent spelled correctly. There is now a letter in Moond City directed to John Miler instead of John H. Miller. It contains money and the post master will not let him have it, because it is Miler instead of Miller.

Brethren, we are happy to know you have love toward us and God our heavenly Father by sending your mite to aid us a little toward building, and we are sorry to lose any kind gift you send us, and that by not having the name correctly spelled. Please notice how our names are spelled. A. J. Correll, Craig, Holt Co., money orders payable at Forest City, John H. Miller, Mound City, Holt Co., Mo. Money orders payable at Forest City, Mo. We have received $58 75. Our love to all.

A. J. CORRELL.

Mr. Editor:

In reply to the query asked in No. 8, Vol. 5 concerning the two witnesses spoken of in the 11th chapter, 3rd verse of Revelation, by A. Wood, I beg to offer my humble opinion who I think the two witnesses are.

We read in the 7th verse of the same chapter, that the two witnesses are two olive trees.

Let us refer to the 4th chapter of Zech.: 3—6, where it is explained that the two olive trees are taken to represent the Word of God. Our Lord and Master says of the Old Testament Scriptures: "They are they which testify of me." John 5: 36. "My works bear witness of me."

Now, it is only through the medium of the New Testament, where we find them recorded, that His works bear witness of Him to us. It is written, "The Gospel shall be preached in all the world as a witness to all nations."

Now by comparing the one with the other, *i. e.*, the Old with the New, I think we can come to the conclusion that one of the witnesses is the Old Testament, given in the one dispensation, and the other is the Gospel dispensation.

WALDEMAR MEYER,

Cordelia, Cal.

NOTICE.

As I expect to leave Dayton for a time, I request that after the 1st of April, '74, and until further notice, all mail matter be sent to me at Poland, Mahoning Co., Ohio.

H. J. KURTZ.

ANNOUNCEMENTS

District Meeting for the North Western District of Ohio, May 2.

District meeting of Middle Pa., at the house of brother Henry Hoff, in Adams Co. Pa., May 12, 1874.

District Meeting of the first District of Virginia April 17, and 18, '74.

Of the North Eastern District of Ohio, May 13, 1874.

Of the Middle District of Iowa, May 9th, 10th and 11th.

Communion Meeting in the Lost Creek Church, Juniata Co., Pa., May 15 and 16.

In the Perry Church, on the 4th and 5th of June at Bro E. D. Book's, one mile south of Blain.

District Meeting of Eastern Pa., will commence on the 7th of May. Delegates to meet on the 6th.

The District Meeting of Southern Kansas, will be held on the 20th of April, at Pleasant Grove, eight miles south-east of Lawrence, at the house of Henry Brumbaugh.

MARRIED.

ASH—MILLER—By the undersigned at his residence, March 26, 1874, Mr. Jacob Ash to sister Mary Miller, both of Tuscarawas co., Ohio. M. H. SHUTT.

MAY—EARNEST.—On the 26th of Mar. at the residence of the bride's father, in Miligans Cove, by the undersigned, Richard May to Rosy Earnest, both of Bedford Co., Pa.

HENRY HERSHBERGER.

DIED.

CHILCOT E.—At Matilda Furnace, on the 14th ult., Hethcote Chilcote, aged about 74 years.

COMANCE.—In Logan congregation, Logan county Ohio, Sarah Comance, aged about 70 years. Disease, dropsy. Funeral service by the writer, by request, from 1. Cor. 15: 22.

KAYLOR.—In the same congregation, on the 10th inst., infant son of brother Jos. and Sister Jemima Kaylor. Funeral preached by Eld Jos. N. Caulman.

J. L. FRANTZ.

FISHER.—In the Mexico Church on the 13th day of March 1874, Sister Martha Fisher, aged 28 years, 9 months, and 12 days. Funeral services by the brethren, from the following, "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh." Matt. 24: 44.

J. B. LAIR.

CLINE.—In Hopewell congregation, Bedford county Pa., on March the 19, 1874, Sister Esther Cline, wife of David Cline, aged 39 years 9 months, and 27 days.

Disease, measles. She leaves behind a husband and six children, to mourn the loss of a kind mother. Funeral services by the writer from Rev. 14: 13. J. S. RUSH.

HART.—Sister Mary Annie, consort of brother Samuel Hart, and daughter of Daniel Garver deceased, late of Wayne county Ohio.

She was born January 26th 1824, united in matrimony with Samuel Hart Dec. 11 1843, and both united with the Brotherhood, lived in Ashland county and were members of the Black River congregation. On Monday March the 2nd 1874, she had a presentiment that something was wrong at her sister's who is married to Joseph Hull, living in Logan county, about seven miles off. This she had from a dream which she had the night previous, in which she saw many people and carriages &c., at Hull's, and as brother Hart was going to Wellington that day, she said she would go along as far as Hull's, and see what it meant. She found all as usual at Sister Hull's, but she never returned to her own home until she was brought home a corpse. On the night of the same day in which she arrived at sister Hull's she received a violent attack of sickness which baffled all the aid that human skill could bring. On Monday morning the 9th her spirit took its flight we trust to brighter worlds on high. On the 11th her remains were deposited in the graveyard at the Homer meeting house, a very large concourse of people being present. Occasion improved from 2. Cor. 4: 6, 7, 8. She had expressed herself in the memorable words of St. Paul, "I have fought a good fight," &c. Thus ends the earthly career of the faithful wife, the affectionate mother of 8 children, the kind neighbor and exemplary Christian. To her children we would wish to dedicate her good name and christian virtue.

P. J. BROWN.

MONEY LIST.

T M Clark	1.75	Sam'l Murray	10.00
Abr Showalter	1.00	F Young	.50
A Rinehart	3.50	S J Garber	7.50
J L Newcomer	1.75	H P Alexander	1.50
Mos Hoover	.25	H C Herr	.50
I N Harter	.25	H D Rhodes	1.50
D H B nebreak	2.00	Julia Kimble	.25
Mrs W B Clark	.25	V Richard	1.00
S M Smith	3.00	M J Thomas	1.50
I. E Boss'man	1.50	Sav'a Mo	600
C H	1.50	J A Cline	15.00
D Miller (dec 23)	8.00	Sam'l Markley	3.00

FOR THE POOR.

H E Boss'man	1.50	For the poor	1.00
John Brumb'gh	1.50	W G Pursley	.50
C H	1.50	Jos Amich	.50
Saml Moyer	.50	Simon Coulter	.10

MISCELLANEOUS.

Bro. J. B. Garver of Mount Union, Pa., has moved to Cumberland Co., Pa. May success crown his efforts in his new field of labor.

THE Brethren of the Aughwick congregation, Huntingdon county, Pa., are building a new meeting house in Hill Valley. They expect to have it completed some time in May.

THROUGH an oversight Bro. Sayler's article of last week is not continued this week as it should have been. Will appear next week. Please excuse.

We direct special attention to the resolution proposed by brother Myers in another column. It is surely a matter worthy of consideration by the Churches.

THE first of April is here, and our friends should be at work soliciting subscribers for the PILGRIM. Please look around and do not fail to call on all who ought to read it. Only $1.15, from the first of April.

THE Rev. Henry Ward Beecher in the congregational battle leans against the strong support of Plymouth Church, and defies his assailants. He expects to stand until Plymouth church gives way.

OUR Correspondents in writing to us will please send us all the news. You need not be lengthy in detail. Give it in the fewest words possible, and it will be the more acceptable to our readers.

WE would much prefer that those sending obituary notices would not send poetry in connection with them. Our columns are too much crowded to admit poetry, and further it is not beneficial to our readers.

THE *Christian Oynocure*, a paper devoted to the opposing of secret societies, is to be enlarged. It is a neatly and well gotten up paper, and those of our brethren who desire to be versed in the evils of secret organizations will do well to read it.

BRO. Quinter of the *Companion* has now moved with his family to Dale City, where he expects to devote his time and attention to the *Companion*. Our impression is that Bro. Q. is the "right man in the right place," and hope much good may result from his labors.

LOTS can yet be had in West Huntingdon in good locations for fair prices for cash. Any of our brethren who might desire to locate here, will do well to call around now and make a purchase. We would be much pleased to have some of our brethren make their home here, and we think a more desirable location can not be found anywhere in town.

THE Poems appearing under the signature of "Wesley" are not selections from the Rev. John Wesley as some of our readers suppose. Wesley was by no means a noted poet. The poems are written expressly for the PILGRIM by a young man residing in this vicinity. See in another column advertisement of poems, which every one should have. Send for them; they are worth double the price asked for them.

SISTER Kate Gambell of California says, "We are having beautiful weather now. The crops are looking splendid and promise fair for a bounteful harvest. Farming is carried on very extensively here, one farmer putting out as high as a thousand acres. We think our rainy season is about over, though we have occasional showers. The hills and valleys are covered with wild flowers, and the orchards are in full bloom. Grass and clover is up a foot high. It looks like May or June in the Eastern States. I am going down South about 200 miles or perhaps farther, and then I will give you a description of the country down there, as it may be interesting to some who think of going there.

A Subscriber says, "I am not a member of your church, yet I feel it my duty as a subscriber to acknowledge the value of the PILGRIM as a Christian paper. I esteem it because its columns are filled with religious instruction, such as we should accept and improve upon, and become better men and better women, and thereby better qualified to labor in the Christian cause."

Just so, and we hope you may ever continue thus to appreciate the PILGRIM visits to your home. Its object is to do good, and we hope that ere long you may labor with us having "obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ.

WHAT LIQUOR COSTS THE COMMUNITY.

From the official record of 1870, multiplied by four, bringing it down to this time, it appears that the cost of stimulating drinks (alcoholic) in the United States was, in round numbers, $5,948,000,000; time lost in retailing stimulants, at $2 per day, for four years, amounts to $408,800,000, value of time of those whose lives (600,000 in four years) have been destroyed by strong drink, at $2 per day, in the last four years, $430,000,000; expenses for crime committed, lawyers' fees, and prisons—a large share of which is chargeable directly or indirectly to strong drink—$360,000,000; making in the aggregate from these four sources, $7,146,800,000. This does not include the pauperism and suffering directly and indirectly from this cause.

The taxation for crime and pauperism comes out of men who have no sympathy with this branch of doing evil. It is true it yields some revenue to the Government; but what is this to the unparalleled destruction of life, and property, and happiness? Let the people look upon these figures and facts, and then at the heavy burdens they are bearing in all departments in business, and inquire if they are able to stand the satisfying of so expensive an appetite, doing no citizen good, but sending to a premature grave 600,000 persons every four years. Let "workingmen" talk of the oppression of capital; what does this compare with the oppression of the very thing they pay for by the 5 and 15 cents per drink? Let Grangers talk of "monopolies," what are they in comparison to the whiskey-monopoly spreading blue ruin all over our country.—*Cor. Chicago Tribune.*

The Weekly Pilgrim.

HUNTINGDON, PA., APRIL 7, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

CAN'T DO WITHOUT IT.

A brother in writing to us says, "I thought I would do without the Pilgrim for 1874, but I feel lost without it, and must have it." This has been the way with a large number of these who concluded to do without the Pilgrim this year, and no doubt before the volume closes all will renew their subscriptions. We are glad that the Pilgrim is giving general satisfaction, and from the many words of approval we are receiving from our correspondents, we feel much encouraged, and will labor to make it more and more appreciated by its patrons, and while we are thus laboring we hope to have the united efforts of our friends to help us.

THE LORD'S PROMISES.

When men make a promise and do not fulfill it for a long time, we infer that they are likely to fail in meeting their engagements. This failure we may attribute to a number of causes. They may have changed their plans, they may have forgotten their promises, they may not have the ability to perform them, or it may be a want of principle, and hence regardless of their obligations. All these interferences may prevent men from fulfilling their promises, and often, very often, are promises unfulfilled.

But none of these interferences will prevent the fulfillment of God's promises. They may seem to be long in the future yet we can feel assured that they will all come to pass, and we should not become impatient and disheartened in regard to them. There is no doubt a grand purpose in delaying these glorious promises. God earnestly desires that men shall enjoy them, and therefore gives time and opportunity to prepare, so as to be the worthy recipients of these promises. In view of this the apostle Peter says, "The Lord is not slack concerning His promises, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Let us not then become impatient; the apparent delay is only for our good. The promises of the Lord are sure, saith the Psalmest, and if we improve the time and secure salvation, we shall speedily realize how glorious and good they are. J. B. B.

BE NOT IDLE.

A friend who has a vineyard remarked that there would be enough work in it to keep him busily employed during the entire Summer, and this reminded us, that Christ likens the Kingdom of Heaven unto a man that had a vineyard, and there was so much to do in it that he employed every man he met. He went out at a very late hour in the day to employ hands, and when he saw some standidg idle, He saith unto them, "Why stand ye here all the day idle?" Reader, Christ bids you go and work in His vineyard, and there is enough to do in it to keep you employed all the days of your life. He is out early in the morning, at the third hour, at the sixth, at the ninth, and even at the eleventh, trying to hire you. Will you stand idle when there is so much to do? You who are young and in the morning of life, has no one hired you? Has not Christ bid you come into His vineyard? Ah, yes, He has not only bid you come, but He is earnestly pleading for you to come, and yet you stand idle. What do you suppose the good man would have thought of those who were standing idle if they had not been willing to be hired? Would he not have censured them much more severely for being idle? Yes, verily so. And so will you, who are unwilling to labor in Christ's vineyard, come under the censure and displeasure of God. An idler! How indifferent we are towards the idle, lazy man. There is no sympathy for such, and if they would not work at all, the industrious would be disposed to let them *starve*. What will be the condition of those who stand idle all the days of their life when Christ comes to reckon with them? Will He give them a penny? No; mercy will be overcome by justice, and, like the man that hid his talent in the earth, the idler will be cast into outer darkness, where there will be weeping and gnashing of teeth. Then why stand idle when you are so earnestly solicited to labor for Christ? Is the promised reward not sufficiently great and glorious? O who can stand idle in view of the exceeding great and precious promises to the faithful servants of God?

Reader, get to work. Your service is needed. The Church needs you to help advance the Master's cause. It needs you in the sanctuary, in the Sabbath school, in society in general, to hold up Jesus and the cross to a dying world. You who are young are needed; your influence is wanted in favor of Jesus and His cause. You who are older should not be idle because the day time of your life, the time allotted unto you for to work, is far spent. Then

"Work for the night is coming.
Work through the morning hours;
Work while the dew is sparkling,
Work mid springing flowers.

Work while the day grows brighter,
Work in the glowing sun;
Work for the night is coming
When man's work is done."

J. B. B.

REPENTANCE.

"Except ye repent ye shall likewise perish.

This is the terrible denunciation of Jesus to the Jews who were at that time listening to his discourse. And this declaration is just as positive, and terrible to the sinner to-day. Except *you* repent dear reader, *you* will perish, perish soul and body, and that too, everlastingly. Perish! What amount of misery there is in this little word! Can any one comprehend its full import? Not any but lost souls, and they are ever discovering it to be woe deeper and deeper. This woe, this incomprehensible misery, will be *yours* unless you repent. Dear reader, let me entreat you to think of this matter. Tremble at the thought of this misery, and pray God to give repentance."

But what is repentance? Is it merely a sorrow for sin? From what the apostle says we infer that it is something more. "Godly sorrow *worketh repentance* to salvation, not to be repented of." Sorrow for sin is a part of repentance, but is not in itself repentance, for the Scripture quoted evidently makes a distinction between them. Men may grieve over their sins yet never repent of them, that is, they may mourn over the consequence of sin, but not on account of sin itself To illustrate: We may wrong our fellow man and he may require us to repent of that wrong, and make certain conditions, by which we can be reinstated into his favor and confidence. If these conditions are just, so long as we fail to comply with them we sin against him. There is a penalty affixed to these conditions and absolute power to enforce it. We as subjects when contemplating upon the nature and severity of this penalty, may feel sorry that we have been disobedient, not that we have any sympathy for the man whom we have wronged, but simply because of the *punishment*. We may have feelings of the greatest enmity towards him, yet we may feel sorry that we have not required with his conditions in view of the approaching punishment which he has power to inflict. So it with God; we have wronged him, and now he requires us to repent of that wrong, and has given certain conditions by which we may be reinstated into our primeval state and condition. These conditions are just and to them there is a penalty affixed that follows from disobedience. As long as we are disobedient, we are sinners against God, and when we are sorry for our sins merely because of the punishment, we have not truly repented. We must feel that the conditions are just, we must feel that we have wronged God, we must have an affection for God; our sympathies must be awakened, in short, there must be a change of mind. This we think is the true idea of repentance. It requires an *entire change of men's views, conduct and disposition.*

Having noticed the idea of true repentance, we will notice some of the things embraced in repentance. 1. There is a conviction of sin. Christ said "when he (the Spirit) is come, he shall reprove the world of sin." John 16: 8. Every true penitent will feel these reprovings; he will *know* and *feel* that he is a sinner; he will feel his guilt and depravity. He will learn it from a view of his own life and conduct, his walk and conversation, and then too, will he learn it from the word of God, that bright and reflecting mirror. Oh how little, how insignificant, and how depraved does the penitent feel when he sees himself in the gospel light. It portrays clearly his many imperfections and so unclean and unholy does his life appear, that he feels scarcely worthy the notice of God. Oh that every impenitent soul would look into this gospel mirror and see how depraved they are! Surely they would feel to repent in sack-cloth and ashes.

2. There is *self-condemnation* included in repentance. Self is wonderfully idolized by the impious, but the penitent condemn it as being unholy. The apostle speaks of the effects that the love of self will have in the last days. Then, he says there shall be perilous times, because men shall be lovers of their own selves, and in consequence of this, they will be coveteous, boasters, proud, blasphemers, bisobedient to parents, unthoughtful, and unholy. All these things are the gratification of self, but the true penitent will condemn them all. Like the prodigal, he will feel greatly in want and that he is, himself, the cause af it all. There will be no disposition to lay the blame on any one else, it has all been my own fault; I have now come to myself, I see it all, and although I have been so disobedient and ungrateful, I will acknowledge my guilt and then perhaps God will hear my plea. Such is the feeling of the penitent soul. Our own carnal inclinations, our self-indulgences, will all be condemned, without any disposition to justify our unholy life.

3. In repentance there will be a sorrow for sin. Sinners are in distress more or less on account of their sins, and this distress is caused through sympathy for God whom they have sinned against. When the impious are once made to see through the light of the gospel, their relation to God, how closely they are allied to him as the objects of his creation, what he has done for them, and how far they have, through disobedience estranged themselves from him, it naturally creates a sorrow. Oh how sorry the awakened sinner feels that he has been so disobedient, so unkind, so ungrateful to God in view of what he has done for him. Ah yes, there is sorrow, and such too that worketh repentance. If one of our friends were to endure suffering and at last lay down his life for our sake, we certainly would feel under the greatest obligations to him, and any unkindness towards him, would be the greatest injustice. Jesus has done more for us than any man can or will do, and the awakened sinner, those who are made sensible of their unholy and sinful life, and their estrangement from God, must surely feel the deepest sorrow.

4. There is also included in repentance a hatred of sin.

It is sin that kills the soul, that which is of more value to us than the whole world. What an aversion we have to the man who attempts to destroy our nat-

ural life which is of little consequence in comparison to our spiritual existence. It is sin that is constantly seeking to destroy the soul by leading it to hell. Why should not the penitent hate sin? It is powerful, it is crafty, it is deceitful, and in view of this the apostle exhorts his Hebrew brethren to beware "lest any of you be hardened through the deceitfulness of sin." Oh how deceitful sin is! She pretends to have joys for us but after all cheats the soul of the joy of heaven, and chains it down to eternal ruin. Well has the poet said,

"Sin has a thousand treach'rous arts
To practice on the mind;
With falt'ring looks she tempts our hearts
But leaves a sting behind."

Such, dear reader, is sin, and we hope God will enable you to see it in this light. While flesh, sense, and passion reigns, the pleasures of sin will, no doubt, be sweet but when we become dead to these, which every true penitent must and will, then it is that he is enabled to see the odiousness of sin.

We have noticed very briefly and imperfectly what repentance is, and some of the things included in repentance, and as there are, no doubt, some of the readers of the PILGRIM who are yet leading an impious life we hope they will receive these thoughts upon the subject as from the pen of one who is interested in your eternal welfare in the world to come. May God help you all to repent and secure the remission of your sins before it is too late.

J. B. B.

AN APPEAL TO CHRISTIANS, INDIVIDUALLY AND COLLECTIVELY, ON BEHALF OF THE CAUSE OF PEACE.

It is well known to our Christian brethren that the religious Society of Friends has ever believed that all war is entirely forbidden by the Gospel, and that, in accordance with that belief, its members have, as a rule, refrained from taking any part in carnal warfare; and for refusing to comply with military requisitions, or to pay fines for thus refusing, many, in years past, have suffered distraint of goods to large amounts, and not a few have been imprisoned. Beside a passive testimony thus borne by members individually, the Society has from time to time, issued its public protest against this heathen and wicked custom.

But while we have cause to feel thankful for the amelioration of military laws, whereby our members are now generally exempt from suffering we are pained in knowing that war, with all its horrors, is yet allowed and practiced by all the Christian nations, and sanctioned by the larger portions of the Christian Church. As Christians, we all believe in the fulfillment of prophecy. Dr. Chalmers, more than fifty years ago, testified that "The mere existence of this prophecy of peace is a sentence of condemnation upon war, and stamps a criminality on its very forehead. So soon as Christianity shall gain a full ascendency in the world, from that moment war is to disappear."

Believing that it is only by a full and proper application of the Gospel in the affairs of nations, as well as individuals, that the prophecies in regard to war will be fulfilled; and believing, as a branch of the Church which has so long seen the true character of this heathen abomination, that we were not doing all that we should do toward enlightening our brethren on this important subject, most of the Yearly Meetings of Friends have united in the organization of "The Peace Association of Friends in America," to which is delegated this important work, with instructions to labor expressly on their behalf in the more general promotion of the cause of Peace.

The association, in the fulfillment of its trust, has thus far mostly confined its labors to the printing and circulation of books and tracts, and the publication of a monthly paper MESSENGER OF PEACE. During the few years of its existence, millions of pages have been distributed far and wide, and many acknowledgments have been received of the convincing effects of the truth therein inculcated.

The attitude of millions in the prime of manhood, now kept constantly armed and equipped for mutual slaughter by the nations of Europe and the sudden uprising of the war spirit in our midst, convince us of the necessity of further and more direct efforts to arouse and awaken the public to a clearer appreciation of the true character of this monstrous evil. If it is only by the full application of the Gospel that war can be abolished, surely it is the duty of the Church to labor for its proper application.

But, in view of the apathy that so generally prevails, we feel constrained to appeal directly to our Christian brethren, individually and collectively, earnestly entreating them to take this subject into prayerful consideration in all its bearings. Can we believe that if the members of the Christian Church everywhere were entirely to refrain from taking part in carnal warfare, that professedly Christian nations could any longer continue the custom? If we believe this, we must also believe that the responsibility for the continuance of war rests upon the Church. Dear fellow-professors, can you rest satisfied in continuing to bear the weight of this awful responsibility?

While statesmen and publicists are laboring to relieve suffering humanity from the blight of this dreadful curse, the Church of Christ remains silent. Surely it is time for it to arise from its slumber, and to proclaim its supremacy! Is not eighteen hundred years long enough for its white robes, which should be pure and spotless, to have been stained in blood? Must the skirts of the visible Church be longer polluted with the gore of the battle-field, and stained with the tears of the orphan and the widow? While war, as has been said, seems to aim at setting up the kingdom of Satan in the earth alas! the Church remains to be its very bulwark!

Surely it is time to wipe out this reproach against Him, at whose coming into the world. Peace on earth and good will to men was proclaimed, and engage in this holy warfare against the supremacy of Satan's kingdom.

Therefore, in behalf of suffering humanity, and in behalf of the cause of the blessed Prince of Peace, whose mission on earth is not fulfilled while wars continue,—in true Christian love, we again entreat you to give this subject the consideration it justly merits.

On behalf, and by direction of the Peace Association of Friends in America.

MURRAY SHIPLEY, Treas.,
Cincinnati, O.
ROBERT L. MURRAY, Pres. N. Y.
DANIEL HILL, Sec'y, New Vienna, Ohio.

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

An Invitation To Examine Our Doctrine.

To my relatives and friends scattered abroad greeting:

Beloved, as I am strongly attached to you by the ties of nature, it behooves me that I make every effort that lays in my power to rescue you from the power of error and lay in your reach that form of doctrine that was delivered unto us by the Lord Jesus himself. What I mean by error is, the popular doctrines that are born of men and wrapped in a mantled will worship, claiming to emanate from God, when in fact, they are soaring on the wing of Lucifer under the cover of the spirit of the prophetic beast, from whom they receive subtlety to win men and form them into organizations against God and his anointed. The power of error is so strong that men may thus be organized and made to believe that they are doing God's service, when in fact, they are destroying the Church of God and wasting it.

I, myself, was reared in your midst with all the influences of Geg brought to bear against me, clothed by the goddess of fashion, the mark of the beast, almost discernable, the palm of my hand and the light of the gospel veiled from my vision by the dust that raised from the temper of the goddess Diana. But being rescued from her power, my feet loosed from her stocks—the chain that bound me being severed, the light of the Gospel penetrating and shining into the avenues of my heart, having for my staff the helmet of salvation and my feet shod with the preparation of the Gospel of peace, I can feel myself as an humble instrument in the hands of Almighty God, wrestling against spiritul wickedness in high places. I invite you in the language of the prophet, to "bring forth your strong reasons and I will bring forth mine. As I am acquainted with yours, it is not necessary, but as you are not acquainted with mine it is essentially necessary that I bring them forth, but in the first place, I desire to know whether my labor will be appreciated, for it is not wisdom in me to speak when your ears are closed to the sound. Be not alarmed at this language for seeing we have received this ministry, we use great plainness of speech. The following will show your assent:

Subscribe for the weekly PILGRIM and through its columns we will reason in regard to temperance and judgment to come We will speak of our doctrines that emanate from the word of God, showing that He requires obedience to His word, and how that we may be obedient, that faith alone will not save us, in short, we will lay down or instruct you into the plan of salvation that was delivered unto us by the blessed Son of God. Come let us reason together, take the paper and after mature reading if you become fully convinced and let me know I will come unto you and speak face to face.

As I have given an invitation to examine our Church doctrine, I thought it best that a short analysis of the same would be more satisfactory if it could accompany the invitation, therefore I write you to subscribe for the PILGRIM in which the examination will be made. If you will do this I will write eight essays upon the following subject to be investigated in different numbers of the PILGRIM.

1. "Faith," 2. "Repentance," 3. "Baptism," 4 "The essentialty of the Christian Salutation," 5. "Feet-washing as Commanded by the Savior." 7. "The Bread and Wine the Communion, but not the Lord's Supper." 7. "The Importance of anointing the sick with Oil in the name of the Lord," 8. "The duty of Christians to observe all things commanded." It is my intention to fully investigate these proposed subjects. Then after a proper examination upon your part if you desire it, I will comply with my promise.

Yours truly,
JOHN W. FITZGERALD.

Dear Pilgrim:

In my last letter I promised to write you on the subject of the "Mennonite Appeal." It is apparent to every reflecting mind that the cause of these persecuted people is very intimately connected with the cause of the Brethren. We cannot consistently remain idle spectators of the mournful tragedy. On the subject of nonresistance we are one people, and as that is the cause of their troubles, every advocate of the heaven-ordained doctrine of peace should respond generously to the urgent appeal of the sufferers. In fact we can neither be indifferent or neutral without betraying the cause of the Lord, for the cause of peace is the cause of the Lord, and if we turn a deaf ear to the appeal, it proceeds from the same spirit that inspired the heart of him who, in reply to the question "where is thy brother?" exclaimed: "Am I my brothers keeper?" This work should be attended to at an early day, lest the opportunity to strike a blow for the church be lost. There are many generous spirits in this heaven favored land that will rejoice for the opportunity to help these unfortunate people, and if we suffer them to out-strip us in this grand cause, it will be a stigma that neither time nor eternity will be able to erase. How could we ever claim the blessing of the peace-maker, or ask our rulers to grant us the usual immunities as non-combatants if we refuse to appreciate the sore dilemma of the persecuted Russians. We cannot do it. Consistency forbids it. The Gospel forbids. "If we have of this world's goods and see our brethren in need, and we shut up our bowels of compassion, how dwelleth love of God in us." This scripture is eminently appropriate in this case.

Ordinary prudence suggests the importance of making a common cause with our Mennonite brethren. They probably are ignorant of the fact that they are emigrating to a country that includes among its millions, many thousands of zealous worshipers who refuse to engage in the bloody work of human butchery, and who strenuously oppose both by precept and example the terrible tide of fashion that is engulping the popular and fashionable denominations on its awful abyss, and that these people differ from themselves only in our more thorough devotion to all the holy commandments.

Being introduced to us by such an unmistakable evidence of the sincerity of our professions, what happy results might we not naturally anticipate. A bond of union and sympathy would thus be cemented that would be pow-

mouth of God. Thus we see the devil failed in his first temptation, which had the appearance of necessity, but it only emboldens the old enemy who next offers the temptation of presumption by setting the Savior on the pinnacle of the temple, but fails again in his undertaking by the short reply "it is written" again. thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and there displays his full colors by asking Jesus to fall down and worship him. But thanks to God, Jesus had an arrow in his quiver to meet and overcome him with; and not as the first Adam to be overcome by him. "Get thee hence satan." Then the devil leaveth him ,now that better company has come. Behold angels come and ministers unto him, and they no doubt were glad for the victory obtained over the devil. and brethren we may be glad too, for having thus far the will secured, and by the word of God which the Apostle calls the sword of the spirit, by which every child of God must live and overcome. To overcome is in walking and obeying all the ordinances and commandments as taught by Jesus and recorded and practiced by the apostles; and class none of the commandments duce creeds and traditions of men as christian worship, in short follow no man further than he followeth Christ as he himself declared. "I am the way the truth and the life and no man come none essential to salvation nor introto the Father but by me." This we understand is the way to do our Heavenly Father's will and thereby become elated with Jesus as brother, sister, and mother.

J. P. Lerew.

Latimore, Pa.

BEGINNING OF A GOOD WORK.

"Being confident of this very thing, that he which hath began a good work in you will perform *it* until the day of Jesus Christ." (Phil. 1. 6.)

The apostle's confidence that God will perform the good he begins in man until the day of Jesus Christ, should stimulate, and cheer us to *hope*, and to persevere unto the end in our high calling of God in Christ Jesus. And for our encouragement we will see how the good work was began in these of whom Paul is so confident that it will be performed, and contrasting it with ours if it contrasts favorably, we may have the same confidence. Paul's confidence was all the members *in the church*, the *saints* as well as the *bishops* and *deacons*. In all a good work was begun, and he is confident it will be performed in all until the day of Jesus Christ, "when he shall come to be glorified in his saints, and to be admired in all them that believe in that day;" none in whom the good work was begun and performed will be excluded. The record of the laying of this good work is in the 16th, chapter of Acts.

"And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them" Philippi being a chief city in Macedonia, and a colony, it was to this place the apostles came; and here they finally organized the church to which this epistle was written. Note, God was in the beginning of *all* the work, and first the gospel must be preached; for "it hath pleased God by the foolishness of preaching to save them that believe." But "how shall they believe in him of whom they have not heard," and how shall they hear without a preacher? and how shall they preach except they be sent? Hence the beginning of the good work is through the gospel being preached by one whom God sends; for, "He whom God sends speaketh the word of God: for God giveth not the Spirit by measure *unto him*." It is by this rule we know the preacher whom God sends. St Paul being one in whom the Lord had began a good work; He will send him to preach the gospel, for he shunned not to declare the whole counsel of God. The spirit not being measured unto him, he can preach *all the truth*. Faith, repentance, prayer, alms-giving, fasting, conversion, baptism, feet-washing, the Lord's Supper, the communion of bread and wine, the holy salutation, and kiss of love &c., &c., are all alike dear to him; as they are all ministers of the gospel whom God sends.

This was the character of the first minister sent of God to preach the gospel in Europe. And this is the preacher a certain woman named Lydia heard, whose heart the Lord opened that she attended to the things which were spoken by Paul. Of *the things* she attended to, her baptism only is specified; because it stands as the door to Christianity, and the church; and *the things* of the gospel can only be attended to in the church, and into the church the penitent believer can only enter by baptism. Being born of the spirit we see the kingdom of God, *the church*; and by being born of water (baptized) we enter into it. Jesus says, "Verily, I say unto thee, Except a man be born of water (immersed) and the Spirit, he cannot enter into the kingdom of God," (the church.) St. John 3:5. And so believes, and so preaches he whom God sends; and this Paul preached, and this Lydia attended to, and so the whole work was of God; and Paul was very confident that He would perform it until the day of Jesus Christ.

This being the beginning of the good work of the gospel in Philippi. The second case differs in the manner of coming to the *faith*, but the entrance into Christianity by baptism is precisely similar. In the first instance is a woman and her *household*; the second is a man with *all his*. The first is a seller of purple, the second the keeper of a prison, showing that occupation is is no bar to the beginning of the good work of the Lord.

What constituted Lydia's *household*, and the jailer's *all his*, different opinions are maintained. Those who believe in, and observe believers baptism only, contend they consisted of such persons as were capable of believing. While those who believed in, and observed infant baptism, contended that there were infants included &c. And this they base on the theory that Lydia was a married woman, and the jailor a married man, and as a natural consequence there *must* have been infants in their households &c. But as there is not one word expressed or implied in all the record to justify such a conclusion, I will not take up time nor space to show the improbability of it; but will prove at once from the Scripture record, that whether married or unmarried, children or no children, all the members of Lydia's *household*, and the jailer's *all his*, were capable of *hearing, believing, rejoicing*, and of being *comforted*.

When the jailor was convicted he asked the preachers whom God had sent, what he must do to be saved; they told him he must believe on the Lord Jesus Christ, and he would be saved, and his house. This implies that his home would be saved on the same condition. But the God-sent preachers preach so plainly that nothing is left to be understood by implication. "And they spake unto him the word of the Lord, and to all that were in his house." All, all, whether *children, domestics, subordinates*, or *prisoners* (whom the Roman law under which he was an officer made *his*, so that if one under his charge escape, his life is the forfeit.) (Acts 12: 19.) had the word of the Lord preached unto them; and all could rejoice and believe in God. "And when he had brought them unto his house, he set meat before them, and rejoiced believing in God with all his house." Such dear reader were the infants of the jailor's *all his*; will you be deceived by the sophistry of men.

This same sophistry claims that there must have been some infants in Lydia's household. I again refer the reader to the Scripture record. "And they (Paul and Silas) went out of the prison, and entered into the house of Lydia, and when they had seen the brethren, they comforted them, and departed." I believe this is not common with *baby infants*. I don't use this term reproachfully. Our law in equity calls children under 21 years of age *infants*. I admit that such infants *can* and *do* believe, *can* and *are* baptized, and are comforted as brethren. This Scripture is conclusive evidence that there were no *baby infants* baptized in the household of Lydia, and needs no theorizing to sustain it, yet a little will not harm if based upon facts. And the Scriptural fact is, that Lydia was a seller of purple, and was of the city of Thyatira; the geographical fact is, that Thyatira was in minor Asia, and Philippi a colony of Macedonia in Europe, distance about 300 miles, and the *critical* fact is, that the words *the house* are not in the original text in that sense, but supplied to make connection. It would be in perfect harmony with Lydia's occupation to supply the words *the store* or *the shop*. Lydia being a seller of purple, it is quite probable that she was a *dyer* also, and if so must have a *store room* to sell her purple in, and a *shop room* to do her dying in. The fact that she was a seller of purple is stated in the text, and this fact alone involved the necessity of her having a store; and the reading and they entered into *the store* of Lydia, would be as well supplied as the words *the house* which is an indefinite term, while the former is in strict harmony with her occupation. And brethren, her *clerks, salesmen*, and *dyers*, could these be comforted by the coming in of the apostles &c. There being no baby infants to cumber this traveling peddler.

Dear readers, having set before you the beginning of the good work in the brethren at Philippi, and have seen that he who began the good work was God by sending his minister in whom the same good work was already began in the same manner as He will have it began at Philippi, and all other parts of the world. A believer in the whole truth, can only preach and administer the whole truth. Had Paul and Silas been of the self sent, and of man made preachers like the Rev. Mr.——, who held a revival meeting near us in the winter of '73, at which some professed to have their hearts opened and wished to be immersed, but coming to the water and seeing the ice the true character of the preacher came to the surface, he said it was too cold to go into the water, and he had no faith in baptism, and so left without immersing them. Had Paul and Silas been such infidel preachers, neither Lydia, nor the jailor would have been baptized. But God through the agency of faithful men begins the good work in men. What is not of faith is sin, says the apostle, what profit then would it have been to the persons above refered to, if the weather and water would have been warm enough for this self sent infidel preacher to immerse them. God sends the faithful minister to preach his word, and God himself opens the heart of the hearer to attend to the truth spoken by his faithful servant, so the beginning is of God, and He will perform it until the day of Jesus Christ, which implies that the good work is not complete in the beginning of the Christian life, but must continue through all the stages of sanctification until the day of Jesus Christ. Conversion, which is repentance from dead works, faith in God, and baptism are the principles in the doctrine of Christ, and from these the repentant baptized believer must go on to perfection, adding to his faith *virtue, knowledge, temperance, patience, godliness, brotherly kindness*. and to all these *love*. If these good things are *performed* in us and abound, we will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. Being born again we are but babes in Christ, and must be fed by the *milk* of the word of God; "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the statute of the fulness of Christ."

"Blessed are the pure in heart, for they shall see God, says Jesus, "and every man that hath this hope in him purifieth himself, even as he (Christ) is pure."—1 John, 3: 3. Purification then is a good work that must be performed in us, and God who began the good work has provided the means whereby we can do it, and so it is God who performs the work. "The Lord will perfect that which concerneth me." St. Peter addressing those who had purified themselves, tells how it was performed. "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently."—1 Peter, 1: 22. The truth is the means God has perfected by which he will perform the good work in us, and we obeying it through the spirit unto the love of the brethren, will have the good work of purification performed by God in us.

Holiness is a grace that must be performed in us. God required holiness of his people Israel, saying, "Be ye holy, for I am holy," and the New Testament Scriptures abound with this grace in the saints. St. Paul says, "Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12: 14. The Saviur prays for his disciples, "Sanctify them through thy truth, thy word is truth." And St. Paul says, "For this is the will of God, even your sanctification."—1 Thes. 4: 3. Holiness is performed in us in obeying the truth in strict conformity to the will of God in all things, and is not actuated by the principles, maxims and fashions of the world, nor governed by the precepts and practices of a corrupt professing Christianity. By these a saint is distinguished from the unrenewed, in whom the good work of the Lord is not begun.

Christian perfection is a grace that must be performed in all in whom the Lord has begun a good work. "Be ye therefore perfect, even as your Father in Heaven is perfect," says Jesus.—Matt. 10: 48. And this grace, as that of purification and holiness, the Lord has perfected for us in the Scriptures, for saith St. Paul, "All Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruc-

tion in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3: 16, 17. These are the means the Lord has perfected by which he will perform the good work he began in us until the day of Jesus Christ.

Doctrine, is the act or system of teaching any principle laid down by the master or teacher, whether true or false. Hence the Scriptures given by inspiration of God, are profitable for doctrine or teaching, because they are truth, and teach the true principles laid down by the great Master and Teacher. Teaching us to deny ungodliness, and *all* worldly lusts, and that we should live soberly, righteously, and godly in this present life. For *reproof.* Reproving to the face the one in whom the good work of the Lord is begun for any and every departure from the true principles laid down by the Master or Teacher in his perfect system of salvation. *For correction.* Correcting all error of manner and habit, bringing the erring into correct habits of moral and christian discipline; correcting false and erroneous preconceived opinions of Christianity not founded on truth, &c. *For instruction.* To teach and inform the mind of the true knowledge of christian virtue and duty; how to pray, how to give alms, and how to demean themselves in all things religious, civil, and domestic. *In righteousness.* All the profit and benefit of the Scriptures teachings, center in righteousness. Righteousness as reenderd by Webster is, "Purity of heart and rectitude of life; conformity of heart and life to the divine law,—as used in scripture and theology, in which it is chiefly used, is nearly equivalent to holiness, comprehending holy principles of affections of heart, and conformity of life to the divine law. It includes all we call justice, honesty and virtue, with holy affections; in short, it is true religion."

Dear readers, in the Scriptures given by inspiration of God, we have perfected for us the good work of the first principles of the doctrine of repentance, faith and baptism; and of purification, holiness and christian perfection. And while we believe and obey them from the heart, God, whose word it is, performs the good work in us until the day of Jesus Christ. This being so, the propriety of the injunction, "Be faithful until death," and "Work out your own salvation with fear and trembling," is manifest, and is it not equally manifest that some shout too soon.

Being confident of this very thing, that he that hath begun a good work in us, will perform it until the day of Jesus Christ; and until that day it will not fully appear what the design of it all is. We know that the beginning and performing of it is that we may be the sons of God, but it does not yet appear what we shall be, because we see as through a glass darkly; and we only know in part: and because of this, eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what he shall be until the day of Jesus Christ. Then we will no more see as through a glass darkly, but we shall see him as he is, and shall be like him. So good Lord perform the good work in us until he comes, and our salvation be complete.

D. P. SAYLER.

If thy conscience smite thee once, it is admonition; if it mite thee twice, it is a condemnation.

WAS JOHN'S BAPTISM A CHRISTIAN BAPTISM?

The above inquiry is one that has perplexed the mind of some earnest Bible readers, and has resulted in different opinions; these however we shall not pause to seek after, or to assign, but remark that the scriptures reflect a plain picture of the subject, as we trust the attentive reader will see.

In answer to the inquiry prescoted in our title, we affirm that John's Baptism is a christian Baptism, and to sustain this proposition will be the labor of this essay.

The first evidence to which we invite the reader's attention in support of the above proposition is, that John's Baptism did not commence, nor occur under the law but under grace. The Savior on receiving his baptism of John spake: "thus it becometh us to fulfill all righteousness." John in his first epistle, 3: 7, tells us, "that he that doeth righteous, is righteous, even as he is righteous;" hence all acts of obedience are acts of righteousness, and obedience is righteousness. The method of worship under the law was all set forth in minute detail. Baptism however was no part of that worship; but baptism is a part of the service under grace, and the baptism that John taught and practiced, "was not under the law, but under grace;" hence *John's baptism was a christian baptism.*

Our second argument, we base upon the fact, that the scriptures include John and his work, in the christian dispensation. St. Mark affirms that, "the beginning of the gospel of Jesus Christ, the Son of God. As it is written in the prophets, Behold I sent my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness," &c. This text clearly asserts, that John's work (which included his baptism,) was the introduction of the gospel of Christ, and no part of the law. The Savior tells us, that "the law and the prophets, were until John." In the text, we want the fact noted, that with John, Christ dates a new era. John was the first to proclaim the commencement of the kingdom of Heaven; indeed his first preaching was, "repent for the kingdom of Heaven is at hand," besides, "from the days of John the Baptist until now, the kingdom of Heaven suffered violence," says the Savior. The above testimonies most emphatically date, "the beginning of the gospel of Jesus Christ," "the preaching of the kingdom of Heaven," and the ushering in of the gospel dispensation with John's ministry; therefore his baptism was, a *Christian baptism.*

A third argument, to which we invite attention, we term *and argument of identity.*

1. They were both sent from God. "There was a man sent from God, whose name was John," says John the evangelist. Luke also testifies, that "the word of God came unto John, the son of Zacharias in the wilderness," while the Savior says, that "my meat is to do the will of him that sent me." Both sent of God; hence the identity.

2. John taught his disciples to believe on Christ; Christ taught his disciples, to believe on the same person.

"I, indeed baptize you with water, unto repentance, but he that cometh after me, is mightier than I," &c. In this text, John taught his disciples to believe on Christ, while Christ's own words are, "ye believe in God believe also in me," hence the identity.

3. The analogy in the doctrine, they taught. John's first preaching was, "repent for the kingdom of Heaven is at hand." Matt. 3: 2. Likewise, "Jesus began to preach and to say, Repent for the kingdom of Heaven is at hand." Matt. 4: 17. And when Christ sent his disciples out, he bid them "go preach, saying the kingdom of Heaven is at hand." Matt. 10: 7. Here is a striking analogy, and hence identity.

4. Identity is also clearly seen, in the prerequisites to baptism viz; faith and repentance. John taught his disciples, (which implied faith) while his preaching was, "repent for the kingdom of Heaven is at hand;" likewise did the Savior, when he came into Galilee, preaching the gospel of the kingdom of God saying, "the time is fulfilled, the kingdom of Heaven is at hand, repent ye, and believe the gospel."

5. There was also a oneness in the design of John's baptism and Christ's or the one Christ authorized. Mark, 1: 4. testifies that "John did baptize in the wilderness, and preach the baptism of repentance, *for the remission of sin.*" Luke, 3: 3. evidence the same evangelical truth. On the Savior taking final leave of his disciples, he told them that "he would send the comforter, which would bring all things to their remembrance whatsoever he has taught them." This agent in doing its work, led Peter on the day of Pentecost to proclaim, "repent and be baptized every one of you; in the name of Jesus Christ, *for the remission of sins.*" The same doctrine did Ananias hold forth at the conversion of Paul." "Why tarriest thou, arise, be baptized, wash away thy sins, calling on the name of the Lord." We observe plainly, that they were both performed with a view to remit sin, which sets forth identity.

A fourth argument, sustaining the proposition at the head of our article, we gather from the recommendation that Christ gave of John. 1. "The baptism of John, whence was it, from Heaven or of men." Matt. 21: 25. The manner of the above question, and the private reasonings of the Pharisees, clearly show that John and his work was a heaveoly one; and hence a Christian work and was so understood, for they tell us that "all counted John as a prophet." On this, hear the Savior's own words; "this is he of whom it is written behold! I send my messenger before thy face, which shall prepare the way before thee; for I say unto you, that among them that are born of women, there hath not risen a greater than John the Baptist." In the above text, Christ alludes to John as his forerunner, as sent to prepare the way, to give introduction to Christ, and the introduction is included in the volume.

That John's work, had the desired effect, we see in the furtherence of the quotation. "And all the people that heard him, (the Savior) justified God, being baptized with the baptism of John," but the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him. "Here we notice that those who were baptized of John, received Christ, and those who rejected John, likewise rejected Christ. And in the above high commendations which the Savior gave of John, he commends his character; in doing this, he commends his doctrine of which his baptism, was a leading part, hence at the close of our fourth argument, we again conclude that John's baptism was a christian baptism.

A fifth point in our train of reasoning is, the fact that neither Christ, nor his disciples, ever rebaptized any of John's disciples, nor did they require it to be done, but recognized it to be a valid baptism. In Acts 18: 24, 28, we read that, "a certain Jew named Appollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord, and being fervent in the spirit, he spoke and taught diligently the things of the Lord; knowing only the baptism of John. And he began to speak boldly in the synagogue, whom when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote exhorting the disciples, to receive him, who when he was come, helped them much who had believed through grace, for he mightily convinced the Jews and that publicaly showing by the scriptures, that Jesus was the Christ." We want the readers attention 1. To the fact that this Appollos, knew only the baptism of John; not by idle speculation, not by theory, but by practice, as Paul "knew nothing save Jesus Christ and him crucified," to the Corinthian church, so Appollos knew the baptism of John. 2. Knowledge of Christ was deficient. 3. They did not rebaptize him, although he was one of John's disciples, but they simply expounded the way of God more perfectly to him. They then gave him letters of commendation exhorting the brethren to receive him, as a faithful pastor. We have the following, in the first paragraph of the 19. chapter of Acts; "Paul came to Ephesus finding certain disciples, he said unto them, "have ye received the Holy Ghost, since ye believed, and they said we have not so much as heard, whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said; unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance; saying unto the people, that they should believe on him, which should come after him, that is on Christ Jesus: When they heard this, they were baptized in the name of the Lord Jesus." Several points to be noticed in this text. 1. They did not know that there was a Holy Ghost. Now John taught that a Christ was to come whose mission was to baptize with the Holy Ghost; hence John taught the Holy Ghost; and all of John's disciples knew of the Holy Ghost, 2. These disciples that Paul met, did not know whether there be any Holy Ghost; hence their ignorance in this, proves that they were *not* John's disciples. 3. Luke does not call them John's disciples, only *certain disciples.* They were under the impression, that they were really baptized by John's baptism, as many persons with whom we meet, claim they are or have been baptized with a valid christian baptism; but we like Paul, show them their error, and if we succeed in convincing them, as Paul did, we also rebaptize them. The above clearly shows that if our baptism is not a valid one, it will profit us nothing.

ISAAC J. ROSENBERGER.

Gilboa O.

Every kindly word and feeling, every good deed and thought, every noble action and impulse, is like the ark-sent dove, and returns from the troubled waters of life bearing a green olive branch to the soul.

Faith makes the discords of the present the harmonies of the future.

LITERATURE.

—Dr. Clark's "*Sex in Education*," (Jas. R. Osgood & Co.; Boston,) has made more stir among the education of girls throughout the country, and provoked more and severer criticism than any book of late years. The Dr. has thereby received a notoriety which to some might be quite enviable. *Old and New* for March devotes considerable space to criticisms of the book, and now we have a spirited reply in "Sex and Education," (Roberts, Bros. Boston,) edited by Mrs. Julia Ward Howe, and is the joint production of several thoughtful women whose long experience should lend might to their opinions, and bespeak for them consideration; and another is "*No Sex in Education*;" or an equal chance for both Boys and Girls, (J. M Stoddart & Co., Philadelphia,) edited by Mrs. E. B. Duffey, which rejects the idea of natural feminine invalidism, and suggests modes of life by which women may pursue the same mental occupations as men, with the enjoyment of equally good health. It is barely possible that the Dr. may be obliged to change his theories, or at least withhold them from the public in the future,

—*Old and New* for April deals rigorously with several live topics, and diversifies its rigor with its usual array of stories and verses. Mr. Hale devotes his "Introduction" to the discussion of the question of political organization. He takes no partisan view, but presents for consideratioo five important points—cheap transportation, education at the South, harmony of the legislative and executive departments at Washington, proper distinction of State and National politics, and a real civil service reform. Rev. Mr. Mastmean resumes his series of papers with a learned discussion of the Romish claim of infallibility. An Anonymous paper, one of the spleiest of tho number is entitled "The Rights of Tweed and other Convicts." It takes rather a fresh view of Tweed as a convict and argues that the old man has a right to be converted into a good citizen by those who shut him up before he is turned loose among other good citizens. Besides these the No. contains several papers of interest, and poems. (F. B. Perkins, Agt.; Boston)

—*Oliver Optic's Magazine* for April has all the freshness of early Spring, blooming with interest and attraction to the young minds who now need recreation from the close continement, and wearisome study of the winter. The table of contents is varied, and embraces articles by writers of great acceptance, alike to old and young [Lee & Shepherd, Pub.,—Geo. A Foxcroft, Manager, Boston.]

—*Mrs. Alice M. Thompson* of Boston has written a narrative of European travels, called a "A Woman's Vacation," [Lee & Shepherd, Boston.]

—*The Quaker City Publishing House* has in preparation, and to be issued about the first of May, "The Life and Public Services of Charles Sumner," by Rev. Elias Nason, which cannot fail to have an immense sale. It is to be sold by subscription.

—*What is Darwinism?* Dr. Hodge's forthcoming book will answer the query: First from Dawin's own writings; second, from the expositions of the theory given by its aroused advocates; and third from the character of the objections urged against it by its opponents. [Scribner and Co.]

CROP STATISTICS.

The *National Crop Reporter* publishes the estimates of its correspondents in relation to the percentage of last year's crops of corn, oats, hay, and Irish potatoes which will be consumed the current crop year, the estimates having reference to the States of Illinois, Indiana, Iowa, Kansas, Minnesota, Missouri, Ohio, and Wisconsin. In addition there are also very full returns in relation to the fruit prospects in the same States. The following is an abstract of the leading points:

CORN.

The total production of corn in 1873 in the States named was nearly 315,000,000 bushels, of which amount nearly 65 per cent., or 333,000,000 bushels, will be used at home. Kansas consumes 90 per cent., and Illinois 51½ per cent. of the production in the respective States.

OATS.

The production of oats last year in the same States was placed at 168,500,000 bushels, of which nearly 62 per cent, or 104,000,000 bushels will be required for home uses. The States showing the heviest and lightest percentage of consumption are the same as in the case of corn.

HAY.

In the item of hay, the local consumption in the eight States is averaged at 83 3-10 per cent., the total production last year being something over 10,5000,000. This percentage represents nearly 8, 900,000 tons. Indiana rates relatively the lightest consumer, and shows a surplus of about 23 per cent.

POTATOES.

Out of the 28,000,000 bushels of Irish potatoes produced last year in the States named, there is an estimated consumption of nearly 78 per cent., or about 21,666,000 bushels.

FRUIT.

In regard to the condition of the fruit-buds March 1, there is hardly an exception to the most flattering accounts from all localities. There were a great many trees killed last year in various ways, but at present in all living trees the buds are, as a rule, in the best possible condition for a large crop, with favorable weather in the future.

MARKET PRICES.

The average prices of the leading articles in the States named above show for Feb. 15, an advance as compared with Jan. 15, as follows: Corn, 4 7-10 cents per bushel; oats, 4 cents per bushel; hay, 80 cents per ton; swine, 36 cents per 100 pounds.

LET THE PEOPLE SPEAK.

MANHATTAN, Kan., April 8, 1873.

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Very truly yours,
GEO. B. WHITING.

MRS. E. R. DALY, Metropolis, Ill., writes, Jan 9th, 1873: "Dr. R. V. Pierce—My sister is using the Favorite Prescription with great benefit."

MARY ANN FRISBIE, Lehman, Pa., writes, May 29, 1872: "Dr. R. V. Pierce—What I have taken of your medicine has been of more benefit to me than all others and hundreds of doctor's bills."

NEW ADVERTISEMENTS

TAKE NOTICE.

Notice is hereby given that application will be made during the present session of the legislature for an extension of the act passed on the 14th day of April 1869, which applied to the courts of certain offices of the county of Huntingdon to W. C. Wagoner, J. R. Simpson and M. M. McNiel, Prothonotors of said county, and to D. R. P. Neily late Sheriff of the same, and to their assigns.

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6 10	8 26	Pleasant Grove	3 40	8 58
6 25	8 45	Marklesburg	3 25	8 45
6 35	8 55	Coffee Run	3 15	8 35
6 40	9 03	Rough & Ready	3 00	8 29
6 48	9 10	Cove	3 01	8 20
6 51	9 13	Fisher's Summit	2 58	8 17
AR7 05	9 25	Saxton	LE2 45	LE8 05
LE7 10	LE9 30		AR2 40	AR8 03
7 25	9 45	Riddlesburg	2 25	45
7 33	9 52	Hopewell	2 20	7 38
7 45	10 05	Piper's Run	2 08	7 26
7 53	10 10	Brallier's Siding	2 00	7 20
8 00	10 17	Tatesville	1 55	7 12
8 05	10 20	B. Run Siding	1 49	7 09
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7 35	9 55	Coalmont	2 15	7 35
7 40	10 00	Crawford	2 10	7 30
7 50	10 10	Dudley	2 00	7 20

The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., APRIL 14, 1874. NO. 15.

POETRY.

KEPT WAITING.

"Behold I stand at the door and knock."—JESUS.

He is waiting, waiting, waiting,
He has waited through the night;
He has looked with wondrous patience
For the hour of dawning light,
When the oft mistaken spirit
Shall observe him at the door,
And shall cry, Come in, my Saviour.
Come, and leave me never more.

He is waiting, waiting, waiting,
He has watched all your life;
He has pleaded with you always,
In your hours of peace and strife.
Did you hear him gently knocking
When you played among the flowers?
Did you notice how he wailed
In the hush of evening hours?

He is waiting, waiting, waiting,
You have left all others in.
Some odd guests are in your temple,
Sad with sorrow, dark with sin.
There is only One can bless you
In your times of grief and doubt,
There is only one can save you—
But you strangely keep him out!

He is waiting, waiting, waiting,
You his very name forget;
You are busy with your feasting,
But he is not weary yet.
Still he does not force an entrance
With stern anger in his face;
Still he lingers, gently pleading
That you will but give him space.

He is waiting, waiting, waiting,
Have you kept him long enough?
You will shortly need him greatly
When the winter winds are rough.
Oh, cold hearts that keep him waiting,
Do be warned by his great love,
Nor refuse the pleading Saviour
Who has sought you from above.

He is waiting, waiting waiting;
Surely he may enter now.
Haste to throw your heart's door open
And before the Master bow.
Bid him come, no more to leave you
Till you dwell with him above;
Oh, receive the waiting Saviour
And return him love for love.

—*London Sunday School Times.*

ORIGINAL ESSAYS.

CHRIST THE SURE FOUNDATION.

(*Continued from page* 98.)

Ye who have repented from dead works, have believed in God, and are properly baptized in the name of the Father, and of the Son, and of the Holy Ghost, are lively, or living stones to build a spiritual house. "For ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light, which in time past *were* not a people, but are now the people of God." In the rearing of this edifice, not only must good and tried material be used, but the builder himself must be a living and active *stone*, expressed by the term *lively stones*. He must not flatter himself in the vain delusion that because he has believed, repented and has been baptized, has finished and completed the building; these being only the beginning, the first materials, or principles in the doctrine of Christ. Having laid these firmly and surely on the very foundation *stone*, leave them there in their proper place and go on with the building unto perfection.

HE MUST BE PURE IN HEART, for "Blessed are the pure in heart, for they shall see God."—Matt. 5: 8. And "Every one that hath this hope in him purifieth himself even as he (Christ) is pure."—1 John, 3: 3. This is a work, or a material that must be fitted into the building by the builder. It is not one of the graces which is a special gift of God, which may or may not be given, but it is a work which the repented, baptized believer *must perform*. "Purifieth himself," is highly suggestive of active, energetic labor with the Lord, a co-worker with him; as I remarked above the builder himself must be a living material. The apostle informs us how purification is attained. "Seeing ye have purified your souls in obeying the truth thro' the spirit unto unfeigned love of the brethren, SEE THAT YE love one another with a pure heart fervently."—1 Peter, 1: 22. Here the believer did the work. Ye have purified your souls, not only suggests the idea of having done something, but is expressed in obeying the truth. Of Christ, the chief corner-stone in the foundation it is said, "Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. 5: 8, 9. Here is not labor implied, but obedience for salvation expressed. Of this I will speak again.

HE MUST BE HOLY. "Be ye holy for I am holy," saith the Lord; and "Follow peace with all men, and holiness, without which no man shall see the Lord." Holiness is attained in living holy lives. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness?" True holiness consists in strict conformity to the will and nature of God, whereby a true, repented baptized believer is distinguished from the unregenerate, and his life is not actuated by these principles, nor governed by these maxims, but through faith and obedience is separated from them, not being conformed to the world, but transformed, &c.

HE MUST BE PERFECT. "Be ye therefore perfect, even as your Father in heaven is perfect."—Matt. 5: 48. Certainly not perfect as God is perfect in his attributes, and sinless and holy perfection, but perfect in agreement with God in the plan and scheme of salvation through Christ in the Gospel. Perfect in faith, in repentance, and in obedience to the whole truth. To do anything in the name of, and as religion not taught in the Gospel, as infant baptism, the taking a *bit* of bread, and *sip* of wine in the morning, or at midday for the Lord's Supper, the mourner's bench excitement, &c, are clearly anti-scriptural, are not of God's teaching nor instituting, and the doing of these, and such like is not being perfect as our Father in heaven is perfect; while believing and doing all the Scriptures teach, is being perfect even as our Father in heaven, who is the author of them, is perfect; for "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim., 3: 16.

Purity of heart, holiness of life, and perfection with God are graces in the Christian life and character and are attainable only upon the conditions which God has promised them, viz., "obeying the truth through the spirit;" "obeying from the heart that form of doctrine delivered us;" among which are love your enemies, do good to them that curse and despitefully use you, feed the hungry, clothe the naked, give to him that asks, and of him that would borrow turn not away, and if any one sue thee at the law and take away thy coat, let him have thy cloak also; and if one smite thee on thy right cheek, turn to him the other also, &c. See and read Matt. 5, at the close of which is the injunction, "Be ye therefore perfect," &c. As these truths are not known nor taught at the *mourner's bench*, I must teach the reader that in obedience to these, with all other gospel precepts, the christian builder attains purity of heart, holiness of soul, and perfection of life. Associated with these christian, moral precepts, are the ceremonial; the washing of one another's feet as Jesus gave example and command, (St. John 13) the eating of the Lord's Supper, and at the close of the meal the bread and wine, called by St. Paul 1 Cor. 10, the Communion of the body and blood of Christ, and a salutation of a kiss of love. These not being taught at the *mourner's bench*, I must teach them here. Doing these in faith through the spirit unto unfeigned love of the brethren, are gold, silver, precious stone materials which will endure the trying test of the hottest fire God will bring against them. While anything short of these are wood, hay, stubble of the most inflamable nature which the breath of the Lord will consume, and the poor, deluded, blind builder, who builds under the direction of a blind leader and builder, will suffer loss, and great will be his loss. And to be enabled to do all the truth, the repented baptized believer must give all diligence to add to his faith virtue.

Virtue, *courage, fortitude.* Not only moral goodness, or the practice of moral duties, and abstaining from vice, and conformity of life and conversation to the moral law. Virtue in this sense may exist in persons making no pretensions to religion. To practice moral duties merely from motives of convenience, or from regard to reputation, or from fear of the penalties of the law, is not the virtue the apostle requires a repented baptized believer to add to his faith. It "is a faithful saying," and Paul wills that it be constantly affirmed, "that they which have believed in God might be careful to maintain good works."—Titus, 3: 8. By virtue here, then we may understand that *strength* and *courage* by which the believer will stand up for good works, abounding and excelling in them. "The righteous must be bold as a lion." A cowardly Christian, who is afraid or ashamed to profess the doctrine, or practice the duties of the Gospel anywhere, and at all times, must expect that Christ will be ashamed of him when he comes. Virtue is that strength in which your hearts fail you not in the day of trial, but will show you valiant in standing against all opposition, resisting every enemy, whether it be the world, the flesh, the devil, or your nearest and dearest relation. Brethren and sisters, you who have change of raiment to suit the world when you go with it, and another to suit the church when with her, make a mark here, and ask yourselves, have I added virtue to my faith? And you my brethren who feel ashamed or afraid to pray with your families, and at your tables when strangers are present, do likewise.

To virtue knowledge. "And this I pray, that your love may abound more and more in knowledge and in all judgment; that you may approve things that are excellent."—Phil. 1: 9, 10. Knowledge must go with virtue, [illegible] with strength. We cannot approve of the good and acceptable and perfect will of God, before we know it; and we cannot know it until we are transformed from the world by the renewing of our mind, and for this we must use the appointed means in the Gospel,

and observe the accepted time to come out from the fashions of the world, and by our life, walk, and conversation, be separate from them. But Christian knowledge and prudence regards the persons we have to do with, and the company we may be thrown in. Take heed that ye cast not your pearls before swine.

To knowledge, temperance. We must be sober and moderate in our love to, and use of the good things of this life; while the evil things, such as strong drink, &c., must be entirely discarded. If we have a right understanding and knowledge of outward comforts, we will see their worth and usefulness vastly inferior to those of spiritual mercies. Bodily exercise and bodily privileges profit but little, and therefore should be esteemed and used accordingly. The Gospel teaches sobriety as well as honesty. Titus, 2: 11. We must be temperate in *desiring* and *using* the good things of natural life, such as meat, drink, clothes, sleep, recreation, credit, home, lands, &c. An inordinate desire after these is inconsistent with an earnest desire after God and Christ; and all who take and use more of these than is their due, can not render to God or man what is due to them.

To temperance patience. Patience must have her perfect work, or the believer cannot be perfect and entire, wanting nothing. James, 1: 4. We are born to trouble, and must through many tribulations enter into the Kingdom of Heaven. It is this tribulation that St. Paul says worketh patience, (Rom. 5: 3) whereby we bear all calamities and crosses with solemn and humble submission, never murmuring against God, or complaining of him, admitting that our sufferings are less than our sins deserve, believing they are no more than we need for our good.

To patience, godliness. Godliness. To be God-like is produced by patient perseverance in faithfulness, then, "In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted." But, if my children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments: then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Psalms, 8: 9.

To godliness, brotherly kindness. Brotherly kindness is a tender affection to all our fellow Christian brethren, who are children of God by faith in Christ Jesus, and being baptized into Christ, and so have put on Christ, and are children of the same Father, servants of the same Master, members of the same family, travellers to the same country, and heirs of the same inheritance, and therefore are to be treated with brotherly kindness, whether they be rich or poor, whether they live in palaces or hovels; whether their skin be white or black, for God hath made of one blood all nations of men for to dwell on all the face of the earth, and therefore must be regarded with brotherly kindness as those who are peculiarly dear to us.

To brotherly kindness, charity. Charity, *love.* Love to God and his truth; love to the brethren, love to all men, high or low, rich or poor. "Charity, in a general sense, love, benevolence, good-will; that disposition of heart which inclines men to think favorably of their fellow men, and to do them good. In a *theological sense*, it includes supreme love to God, and universal good-will to men."—Webster.

Dear brethren, if these things be in *us* and abound, they make *us* that *we* shall neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But if we lack these things, *we are* blind, and cannot see afar off, *and have* forgotten that *we were* purged from *our* old sins.

Building with these materials on this foundation, the building will be fitly framed together unto a holy temple in the Lord, in whom we are builded together for a habitation of God through the spirit; which neither time nor eternity will waste away, nor the consuming fire of God will not devour nor destroy, and consequently have no loss to suffer. God helping us, so will we build on the foundation of the apostles and prophets Jesus Christ Himself, being the chief corner *stone.*

D. P. Sayler

(For the Pilgrim.)

AN EXTRAORDINARY ACT.

In the 29th chapter of Matthew we have an account of an extraordinary act done to the Savior by a woman; that of Mary breaking a box of precious ointment and pouring it on the head of Jesus. The Savior gave to it such significance as to link it co equal with the Gospel in saying, "Wheresoever this Gospel shall be preached in the whole world, there shall also this be told for a memorial of her." It may seem at first but a matter of small importance, but when looked at in its real sense of devotion, it is truly a matter worthy of mention wherever the Gospel is preached.

This Mary was doubtless a poor woman, but in the depth of her love for Jesus she was rich beyond measure. Jesus had blessed her and gave peace to her soul,—once a sinner but now an heir of Heaven. No wonder the impulse of her soul was such as to cause her to make such a sacrifice, the best, no doubt, she could make, of all she had, for him. She had given him her heart and consecrated herself to his service, but this was not all, her unbounded love prompted her to go and get that precious, costly gift, and bestow it upon him, alone; all for Jesus. Others murmured at the waste, as they called it, but she cared not for that. The act causes us to admire her more when we consider it was an unheard of thing; she did not stop to inquire if such a thing was ever done before, or whether it was her duty. She was not asked to do it; it was not a matter of duty, but an act by which she manifested her real love for Jesus. She was a thorough convert, so that all she had she thought not too much to bestow on Jesus.

Where shall we find such love, such a spirit of devotion and self denial? Dear sisters, look upon Mary as one who had a spirit worthy of imitation. Jesus you cannot serve personally as did Mary, but inasmuch as you do it to one of the least of his disciples you do it to him. Think what Jesus has done for you, and then do what you can for him. You who have been blessed with an "alabaster box"—the means to administer to him through acts of kindness, or help to some of his and your sisters, don't stop to inquire if it is your duty, or if any one else has done so and so, but from a sense of love to Jesus do it for *Jesus' sake.* Shall the publishers of the Pilgrim bear the burden of sending the paper free to those dear ones who desire it, but are not able to pay for it? Surely not. We hope we have many that have the spirit of Mary, and will bring forth the "box" and shed a fragrance around upon many a heart; no matter if some talk about waste, and money used to better purpose; no matter if it is not your duty, do like Mary, do it anyhow thro' a sense of love for Jesus. We hear much said about the missionary cause, and if we are to judge from words, there are many desirous of doing something in that way for Jesus. Well and good, who doth hinder thee? Waiting for a general system? Did Mary wait for anything of that kind? No; but as soon as the heart was so full of love as to prompt a desire to make a sacrifice for Jesus she went and done it. Go and do likewise. No matter if no one ever gave a brother a few hundred dollars to aid him go and preach in response to the many calls, that is no reason you cannot do so. It may not be your duty, but if you feel to do something for Jesus, go do it. Simon may call it a waste; no matter, Jesus shall approve of any legal sacrifice made through sincere love for him.

We want the truth sent broadcast before the world in a way to counteract the spurious literature of the day. A brother, well qualified for the business, is willing to make a sacrifice of time and talents to that purpose, but lacks the means to publish certain pamphlets much needed. Where is the brother or brethren or sisters that Mary like will rise up through the promptings of love to Jesus and give or lend the needed assistance to that brother in Illinois, that we may soon, very soon, have those helps to the promotion of primitive Christianity?

Oh, if we could all feel as we imagine Mary felt when she looked upon Jesus on that memorable occasion, what a bringing forth of treasures there would be to give for Jesus' sake. Church-houses would be built at the first call, hungry, starving souls would have the Gospel preached to them; we would not stand in the way and inquire how we shall spend our money for Jesus, the promptings of the heart imbued in love would tell us *how* and *nerve the will to do it.* When the Spirit said to Philip "go" he went without inquiring if it would interfere with his temporal matters, or if any would go with him, or if he had money enough in his pocket. When Paul was called to preach he did not continue on as usual at his occupation and preach only when *convenient,* but was instant in season and out of season, and admonished Timothy to do likewise.

May the Lord give us all the ready, willing mind of Mary to do what we can for Jesus, whom we love because he first loved us.

J. S. Flory.

Buffalo, Colorado.

(For the Pilgrim.)

EARLY IMPRESSIONS.

There are thousands of people in this world, whose religious sentiments are based, either directly or indirectly, upon the first impression made upon the mind. They are indebted for their religious views to some leading impression made upon their minds in early age. There are thousands, who if they would stop and meditate a few moments, could trace the growth of their views to its very beginning—could remember the very seed that first took root in their hearts—and observe how their sentiments have sprung from it as a branch from a tree. Perhaps the seed was sown by some book that they chanced to read, or a sermon preached, or conversation heard, or perhaps a newspaper that chanced to fall in their way. In this, like all other things, there has been a starting point somewhere, and that starting had a cause, either direct or indirect.

As a general thing all persons have religious views, and when not fully established, have a leading thought around which all their views cluster. The "*leading thought*" is the *seed* that fell into the heart, and it will grow if cultivated. The *quality* of the seed generally depends upon the party who sowed the seed. If the sower was either the devil or one of his ministers, we may easily know the kind of seed; but if on the other hand the seed was sown by Christ or his ministers, we may readily conjecture the kind. This being the case how careful ought we to be about what we place before the world, either as speakers or writers. Doubtless our productions may be a seed that falls into some ones heart, and there it will grow and produce fruit, either good or bad, much depending on the kind of seed. Many people have one grand center idea, and thro' this all their theories must be drawn as the shoemaker draws his thread through the wax before it is ready for use. Some have *foreordination* as the grand center through which all their speculations must pass before they are given to the world. Others give *Universalism* the leading position, and all their sermons, conversations and compositions are saturated with the ism. Others imbibe the idea that men can be pardoned without baptism as well as with it, and in their own mind every passage in the Bible that speaks of baptism, must be bent to suit their theory, instead of bending their theory to suit the Bible. There are others who imagine the world to be flat, and to this all reason and facts must succomb. All these and a hundred other leading thoughts may be traced to early impressions. There is a proverb running a little like this: "Tell me the books you read, and I will tell what kind of a man you are." Nothing perhaps can be truer. Reading has much to do with moulding the thoughts, and parents are more or less responsible for the kind of literature they keep in the house. Children will read, and they ought to read. Give me a reading family for contentment. Parents would better spend money for good books or papers for the children than lay it out in fine clothing, or other things that neither benefit themselves or anybody else. The majority of mankind can trace the origin of their views to books or papers read in early days. Reading is to the mind what food is to the body. I make it a particular point to get the brethren and neighbors to subscribe for one of our papers, knowing the influence for good they have over their minds.

J. H. Moore.

Urbana, Ill.

(For the Pilgrim.)

THE GRANGES.

Under the above captain in No. 9. present volume, of your valuable paper, we noticed an article which we don't think will stand the test for several reasons. I. "That they are composed of Atheists, Deists, and drunkards," is in a great measure, a mistaken idea. That there may be some such characters who get in occasionally, we will admit, but their law

strictly says, (as we are creditably informed.) "That no person can be a Granger who does not bear a good moral character." This rule was enforced a short time since, by refusing a neighbor membership because his moral standing was questioned. Secondly. "That the oaths are such that no Christian can take." Here is another great mistake. If the Cal., organizations are the same as in the East, candidates for membership are not required to take hard oaths, in fact, need not take an oath at all, if they do not wish too; simply affirm, or promise that they will do thus and so, as the Brethren do when they go before the civil magistrates, hence there would be no harm on this point. And thirdly. "That it is, or will be a political organization." What it will be in the future, we must in a measure determine by the past up to the present. Members are not compelled to vote for any particular candidate for office, but to the contrary they are just as free, as if they did not belong to the order; can use their own pleasure and vote for the one their judgment tells them is the best, let him belong to whatsoever party he may.

Now we are not a Granger our self, neither do we wish or ever expect to become one, We feel that we belong to a better, higher, and more enduring Society, than any that can be organized by man; that our time if rightly employed can be used to a better purpose, neither do we think it advisable for any of our fraternity to belong to this, or similar organization for the reasons just named, but we thought while reading the article copied from the *Herald of Truth* that it was a little too much one sided–did not do justice to both sides of the question. We think we are safe in saying that there never has been a Society organized for the purpose of alleviating the suffering and benefiting the working class, but what has had some good in it, therefore we should render to Cæsar the things which be his. Our unconverted neighbors who almost all belong to the Granges, are those with whom we associate nearly every day of our lives, persons of good moral standing, who have, many of them from their youth, kept the Ten Commandments and like the young man, who came to the Savior, lack one thing only, taking up the cross and following the lowly Jesus, and it is from this class alone that we confidently look for the borders of our blessed Zion to be enlarged. None of us ever expect to do much towards converting the confirmed Drunkard, Atheist, or Deist. These we fear have become too much hardened in sin; the Gospel's sweet, wooing sound will scarcely reach such, but we are happy to say this latter class forms a very small part of the Granges in our vicinity.

J. P. WOLFE.

Lathrop Cal,

REMARKS.—As we do not wish our views misunderstood, neither those of the *Herald of Truth*, we admit the above with the following explanation:

The first objection to our views is, that we are made to say that the Granges are composed of atheists, deists and drunkards. This is a misconstruction of the ideas advanced. The pith of the argument is this: that when we unite with secret organizations we identify ourselves in a body in which there are the classes referred to, but by no means claim that the organization is composed of such material, nor even the major part of it, as we are aware that many of these organizations are composed chiefly of our best citizens and men of unexceptionable morals, but the fact of their being distinct or separate institutions from the Church argues that there is an outside or worldly element among them. This element, however small, from a Christian standpoint, condemns the whole as it is a lump of unholy leaven, and thus forms a body, some of the members of which are *unbelievers*, and the *positive* command is, "be ye not unequally yoked together with unbelievers."

But this is by no means the greatest objection to the movement. The moment we identify ourselves with the Granges we do violence to our non-resistant principles, or rather those of Christ, and thus stigmatize our holy profession with reproach. Brethren, let us not barter away our principles for a mess of pottage or for the sake of a little worldly aggrandizement or greed for gain. We know of a few who have done it to their shame. "O, ye of little faith, is not my grace (favor) sufficient?" Is not the Church sufficiently comprehensive, her borders large enough to embrace *all* the good, or must we turn our backs to it and seek it from the rottenness of Ephraim?

While we acknowledge that many of the secret orders may be good moral institutions, composed chiefly of good moral men, we stand firm and fixed in our position, that the true Church of Christ has no need for them, that her laws and regulations are all sufficient, and we entertain the hope that our dear brethren and sisters will stand aloof from them, ever casting our care upon the Lord who careth for us.

For the Pilgrim.

THE CHANGES OF THE YEAR.

Many and various are the changes that have occured right in our own midst. Some of our neighbor, friends, brothers and sisters in Christ, have sickened and died and left this mundane sphere, to try the realities of that beautiful land "beyond the river," where sickness and sorrow cannot come, and death never enters. Oh! how joyful is the thought that those who die in the Lord, are at rest. The "Book of Books," says they are at rest, and their works shall follow them, and when that last great day shall come, and *the* great, omnipotent, omniscient, and ever present judge shall come to gather up his jewels they, his followers, shall hear the welcome salutation "Well done good and faithful servant. Oh! who can for a moment portray to themselves the bliss of dwelling forever in the "Mansions of light," and joining in the songs of worship with the angels and archangels that surround his throne and when we meditate upon this, how truly are the words verified "that to die in Christ is gain."

Again, not only has death, taken many from among us. Some of our young members have emigrated to the far West. One young brother and sister married and have gone to Colorado to make their home there. They were young and faithful members in our Church, and friends of mine from their infancy. Although they are gone from among us, and their seats are vacant among the humble worshippers in our congregation, and their voices no longer mingle with ours to sing God's praise, and though tears are caused to flow when I think of them so far removed from home, relatives and the Church they both prize so dearly, I do not think of them without a hope, for I know they are both trying to serve the Lord. But the parting was hard. We hope success may follow them, and should clouds and darkness gather around them, may they turn to God in prayer, for the prayers of the righteous availeth much. We looked forward to them as useful members in our congregation, and it is my prayer that they may be of great use in their new home, and use all their power in extending the cause of Christ, and my prayer for their prosperity, and perseverance, shall ascend to the Throne of the most high. I feel assured that all the brethren and sisters in our congregation feel a deep interest in your welfare, and although we can not mingle and commingle here as we were wont, I am cheered with this assurance that we shall meet again where parting is unknown. I extend my wishes to them that their home may be pleasant, both spiritually and temporally Not only are they missed, but, many others that are just as near and dear to myself and the church, but they seem to occupy my thoughts the most because they have gone so far from us. One dear, faithful sister that removed from among us three years ago, has returned again, to make her home among us, to fill again her vacant seat in the dear old Manor meeting house, and it gives me a great deal of pleasure to extend to her again the right hand of fellowship and salute her with a kiss as we were used to do in the days gone by.

While writing this many thoughts came to my mind, but one in particular is, this, that we should not live too unconcerned about the salvation of our souls; we should be earnest in the work. I could write a great deal more, but, think that at some future time I will send something more, for I feel a deep interest in those of my friends who are still living without Christ, and should they die in their sins, what will be their doom. I tremble at the thought, for there are those in my circle of acquaintances, that would be so useful in the church and I shall still pray for them, and hope that the time is not far distant when they will give their hearts to Christ.

I suppose that a great many who peruse this short piece, will be rather curious to know who the party were that I had reference to, and as their wedding has not been published in any paper, I will enclose it with this. See in another column.

LIZZIE BUSSARD.

Fairplay Md.,

For the Pilgrim.

The Company of the Wicked Corrupts.

Under the law of Moses, he was polluted who touched any dead carcass, or even his bed who had a running sore, and was to wash his clothes and bathe himself in water and be unclean until even. Now if that, which only represented sin defiled under the ceremonial law, how must sin itself, the source of uncleanness everywhere defile? Alas! I have reason to fear that its pollution is more permanent than for a day, and as he who was every whit sound himself, was rendered unclean if he had but touched, though unawares, the bed whereon he who had the running issue lay, so am I defiled not only by sin rising in mine own breast, but by hearing and seeing the sin of others, for the corruption of my own nature is so great that I am ready to take the disease, and if I do not detest, hate, and abhor it as I should, then am I polluted by it. How pernicious then the presence of the ungodly! How are they to be avoided whose companions are sure to be destroyed! How gloomy that company, and how disagreeable to enter into it—where God never comes and where His grace never shines! Surely grace rather needs oil to support its flame than water to extinguish its fire; but water is all I can expect from the wicked. Oh, miserable man, who has no other to walk with thee by day, no other to to talk with by night, none else to deal with abroad and to discourse with at home! Yet out of the world we must go unless we have intercourse with the men of the world. Let that, however, be only in common affairs of life; let it be dispatched with little expense of precious time, and without contracting any intimate acquaintance with them, unless in view of doing good to their immortal souls, and still may the saints, the excellent ones of the earth, be the chosen companions of my life. Hitherto I have been ignorant of my danger, for the wicked are ever casting arrows, firebrands and death in their sporting with a world to come, and among such madmen must I not be wounded? Hence let me be careful that the filth may not cleave to me, and may I bathe myself in the righteousness of the Son of God, by faith, and purge my daily walk, which like the flesh under the law, is apt to receive the infection, by sincere repentance, that in the evening of my life I may not lie down polluted in the grave, and rise in the morning of eternity with the putrefaction of sin,

A PILGRIM.

For the Pilgrim,

THE FORCE OF "AB"

Almost every child knows what *ab* means, but when the "e" is left off, some of us who are not children (physically) do not seem to comprehend. For instance, some of us speak disparagingly of Education, Sunday Schools, prayer meetings, and the like, and yet when we come to understand ourselves aright, it is not the proper and normal *use* of these things that we oppose, but, rather, their *abuse*. Because of this *abuse* we see danger, and because of the danger, we speak as we do. But of this line of argument be sound, why not employ it in regard to other things. For instance, if you teach your son to read, he is as *likely* to read dime novels, as the Bible, and is apt, quite apt, to become more interested in the former than in the latter In view of this danger would it not be well to do away with our public schools? Again, if you teach him to write, he *may* forge a note and thus disgrace himself and others. Would it not be better and safer, therefore, to keep him entirely ignorant of the use of the pen—that letter instrument which has done so much mischief, in the world? No, no, you will teach him to *use* it and trust that he will not abuse it. Why not *trust* in other things also? J. M. Z.

Receive Christ into your heart, and he will receive you into his kingdom.

The Weekly Pilgrim.

HUNTINGDON, PA., APRIL 14, 1874

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

Bro. H. R. Holsinger wishes us to say to our readers that hereafter his address will be Berlin Somerset Co., Pa., instead of Dale City, Pa.

As Bro. H. B. B is busily employed in arranging things about the lot and house, he has, for the last two weeks, given us the entire charge of the paper. We expect him to renew his editorial labors next week.

Our contributors seem to be enlivened on the Sabbath question. We have a number of essays on hands on that subject and as long as the writers aim to arrive at the truth and keep in the Christian spirit, they will be forthcoming.

We have just received from Bro. J. H. Moore, a copy of the 'Perfect Plan of Salvation; or Safe Ground," noticed in Pilgrim No. 13. It is a neatly gotten up pamphlet, and the contents are such as should be read by everybody. Send for a copy immediately.

On Thursday evening of last week we had the pleasure of a visit from our brother H. R. Holsinger and family. They were visiting in the vicinity of Tyrone and Warriors Mark, and were on their way to Berlin, Somerset Co., Pa., where they expect to locate for awhile. We enjoyed their visit much and will be pleased to have them call around again.

Easter morning dawned upon us brilliantly, and we thought there would be an exception to the general condition of the weather on Easter, but before noon it commenced snowing and continued cold and blustery during the day. Notwithstanding the inclemency of the weather without, there was joy among Christians within. The mind reverted to the glorious resurrection scenes and many could say with George Herbert:

"Rise heart, thy Lord is risen. Sing His praise
Without delay:
Who takes thee by the hand that thou likewise
With him mayest rise.
That as His death calcined to dust,
His life may make thee gold, and much more just."

Bro. C. F. Wirt, of Lewiston, Minnesota, says: "We have had a very pleasant winter with about five months of good sleighing. The spring time has come again, but as yet the weather is very cold and dry. The ground is still frozen and nothing as yet done on the farms towards putting in crops.

The brethren intend, the Lord willing, to build a meeting-house this Spring. It is now under contract and partially framed, and as soon as the frost is out of the ground sufficient to lay the foundation, it will be put up and completed as soon as possible.

BUILDING CHURCHES.

There has been a number of appeals made through the Pilgrim recently for money to build churches, and we fear they are not being responded to as liberally as they should. Meeting houses are certainly essential to the furtherance of the good cause, and those who are in good pecuniary circumstances should feel it a duty as well as a privilege to give of their abundance.

There are places where meeting houses are very much needed, yet our brethren are not able within themselves to build one, and if their appeals for help are not heeded the advancement of the Redeemer's kingdom must surely be impeded. Brethren this is something to think of, and it is certainly a very important consideration. We need a meeting house very badly in West Huntingdon. The prospects here are as good as anywhere for building up a church, if we had a suitable house in which to hold services, but we are not able to build one ourselves. Must the cause suffer for want of pecuniary support when the church has it in abundance? Brethren these things ought not to be.

A CALL.

A gentleman from Kentucky in a letter says, "I am a reader of the Pilgrim and not a member of your church, though I do not know how soon I would be one if I had a chance. I have been a reader of the Pilgrim for about fifteen months, and have also received two of your almanacs. I think it is the most religious paper I have ever read and would not part with it, if it cost ten dollars. [This shows how those who are hungry for the heavenly manna appreciate it. The small sum of $1,50 is no consideration to such persons.—Ed.] I suppose I never would have seen the Pilgrim, but I have a brother who is a minister in your church, and he sent me one of your papers. I find that I have been traveling the downward road, but by reading the Pilgrims, I find that I am very much refreshed.

I will enclose you $1.00 for one of your hymn books. I think if some of your preachers would come over here and preach for us it might be the means of tearing down the army of Satan, and building up the walls of Zion in old Kentucky. If any of your ministers will come and preach for us, write to me, and I will attend to making the appointments for preaching. Come over and preach for us."

Here brethren is an opportunity to do good. Who will go over to Kentucky? This earnest appeal places the Church under the greatest responsibility, and every member should feel it resting upon them. Are not some of our ministers according to the divine commission, willing to go and preach to these people? Certainly there are, and if the Church fails to send them, it will be a stigma that neither time nor eternity can blot out. Should not arrangements be made at once to respond to this call, and then with the support of the Church and her earnest prayers that the word of the Lord may have free course, we may realize a glorious ingathering in Kentucky. Any of our brethren wishing to correspond with this friend can do so by addressing George M. Fitzgerald Farmdale, Franklin Co., Kentucky.

GLORIOUS NEWS.

—(o)—

"CHRIST IS RISEN"

THE EASTER DAY.

Easter morning is here, the day on which we commemorate the rising of our blessed Master from the tomb.—He is risen and hath appeared unto Simon. "Christ hath burst the bars" of death. Let all the world rejoice!

The word "Easter" is derived from the old Saxon word "*Oster*" which signifies "to rise." This word occurs in our English translation in the fourth verse of the twelfth chapter of Acts. It is there put for the Passover which commemorated the Paschal Lamb, that represented "Christ our Passover," who was "sacrificed for our sins." In some countries there is a special resurrection feast and is called by the name *Pascha* or Passover as frequently as that of Easter. It however signifies the same, thing or has the same object in view, that we have when we celebrate Easter in honor of our risen Lord.

Leaving the historical account the essentiality of keeping Easter in honor of that great event, and one too, which is full of interest to us all, strikes us as being more important. Death is conquered and the grave is made but the temporary resting place of the mortal body. The cemetery on the distant hill brings this fact forcibly to the mind. There we lay our friends to their quiet sleep, but will they sleep always? Oh no; in *hope* we look forward to the time when according to the promise of our Lord, "he will change this vile body and make it like unto his own body. What a change! It will then be like the body of him who knows no sin, and never saw corruption. Paul in his defense before Agrippa, refers to the glorious hope of the resurrection, and propounds this important question: "Why should it be thought a thing incredible with you that God should raise the dead?" It was no strange thing to Paul, it was the theme upon which he loved to dwell; It was the joy of his heart. To the Christian the resurrection is no more marvelous than is the new life that comes in an apparently dead nature. For long months our gardens have been inanimate; no signs of life have been apparent through the long cold winter, but in a few days more the cold blasts of winter will have passed by, and then if we walk into our garden we will see the upheaved earth, and in a few days the flowers coming forth at God's bidding. These things alone without the aid of faith should teach the great truth of the resurrection. But there is a stronger proof than the analogy of nature. Christ died for our sakes and by his own power burst open the grave and loosed himself of the folds of linen, threw away the napkin about his head, rolled away the great stone from the sepulcher, and passing by the guards stood before Mary Magdalene and the wondering disciples. These are unmistakable proofs of the resurrection. The disciples thought at first when he appeared unto them that he might only be a spirit, but then "a spirit hath not flesh and bones," and then, too, a spirit does not eat "bread and fish," as Jesus did. They are now fully convinced; there is no room left for doubt, Christ is indeed risen. Oh what a consolation! How rejoiced we should feel that we can say with the disciples, "It is *my* Lord who has risen from the dead and become the first fruits of them that slept." "For since by Adam all die, even so in Christ all shall be made alive." Is not this sufficient to afford us the highest joy? Hear yet the endearing words of Jesus: "I am the resurrection and the life: he that believeth in me though he were dead yet shall he live." In view then of the glorious resurrection, with what a lively hope can we bear our Christian friends to their quiet rest. It is no sad thing when we are done with the turmoils of this life to lie down to sleep with the hope to arise again in the resurrection morn to newness of life. All these thoughts come as this Easter day ushers in upon us.

In conclusion we will quote from the Bible some of the beautiful sayings on this Easter day:

"If ye then be risen with Christ seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above and not on the earth."

"For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory."

"And so shall ye be ever with the Lord."

Oh how glorious will be that Easter morning when we shall put on our incorruptible and ever dwell with our Father, and participate in those things which our eyes hath not seen, neither hath it entered into our hearts of their greatness. J. B. B.

CHRIST THE ROCK.

"Behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come forth water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."

Give us water, Oh, give us water! was the constant entreaty of the thirsty Israelites of their leader Moses. What must have been his feelings on hearing their plaintive cries, and their murmurings against him for bringing them into a land where there was no water! Can we imagine ourselves in his position with the lives of such a vast multitude dependent upon him, and especially, when they had become so indignant as to threaten to stone him. What a dilemma! But Moses relied only on the providence of God. He remembered that the Lord can furnish a way for relief and that our extremity is his opportunity. The Lord does not prevent darkness, but to the upright in heart, those who walk humbly before him, there ariseth light in darkness, and often just before the break of day it is the darkest. This was so with Moses. When that vast multitude were nearly perishing and were about to stone him, the way must have been dark indeed,

but it was only the precedent of a brilliant day. The Lord provided a way and upon Horeb's towering cliff he led him, and upon smiting the rock there issued forth an abundance of water. In this, then we have a striking example of God's care for those who look to him and put their trust in him in time of trial. "Behold I will stand before thee upon the rock." The Lord was present and through his power the water came forth. So it is with every one who puts their trust in him. In our severest trials he is near, and will support us with all his powerful arm. What a consolation! We may almost be submerged in the deep waters of affliction and distress, yet if we in faith and confidence reach forth our hand, Jesus will lead us gently through.

Reader is not this thought a glorious one? Have you this consolation? Can you amidst the trials of this life look up in confidence to him who has promised to be near? Have you never felt the need of his supporting arm? Ah! yes, there are, no doubt, times when you are nearly ready to sink, when your frail craft is being tossed to and fro on life's rough sea, and then it is that God will be near, even before you, if you put your trust in him.

Having noticed our reliance upon God in our difficulties and straits, we will next notice that the rock as used in this Scripture may represent Christ The apostle Paul in writing to the Corinthians refers to it and says, "that rock is Christ." How was Christ the rock? He is not really, but he may be denominated a *spiritual* rock. Not by substance and quality, but by signification and use. In respect to signification the rock is a beautiful emblem of Christ. It is remarkable for its solidity. Christ is represented as being the chief corner stone or that upon which we are to build our spiritual house. This conveys the idea of solidity. Christ is therefore the rock, the solid and substantial corner stone upon which we may safely build our hopes of salvation. The prophet refers to this stone and says, "I will lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." So solid and firm is this rock that when anything is built upon it "the gates of hell can not prevail against it."

The rock is also very strong, and in this we have a resemblance of Christ. Mary experienced the power of God and says, "He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats and exalted them of low degree."

All this God has power to do, and Jesus says, "all power is given to him in heaven and earth." And what examples we have of his power. How he could make the lame to walk, the blind to see, cure all manner of diseases, still the tempest, raise the dead, subdue unclean spirits and forgive sins. Jesus says that God the Father has given him power over all flesh; he has power to lay down his life and take it again. This he did and in his death and resurrection, we have one of the most striking examples of his strength. He overcame death and the grave. What power! Well may we wonder at the exceeding greatness of his power. But there is a very pleasing thought connected with Christ's unsurmountable strength. He it is to whom we look for protection and how secure we can feel under his guardian care. Oh that we could all feel how secure we are, and how willing he is to guide and protect us if we are only willing to look to him for help. What are we without God and Christ in the world? Could we only see how insignificant, how weak and how dependent we are, we surely would feel to flee to Christ for refuge.

The rock is also noted for its duration, support, and shelter and in this we also have the analogy of Christ. Christ endureth forever; there is no limit to his existence. He has promised to be with his disciples unto the end of the world, and after time shall be no longer on earth, those who put their trust in him, and follow him in the way, shall be where he is, there to dwell in his presence forever and ever. But Christ as the rock of our support is a very pleasing thought to the Christian. How weak the Christian soldier becomes sometimes amidst the great battles of this life. The enemy of souls labors hard for the mastery and in the great struggle for the victory, and when his steps become feeble and faltering, what a consolation it is that he can lean against Christ the rock and there defy the host of Satan. Oh what a support! The combined powers of the enemy cannot move it. It is immovable and endureth forever. And what would be our condition without this rock! To whom could we go for support and protection? Let us then dear Christian friends, in our seasons of grief, when our hearts are overwhelmed with the sorrows and cares of this life, and Satan in all his power comes up in battle array against us, lean against Jesus the rock that is

"Higher than I."

The rock represents Christ in that it was smitten. Christ once suffered, the just for the unjust, and as this rock was smitten in the sight of the elders of Israel, so Christ suffered at Jerusalem in the presence of a large multitude. The rock was smitten by Moses and the Law of which he is the representative, inflicted the death of Jesus. Thus were we redeemed from the curse of a broken law by the suffering of Jesus. This rock yielded no supplies until it was smitten, and so Christ when he suffered became the author of eternal salvation to all that obey him. The streams which flowed from the rock represents the blood of Jesus which "is drink indeed," the doctrines of the Gospel which are to the weary and heavy laden like cold water to the thirsty soul, and affords a pleasure and satisfaction which nothing else can give.

Dear reader we all need this refreshment and Jesus says, "If any man thirst, let him come unto me and drink." Oh let us all drink of the stream that flows so freely by the throne of God. J. H. B.

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Marriages, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Dear Brethren:

I have been reading the PILGRIM for some time and seeing the subject of the Sabbath discussed I have concluded to give a few thoughts on the subject.

The New Testament witnesses to the law and to the prophets; and that it is said to have been written from six to sixty five years after the resurrection of Christ, and after the church had properly commenced. And it is easy for us to understand how these Apostles understood and practiced with regard to the Sabbath. Christ and the apostles are *our* examples, therefore if there was any such institution known and frequently spoken of in the church as Sabbath, in those different ages of the church, we can easily know what was then meant by it. Some say if we keep the seventh day of the week, we will keep a Jewish Sabbath. Well, we have no Savior to trust in but Jesus Christ, who was according to the flesh, a Jew—no other apostle, and prophets but Jews—no other than Jewish Scriptues, and indeed, Jesus said himself that salvation is of the Jews." John 4: 22. And what did the writers of the New Testament mean by the words "Sabbath" and "Sabbath day?" What did Matthew mean in the sixth year of the christian church? He certainly did not mean the first day of the week, but he meant the day before the first day of the week. See Matt. 10: 28, and 1. He meant what all other Jewish writers always meant, viz: "The seventh day is the Sabbath of the Lord thy God." But neither Matthew nor any of the apostles ever told us a word about the Sabbath being changed from the seventh to the first day of the week.

Now if the Scripures cannot be broken, but everywhere mean one and the same thing, viz: the seventh day is the Sabbath of the Lord, then if ministers contradict this and say the seventh day is not the Sabbath of the Lord, but the first day of the week is the Sabbath, will they not in this bear witness clearly and positively against themselves, unless they bring forward the chapter and verse where God commanded the Sabbath to be changed? What did Mark mean by the word Sabbath? He meant also, that the Sabbath was the day before the first day of the week. Mark 7: 10. 12 Surely, if the Sabbath had been changed at the resurrection of Christ Mark would have known it ten years afterwards.

What did Luke mean who wrote 25 years after the resurrection of Christ? He also meant that the Sabbath was the day before the first day of the week, for he says that the women who prepared the ointment rested on the Sabbath day according to the commandment. Luke 23: 56. Now I will refer you to the fourth chapter of Hebrews but especially to the seventh, eighth, and tenth verses. "Again he limiteth a certain day saying, in David, To-day, after so long a time; it is said, To-day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterwards spoken of another day. For he that is entered into his rest, he also hath ceased from his own work, as God did from his. Again, Acts 16: 13. we read. "And on the Sabbath, we went out of the city by a river side where prayer was wont to be made." He does not say on the Jewish nor on one of the Sabbaths as though there were two Sabbaths then, but on the Sabbath, the seventh day, as understood by all Jewish writers to this day. Again chapter 17: 21. "Paul, as was his manner, went in among the Jews, and three Sabbath-days reasoned with them out of the Scriptures." Thus have I shown that the disciples of Christ understood that one day in the week should be called the Sabbath day; and further I have shown that this day was the day before the first day of the week, which is the seventh day, and I do not think that you can deny it, nor by Scriptures disprove it, and every one who calls any other day the Sabbath besides the one so called by writers of the New Testament, gives a title which is no where found in the Scriptures. I think I have shown that the apostles called the seventh day of the week the Sabbath, and that too for many years after the church was fully commenced.

I will leave this subject for the present hoping that the brethren may weigh this matter well in the balances of truth, hoping that this may not give any offence. I would like to hear from some brethren on the subject.

Yours in much love.

JOHN A. CARTER.

WARSAW, IND.
March 24, 1874.

Dear Pilgrim:—

We come again with some good news for the readers of your valuable paper. I again paid a short visit to the Ogans Creek congregation. Left home on the 20th of March. Met with the dear brethren and sisters in this congregation in Church council on the 21st. Met brother Eld. Jacob Metzger of Eel River congregation and Bro. Jacob Kern, and Bro. C. Harter of Manchester congregation. The business before the meeting was disposed of for the present to the satisfaction of the church as far as we know. Had preaching in the Christian Church close by in the evening at 7 p. m. Bro. Metzger was with us at this meeting but had to return home next morning. Elder A. Leedy and Bro. Samuel Reneker, resident minister stayed with us and had meeting at Leslie's second house at 10 o'clock a. m. Bro. A. Leedy preached first, we followed with a few remarks. One baptized at this meeting. Bro. Leedy returned home. We tried to preach again in the evening when seven more made application to be received into the church. Having been called on to preach the funeral of little Martin Allisbaugh, son of Bro. and sister Allisbaugh, we deferred baptism till in the afternoon on Monday, when we again tried to preach the Word to a very large and feeling congregation. After preaching we called those forward that had made application and extended further invitation when five more came out on the Lord's side, making thirteen in all at these meetings. We then went to the water-

where we had the pleasure of baptizing twelve just before sunset and one reclaimed. The brethren and sisters feel much rejoiced and encouraged in seeing so many of the best men and women joining in with them in so short a time. The water was very cold, but all stood it remarkably well. May the good Lord bless them all so they may dwell together in love's union. We again quit with the best of interest manifested, which makes us feel that many more will soon join in with us. We can but thank the dear brethren and sisters and friends for their love manifested towards us while among them. May the Lord bless all the dear brethren and sisters here. Yours fraternally.

GEORGE W. CRIPE.

A REPLY.

Clara Morrison: You fail to understand that part of my former article, which refers to the *change* of the Sabbath. Carefully read it again. Dan. 7 : 25, says nothing about changing the Sabbath from the *seventh* to the *first* day of the week. It has but little if anything to do with the case in hand.

What the Church of Rome has done, in changing times and laws, has nothing to do with the Sabbath as laid down in the Bible. The Jews kept the Sabbath, while the Christians honored the first day of the week, long before the Church of Rome was in existence.

Constantine's edict has no more to do with the *origin* of our day of worship than the Apostle's Cannon has with the origin of Christian Baptism. The fact in the case is, both were observed by the apostles and handed down to rising generations, as a witness on the road of time. Constantine calls the Lord's day, "the day of the sun," and the Cannons call Christian baptism, trine immersion.

The Jews were Abraham's seed, according to the *flesh*, but Christians are his seed according to *promise* Gal. 3 : 29.

The decalogue, circumcision, and the ceremonial law all came from the same source, *i. e.*, from God. They were added because of transgressions till Christ should come. Gal. 3 : 19. Christ has come, and this law has he now taken out of the way, nailing it to the cross. Col. 2 : 14. The New Testament contains all the *moral* laws of the decalogue, but the Sabbath, being *positive*—a *commemorative* institution—has passed away with old things. It was a Jewish edifice, built upon two grand foundation stones. (1) God's resting on the seventh day, and (2) Israel's resting from the Egyptian bondage. Gen. 3 : 2—3, and Deut. 5 : 15.

Rom. 3 : 31 says nothing about making void the *Sabbath* through faith ; the word is not in the verse. The term *law*, has no reference to the *positive* law in the Old Testament at all, it refers to the *moral* law. The Sabbath was positive both in its origin and nature.

Matt. 5 : 17, 18, 19, refers to the law before it was abolished by the death of Christ.

John 20 : 26. The term "after eight days," properly includes the day from which the reckoning was made. This, then, would throw it on the first day of the week, as stated in my former communication. The New Testament says nothing about the apostles fishing on that day. They were assembled together in a room, when Jesus came, the doors being shut (John 20 : 26.) It was "after these things," (21 : 1.) *when they were fishing* at the sea of Tiberius that Jesus appeared unto them. Christ is our *one Lord*; he arose from the dead on the first day of the week, hence it is called the Lord's day. Rev. 1 : 10. This day was observed by the Children of God—epistles known and read by all men. 2. Cor. 3 : 2.

John, near the close of the first century, calls the first day of the week, the Lord's day. Rev. 1 : 10. Ignatius, who wrote in the beginning of the *second* century, speaks of the Lord's day after the following manner : "Let every friend of Christ keep the Lord's day as a festival the resurrection day, the queen of all the days, (of the week.") Apostolic Fathers, page 181.

J. H. MOORE.

[For the Pilgrim.]

A FATHER'S CARE.

I once had a father, but where is he now? He is gone to the spirit world, and my mother too is gone. O, think of the toil of parents for their children.

My father moved from Pennsylvania to Virginia in 1819, and lived there to see both of his wives put into the grave. Father was married twice. I am the youngest of the family. My mother died Nov. 9., 1860, and then my father lived there nine years, and then I went to Virginia on a visit, and then he came with me to Illinois, and lived with my brother and I, 4 years and 11 months. He died on the 27th day of Feb. 1874, aged 75 years, 9 months and 27 days. My mother died at the age of 71 years, and notwithstanding their ripe old age, they both died without any great grand children living to my knowledge. They were both members of the Mennonite Church, and they both died in that faith. My mother's funeral was preached by Jacob Hilderbrand in Augusta Co., Va. Text 4th chapter of Hebrews and ninth verse. Father's by Bro George W. Gish. Text 5th, 6th, 7th, and 8th verses of the 4th chapter of 2. Timothy. Dear reader, I ask you again, have you at parents, and how do you heed them? Are you obeying them in all things, which is the first command with promise? I remember when my parents taught me to kneel down and pray with them. I never shall forget the prayers of my parents. They would sing and pray for their children. My father's last words were that God's blessings might rest on his children, and his spirit went to rest in Jesus' love. Reader, think of that prayer. Art thou a father? Are you bringing up your children in the way that they will not depart from, when they get old? Or, must your children say, I never heard my father and mother pray. The Savior's injunction is to "watch and pray." Childhood needs to be watched. Our temper needs watching, our old age needs watching. Let us watch and pray lest we enter into temptations. Watch for ye know not when your Lord doth come. Dear pilgrim, while we are watching, let us not forget to pray without ceasing ; in all things give thanks. The Saviour says, we shall pray and not faint.

Dear reader, let us accept the Prophet's words, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." "Whom the Lord cometh he chasteneth." The afflictions that come on us here are but momentary compared with the apostle Paul's. They work out a far more exceeding weight of glory in a world to come. We are all traveling to a spirit world, and if the righteous are scarcely saved, where shall the ungodly appear in the day of judgement? What will you say? Will you say, I had no time to teach my children to pray or read the word of truth? This all will be no excuse for you. You can't say, my preacher taught me so, for the Savior says, "Search the Scriptures, for in them ye think you have eternal life, and they are they which testify of me."

I have written these few lines for the benefit of all who feel a desire to enter into the Master's Vineyard and labor. We all have one talent. Labor while it is called to-day.

My father's name was Martin Kindig, and mother's Mary Kindig.

Written by Jacob J Kingdig, from Panther Creek Church, Woodford Co., Ill. for the benefit of the friends.

(*Herald of Truth*, Please Copy.)

Interrogatory——Explanatory.

Hoping to obtain the views of various brethren, I propose the following questions : 1. are elders and bishops synonymous terms? 2. And if so what degree of the ministry does an elder or bishop occupy? 3. Or if not synonymous, what degree does an elder occupy, and what degree as bishop? 4. And if an elder is one definitely ordained to the third degree or full ministry, why do our editors write "elder" knowing only that they whom they allude to are ministers? I would suggest a reference to Titus 1 : 5—7, from which I understand the term to be synonymous. Now dear brethren I hold that the term elder applies a position farther in advance than that of teacher or pastor, and implies to those who are to "be counted worthy of double honor." See 1. Tim. 5 : 17. Now suffice it is to say, I was moved to these thoughts on seeing my name in a periodical with the prefix "elder," and although being pastor and only teacher in our congregation, I would not dare to assume the title or positon of an Elder, as I understand the term.

C. C. ROOT.

Mirabile, Mo.

MINISTERIAL VISITS.

Bro S. A. Moore and myself intend, God willing, to start *en route* to District Meeting on the 24th of Apr. We will be at Austin Tannery, Fulton Co. on that afternoon at 5. p. m. Bro. Cline will please notice this. May have evening meeting if they see proper. Apr. 25, in Back Creek Church. 28. in Falling Spring Church. May 1. in Antietam Church May 4. J. Sherfey's near Gettysburg May 7. in the Church where Adam Brown lives. May 10 at the place of District Meeting. Brethren may make arrangements as they see proper. Take notice that the evening of the day mentioned is the time of being there.

Yours fraternally.

LEONARD FURRY.

ANNOUNCEMENTS

Please announce in the PILGRIM, that if the Lord is willing, we will have our Lovefeast in the Dry Valley Meeting-house, Mifflin Co., Pa ½ mile from Milnland Station on the Sunbury & Lewistown R. R. on the 17th day of May, commencing at 10 o'clock. Evening service to commence at 4 Preaching next day in the forenoon. Invitation to all who desire to be with us, especially to ministers.

JACOB MOHLER.

Please announce that the Brethren in the Yellow Creek Congregation Bedford Co., Pa., intend, the Lord willing, to hold a Lovefeast on Tuesday the 2d day of June, 74.

The Brethren in the Clover Creek Congregation, expect to have a feast of love on Thursday the 4th of June, '74. The members of other congregations are cordially invited to be with us on the occasions named above.

By request.

J. L. WINELAND.

District Meeting for the North Western District of Ohio, May 2.

District meeting of Middle Pa., at the house of brother Henry Holl, in Adams Co. Pa., May 12, 1874.

District Meeting of the first District of Virginia April 17, and 18, '74.

Of the North Eastern District of Ohio, May 13, 1874.

Of the Middle District of Iowa, May 9th, 10th and 11th.

Communion Meeting in the Lost Creek Church, Juniata Co., Pa., May 15 and 16.

In the Perry Church, on the 4th and 5th of June at Bro E. D. Book's, one mile south of Blain.

District Meeting of Eastern Pa., will commence on the 7th of May. Delegates to meet on the 6th.

The District Meeting of Southern Kansas, will be held on the 20th of April, at Pleasant Grove, eight miles south-east of Lawrence, at the house of Henry Brumbaugh.

MARRIED.

RIECHARD—COFFMAN.—At the bride's residence, by Elder David Long, Mr. Jacob Reichard to Miss Susan A. Coffman, all of Washington Co., Md

DIED.

PRICE.—Near Lewistown, Pa., March 17, '74, brother Isaac Price, aged 72 years, 10 months, and 21 days. Funeral services by the brethren, from Rev 14 : 13.

He was a consistent member of the Brethren about 43 years, and a faithful deacon 23 years. He died in hopes of a glorious resurrection. JACOB MOHLER.

GROVE.—Near Shirleysburg, Huntingdon Co., Pa., March 28, '74, of croup, Oliver F., youngest son of Abram J., and Catharine Grove, aged 9 years, 1 month and 28 days. A. L. FUNCK.

ANTROM.—In the Fairview District, Ind., March 24, '74, Elizabeth, daughter of Mary Antrom, and step-daughter of Adam Sensenbaugh, aged 3 years, 1 month, and 18 days. Funeral services by Elder Jacob Wagoner, Isaac Billhimer and others, from 1st Peter, 2 : 24, 25.

May the Lord enable our dear sister to bear up under her troubles, as she has now a dear husband and two children in eternity,—hope she may meet them all on the flowery banks of sure deliverance

SAMUEL ULERY.

NEFF.—In Upper Fall Creek Church, Ind. March 26, '74, brother Hesekiah Neff, aged 62 years, 4 months, and 25 days.

He left a dear companion, mother-in-law, five children, and many friends to mourn their loss. He was a faithful brother, and we deeply feel our loss. Disease Typhoid fever. He was sick but one week and bore his sufferings with Christian fortitude. Funeral services by George Hoover and others from 2 Cor. 5 : 1-10.

DAVID MILLER.

KAUFFMAN.—In Matawana, Mifflin Co. Pa., March 26, 1874, Lee Emma, only daughter of friends John S., and Mary Kauffman, aged 4 years, 3 months and 23 days.

Emma was a dear child, dear to her parents and brother; she was dearer still to the Savior and he took her thus early to a home in heaven, where the opening flower has been transplanted in Paradise, where it shall bloom forever.

Sorrowing friends, you shall meet your darling Emma again (if you humble yourselves and become as a little child in that blessed place where there are no partings, and the broken links of affection shall be riveted again never to be separated. All is well. Funeral sermon by the Brethren.

S. W. E.

SHADE.—In the Spring Run congregation, Mifflin Co., Pa, on March 16th, sister Barbara, daughter of Daniel Bechoar deceased and wife of brother B. F. Shade, aged 30 years, 2 months and 7 days

Funeral services by brethren Wm. Howard and Joseph Hassawalt.

She was anointed during her sickness according to the direction of the Apostle James 5 : 14. She was fully resigned to the will of the Lord. She leaves one child, a daughter eight days old, and a husband who has lost a dear, kind wife. She conversed sensibly on her death bed and did not seem to dread death. It now remains for us to follow our

Lord in all his appointed ways, so that we can meet her in the Kingdom of the Lord.

S. W. Bollinger.

BRUMBAUGH.—In the Clover Creek congregation, on Sunday morning Apr 5th, brother Samuel Brumbaugh, aged 47 yrs. 3 mos. and 7 days.

His remains were interred on Tuesday the 7th. The occasion was improved by Elder D. M. Holsinger, Jacob Miller and others from Heb. 13.

The subject of the above notice was a consistent member of the Church for many years and we hope that though he is not of our number any more, that his spirit is basking in the unsullied climes of heaven. He leaves a widow and many sons and daughters to mourn their loss. May the occasion be the means of bringing them closer to their Savior, that they may be re united to their father in the Kingdom of immortal glory, where they will not any more be called upon to part, but with the Lord enjoy one another's society throughout the ceaseless ages of eternity. Jac. L. Wineland.

SHEETS.—March 23,1874 near Lock, Elkhart Co, Ind, friend Peter Sheets formerly of Lancaster Co., Ind, aged 38 years 5 months, and 25 days. Funeral discourse by John Metzler and J. C. Burkholder, from Isaiah 38 : 1. "Set thine house in order for thou shalt die and not live."

He met with a very sudden and in all probability very unexpected death. He left home in the morning, went to the town of Elkhart with a load of wood, disposed of his wood, and started home between 5 and 6 o'clock, got about one mile out of town, where he was found shortly afterward, lying in the road and his team gone; was taken to a house near by, where in a few moments he breathed his last. Nobody being with him, and he not being able to speak any more, it will ever remain a mystery how he came to his death. The terrible news was brought to the family at about mid night, where they were up yet waiting for him to come home. At about 3 o'clock there was word sent for one of his daughters, who started with us at the time. Very sad did I feel to go and wake her, and tell her of the death of her father. But I hope their bereavement will be for good in the end, that the sister will put her trust in the Lord, and if possible, double her diligence in serving him, and the children who are grown up will see the vast importance of being prepared to meet death anywhere and at all times. A wife and eight children are left to mourn their loss.

J. R. Miller.

SELECTIONS.

DON'T SCOLD.

BY EULA LEE.

If things go wrong in the household,
(As often they will, you know,)
Or you're worried out with cares that vex,
And the children try you so.
Don't sit in the vale of shadows,
Or stoop to be a scold;
'Twill only make it worse, you see,
When you grow gray and old.

I know how things will bother,
While work seems mountain high,
And the adding of a feather's weight,
Makes you feel as if you'd fly;
And then perhaps your husband,
Says something quite unkind;
(He has his worries, too, poor man,)
So pray, then, never mind.

A sharp retort is best unsaid,
Though censure's hard to bear;
But John may think you're most to blame,
If you his spirit share.
Then keep your temper, gentle Nell,
Just do the best you can;
And by-and-by God will unfold,
The secret of His plan.

I've had my troubles, too, dear Nell,
And many and many a day,
If the Lord had not been with me,
I'd have fainted by the way.
Then let faith fold her brooding wing,
O'er all your doubts and fears,
And God will give the needed strength,
Through all the coming years.

Evangelist.

PIETY AT HOME.

True piety begins inwardly, and works outwardly. It begins in the heart, and works the reformation of the inner, and then the outward conduct. It begins with love in the soul, and then takes in relatives and friends, then neighbors, the community, the country, and finally the whole human race. The best Christian may have failings at home, but for these he is sorry, and labors hard to overcome sins that easily beset him. One should be deeply pious at home, because there is where he is the most part of the time. If he is religious only when abroad, he is religious, if it can be said he is at all, but a very little of his time.

One who shows but little interest in religion only when in public, and not at home, imposes on those not acquainted with his daily life, in that they take him for a warmly-devoted Christian, when in reality that is not the case, the principles of Christianity not being carried out at home, where they are most needed.

It is at home where the main warfare with sin is to be carried on and the victory over Satan gained. There the ills of life are mostly met; there temptations assail the most fiercely, and there the greater part of provacations to impatience, anger, and hasty conversation are found. So that at home grace must triumph, religion abound, and sin be overcome, or it will not be so anywhere.

To be useful to others, we must be decidedly religious at home. If so in appearance abroad, and not at home, the real character will, at length, in most cases, be found out, and confidence in what is said, though it may be the truth, will be lost, and the earnest words be of no effect. It will be felt that such speak the truth, but do not live it.

Religion which manifests itself mostly in public, and not in the home-circle, is not genuine, but is a counterfeit; and the one who has it may at last be weighed in the balance and be found wanting. Let us all examine ourselves; be Christians at home, where our influence on children and others of the family circle will be most powerfully felt, and then it will be easy to be religious abroad.

Selected.

THE BUSINESS OF CHILDREN.

Children ac well as adults should have occupation. Idleness is an abomination at any period of life, from the cradle to the grave. "For Satan finds some mischief still, for idle hands to do." Nature knows nothing of idlers. If children are *natural* why should they be idlers?

Now the business of children is *to grow*. This may be a new theory, a startling innovation, a revolutionary sentiment, but we think it is true. As we look over the world we find that children generally are put to all other businesses except growing. They are permitted to grow; if they can, but compelled to do every thing else. The growing is secondary and incidental, when it should be primary and fundamental. Children are confined six hours a day in the schoolroom under the delusion that they are being educated. They may indeed learn to repeat words and talk phrases. But all the ideas they get at the expense of bodily development are useless or worse. They may recite all the books, from Alpha to Omega, and yet we know-nothings for all practical purposes. Cultivating the mind at the expense of the body was never done and never will will be. All attempts in that direction only dwarf and enfeeble both.—*Science of Health.*

ECONOMY.

One of the hardest lessons in life for young people to learn, is to practice economy. It is a harder duty for a young man to accumulate and save his first thousand dollars, than his next ten thousand. A man can be economical without being mean, and it is one of his most solemn duties to lay up sufficient in his days of strength and prosperity, to provide for himself and those who are, or may be dependent upon him in days of sickness or misfortune. Extravagance is one of the greatest evils of the present age. It is undermining and overturning the loftiest and best principles that should be retained and and held sacred in society. It is annually sending thousands of young men and young women to ruin and misfortune.

Cultivate, then, sober and industrious habits; acquire the art of putting a little aside every day for your future necessities; avoid all unnecessary and foolish expenditures. Spend your time only in such a manner as shall bring you profit and enjoyment, and your money for such things as you actually need for your comfort and happiness, and you will prosper in your lives, your business, and will win and retain the respect and honor of all worthy and substantial people.

MARRIAGE.

It is the happiest and most virtuous state of society, in which the husband and wife set out early together, make their property together, and with perfect sympathy of soul graduate all their expenses, plans, calculations and desires, with reference to their present means, and to their future and common interest. Nothing delights me more than to enter the neat little tenement of the young couple, who within, perhaps, two or three years, without any resources but their own knowledge or industry, have joined heart and hand, and engage to share to the responsibilities, duties, interests, trials and pleasures of life.

The industrious wife is cheerfully employing her own hands in domestic duties, putting her house in order, or mending her husband's clothes, or preparing the dinner, whilst, perhaps, the little darling sits prattling upon the floor, or lies sleeping in the cradle, and everything seems preparing to welcome the happiest of husbands and the best of fathers, when he shall come from his toil to enjoy the sweets of his little paradise.

This is the true domestic pleasure—the "only bliss that survived the fall." Health, contentment, love, abundance, and bright prospects, are all here. But it has become a prevalent sentiment that a man must acquire his fortune before he marries; that the wife must have no sympathy; nor share with him in the pursuit of it, in wich most of the pleasure truly consists; and the young married people must set out with as large and expensive an establishment as is becoming those who have been wedded for twenty years, This is very unhappy.

It fills the community with bachelors, who are waiting to make their fortunes, endangering virtue and promoting vice; it destroys the true economy and design of the domestic institution, and it promotes idleness and inefficiency among females, who are expecting to be taken up by a fortune, and passively sustained without any care or concern on their part; and thus may a wife become "not a help-mate, but a help eat"

Winslow.

A TRUE LADY.

Beauty and style are not the surest passports to respectability—some of the noblest specimens of womanhood that the world has ever seen have presented the plainest and most unprepossessing appearance. A woman's worth is to be estimated by the real goodness of her heart, the greatness of her soul, and the purity and sweetness of her character, and a women with a kindly disposition, and a well balanced mind and temper is lovely and attractive; be her face ever so plain and her figure ever so homely, she makes the best of wives, and the truest of mothers. She has a higher purpose in living than the beautiful, yet vain and supercilious woman, who has no higher ambition than to flaunt her finery on the street, or to gratify her inordinate vanity by exacting flattery and praise from a society whose compliments are as hollow as they are insincere.—*Eugene.*

Conformity To God's Will.

Unless I make religion my great and engrossing concern, I shall be a stranger to all peace and enjoyment. I have at times caught a glimpse of the comfort which it yields to the spirit, when I merge my will into God's will—when I resolve to have no will of my own seperate from God. I feel quite assured that this renunciation of self, and entire devotion to God's service, would give a simplicity and grandeur to my existence—would throw an unclouded sunshine over all my ways— would raise me above the cares and provocations of life--would enhance even my sensible gratifications of a higher order, which constitute the main and essential ble-sings of heaven. O my God, may it be thus with me! Call me out of nature's darkness into thine own marvelous light. Give me to aspire after the graces, and hold forth to acquaintances, and above all, to my children, the example of righteousness! Conform me to the gospel economy under which I sit, that as Christ died for my sin, I may die to it; that as he rose again, I may rise to a newness of life, and feel it is my meat and drink to do thy will.—*Chalmers.*

Well-Spent Life.—Dr. Cotton Mather, who was born at Boston, U. S., in the seventeenth century, commenced a life of the most active beneficence when very young, and at the age of sixteen adopted as a maxim that a power and opportunity to do good not only gives the right of doing this but makes it a positive duty. On this maxim he determined to act, and continued to do so during the remainder of his days. Accordingly he began in his father's family, by doing all the good in his power to his brothers and sisters, and to the servants. After he had attained to man's estate, he imposed on himself a rule "never to enter any company where it proper for him to speak without endeavoring to be useful in it; dropping, as opportunities might offer, some instructive hint or admonition." Not a day passed without some contrivance on his part "to do good," nor without his being able to say, at the close of it, that some part of his income had been distributed for pious purposes.

Ten good Friends.—"I wish I had some good friends to help me on in life!" cried idle Dennis, with a yawn.

"Good friends! why you have ten," replied his master.

"I'm sure I haven't half so many, and those I have are too poor to help me."

"Count your fingers, my boy," said his master.

Dennis looked at his large strong hands.

"Count thumbs and all, added the master.

"I have; there are ten," said the lad.

"Then never say you have not got ten good friends able to help you on in life. Try what those true friends can do before you do not get help from others.

If you are not your own friend, it is foolish to expect others to befriend you. Providence only helps those who help themselves.

We can see the struggle, and hear the sigh
Of this sorrowful world of ours;
But in loving patience God sits on high,
Because he can see its flowers.

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

RELIGIOUS NEWS.

The committee appointed by the last General Assembly to consider the question of rotary [illegible] in the Presbyterian [illegible] have agreed to the following amendment to the rule on that subject: "If any particular church by a vote of members in full communion, shall prefer to elect ruling elders for a limited time in the [illegible] of their functions, this may be done by consent of Presbytery, provided the [illegible] time shall not be less than three years."

In reading the report of the joint committee on union measures between the Synod of the Reformed Church of America and the Assembly of the Presbyterian Church South, the way is not clear to organic union—the only step taken being to provide for two representatives from either body in the general meetings of the other—there appears to be the utmost readiness to identify the two bodies in all measures of Christian activity. In home foreign missions, publications, education, employment of ministers, the recommendations provide for impartial co-operation.

A remarkable movement headed by a native says. *The Friend of India*, has set in among the people of Eastern Bengal. The leader has a number of followers, who read the Scriptures and endeavor to live after the example of the apostles and early Christians. They are vegetarians, and [illegible] and the use of medicine, seeking the cure of sickness by prayer to Christ. Such movements, outside of the church, and mingled as they are with error, show how the Gospel influence is growing strong in India, and is awakening men's attention to its truths.

THE JEWS OF ROME.—A correspondent of the *Archives Israelites* speaks of the complete dissolution of the Jewish congregation of Rome. Since the members can no longer be compelled by law to discharge their contributions towards the support of the congregational institution, they refuse to pay their taxes, so that the secretary even has to resign his position, because he can no longer obtain his salary. The synagogues are but little visited, the school-house is deserted, parents send their children to Catholic schools, and do not even take the trouble to see that they are dispensed from attendance when religious instruction is given. There are still a few devoted men left, but the apathy of their co religionists frustrates all their efforts to effect any re organization, and they will finally have to abandon it. The whole Jewish population (nearly 5,000 souls) is strictly orthodox.—*Jewish World.*

One of the saloon keepers in Ohio said he would let the women sing as much as they liked, but he would not allow them to pray on his premises. But they did.

There is much uneasiness felt in the Episcopal Church of Virginia as to the future position of its clergy in regard to the leading questions of Church doctrine and policy, and serious apprehensions exist as to the course most likely to be taken. There is no expectation that the movement of Bishop Cummins will be followed, but it is said to be not impossible that a more important and effective protest against the new sacerdotalism which is represented by the Bishop of Illinois and his sympathizers will be made. Virginia churchmen boast of their historical record, and refer to the acts and conventions far older than the date of the Protestant Episcopal Church of the United States, with a feeling that recent ritual innovations are not only very heretical, but also somewhat snobbish.

The Roman Catholics in Mexico are still carrying on their murderous assaults upon the Protestants. On the night of March 7th a Roman Catholic mob attacked the Protestant chapel in Puebla, smashed the windows and furniture, destroyed the Bibles, and stoned the pastor, the Rev. Antonio Corral. This will only serve to advance the cause of Protestantism, but it is not the less to be deplored on its own account. We trust that these outrages will lead to more efficient measures for securing the religious liberty to which the people are entitled under the present government. We have no further accounts in regard to the assassination of the Rev. Mr. Stephens.

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A SPECIMEN OUT OF THOUSANDS
CORTLAND Ill., April 28, 1873.
Dr PIERCE, Buffalo, N. Y.:

Dear Sir—It is with pleasure I make this statement to you that after taking medicine for twenty years for the Catarrh, I tried your Catarrh Remedy and affected a cure, so that it has not troubled me for two years. [illegible] WHEELER

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March 17, '74.

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PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. B. & GEO. BRUMBAUGH.
Corresponding Editors.
D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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5 55	8 10	Long Siding	3 55	9 15
6 05	8 20	McConnellstown	3 45	9 [illegible]
6 10	8 26	Pleasant Grove	3 40	8 [illegible]
6 25	8 45	Marklesburg	3 25	8 4[illegible]
6 35	8 55	Coffee Run	3 15	8 35
6 40	9 03	Rough & Ready	3 09	8 29
6 48	9 10	Cove	3 01	8 20
6 51	9 13	Fisher's Summit	2 5[illegible]	8 1[illegible]
AR 7 05 / LE 7 10	9 25 / LE 9 30	Saxton	LE 2 45 / AR 2 40	LE 8 05 / AR 8 0[illegible]
7 25	9 45	Riddlesburg	2 25	[illegible]
[illegible]	[illegible]	Hopewell	[illegible]	[illegible]
7 45	10 05	Piper's Run	2 0[illegible]	[illegible]
7 [illegible]	10 [illegible]	Brallier's Siding	2 00	[illegible]
8 00	10 17	Tatesville	1 55	[illegible]
8 0[illegible]	10 [illegible]	[illegible] Siding	1 41	[illegible]
8 10	10 2[illegible]	Everett	1 44	[illegible]
8 1[illegible]	10 [illegible]	Mt. Dallas	1 40	6 40
AR 8 [illegible]	AR 10 [illegible]	Bedford	1 25	

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P. M.	A. M.		P. M.	A. M.
7 26	9 [illegible]	Saxton	2 30	[illegible]
7 35	9 [illegible]	Coalmont	2 15	7 30
7 40	1[illegible] 00	Crawford	2 10	[illegible]
7 [illegible]	[illegible]	[illegible]	2 0[illegible]	[illegible]

The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., APRIL, 21, 1874. NO. 16.

POETRY.

"SO IS THE KINGDOM OF GOD."
ST. MARK IV. 29-30.

I.

A pleasing fancy, and a sweet, was that
Which led the ancients to enshrine within
The life of every shrub, and bush, and tree,
A spirit tutelar, a guardian.

II.

Imagination is not called to fill
A mighty blank that we may yet behold
The active workings of these wood nymphs now.

III.

Seated beneath the spreading, moss grown arms—
Of some great, ancient forest king, when first
The yearly resurrection is begun,
One almost hears their little voices breathe;
For there are silent influences here
And powers at work that tell far more than words
Could do of something greater than the roots,
And trunks, and bark, and branches of the trees;
A something great, and strong, and powerful,
To rouse their sleeping forces into life.

IV.

The sun has warmed the all-supporting mold
Until no chill remains, and the light breeze
Woos each soft bud and leaflet succulent
To spring forth in the fullness of its growth.
Here the brave hickory parts the furry cloak
Which wrapped its germ now big with lusty life.
Here keeping holiday, the larch hangs out
Its tassels pendant from each bending twig.
The willows stand arrayed in trailing robes,
With long and slender branches swaying low
To kiss the grass of deeper green beneath.
The maples, lindens, and the stately oaks
In turn assume their emerald, festal garb;
Each bursting embryo on stemlet borne
Contributing its mite—a leaflet first,
To afterward become a full grown leaf—
And all to keep the Spring time festival.

V.

Thus in the tree-tops overhead goes on
The ages old and ever new design.
Down at the leaf-spread roots of these same trees
A no less wonderful design appears,
Worked out, we know not how, nor can we know.

VI.

The treasured germs of life expand within
The seeds embosomed in the rich, moist soil,
Burst the dark tenements, come forth and live,
Spreading their rootlets in dark silence down,
And holding up their little crumpled leaves
To grow and gather strength in air and sun.

VII.

By night and day the miracles goes on,
But men are blind and cannot see the change.
God knows the growth of His implanted life
May be the same in hearts we cannot read;
He, entering the secret places deep,
May find abundant evidence of growth
Were we find naught.

VIII

Full well the ancients spake
When, in the twilight *knowledge* of *their* day,
They unto every shrub, and plant, and tree
Attributed a Guardian Deity;
But we, who read the wide, unfolded page
Of Nature by a fairer, clearer light,
Know that each tree, and plant, and tender herb
Has over it a Guardian God as great,
As potent, as the One that cares for men;
As great, as potent, since He, is the same.

IX.

Each seed, each dormant life has heard His voice,
Although unheard by obtuse human sense.
Saying unto it as He said of old,
With kind authority to Lazarus:
"Come forth."

X.

Obedient to the high command
They came, and by their coming say to men:
"Behold in us a proof, miraculous
Of that one miracle on which depends
The life eternal of the sons of men."

XI

O fools and slow of heart!
To still withhold belief and say: "Not yet.
It cannot be. We cannot yet believe
That man has risen or can rise from death."
Is not the resurrection of the life,
Which simulated death through all these months,
A miracle as great, enacted o'er?
A pledge sufficient, and miraculous
Enough to scatter doubt and unbelief
Forever? To convince the candid mind
And lead it, glad, to revel in the light
Of certain trust in the Awakened Life?

XII.

Miraculous!
But every tender bud and bloom put forth,
By every leaflet, leaf, and tiny plant,
By every blade of grass and growing stalk,
By every form of vegetating life
The message of the Risen Son of God.
To him who will and him who will not hear,
Is told anew in silent eloquence:
"I am the Resurrection of the Life."

D. LUTHER ROTH.

Muhlenberg College, May 1873.

ORIGINAL ESSAYS.

[FOR THE PILGRIM.]

WHY ARE WE MISREPRESENTED?

Not long since I wrote upon the margin of one of the leaves of a small book belonging to the library of this institution something like the following: "*The above is mainly false; the Dunkers are not and never were the people here represented.*" The book referred to bore the title of a Dictionary of religious information, and on the page alluded to, it professed to make the enquiring student acquainted with our fraternity, how we look, what we believe, and what we do. Among other things the student is informed that the Dunkers never lay their weary heads upon pillows softer than *blocks*, they live in colonies and have all things common, and though marriage is permitted, celebacy is held to be a great virtue. We will find almost the same statements in another book called a "History of all Religions," which has, no doubt, attained a large circulation; and in how many other works we are thus misrepresented I know not, neither is it pleasant to contemplate.

And now shall we accuse the writers of these books of willful misrepresentation? of publishing premeditated falsehoods expressly to prejudice the people against our humble fraternity. I, for one, prefer not to do so. I cannot do so with a sense of fairness. No doubt the above authors believed what they wrote to be the truth; what they affirmed was in accordance with the best information they had upon the subject. And now the question is, why were they not better informed? I will admit that it was their business to be better informed, but let not the whole blame rest where only a part—and in this case perhaps only the lesser part—belongs. Has these men been furnished with the proper data, or has such data been placed within their reach, we would then have either just cause or no cause to censure them—that is there would then have been willful misrepresentation or *no* misrepresentation at all. It is more charitable to suppose the latter.

I will not dwell upon what harm that such mis statements will do; this will be apparent after a little reflection as to the pertinacity with which preconceived ideas clings to the minds of most people, and as to how much all, especially the young, influenced by first impressions. The practical question for us is, where is the fault and how may it be corrected?

In my opinion the mischief is owing, in part at least, to that spirit which would forever keep the Church in the wilderness, without literature, without schools, and I fear considering the multitudes of precious souls for whom Christ died, *without members*. Of the many thousands who would "walk with us in the way," if they but had a chance, how very few have ever heard of the church of the Brethren! Are these the chosen few whom Christ says shall walk upon the narrow way? Who dare say they are not, and yet who dare say that these are all Christ came to seek and to save? Millions might be saved (and millions we trust will be) and yet the number of members would be small compared with the countless multitudes that have lived upon the earth and multitudes who may yet live upon it. And did not Christ make atonement, not only for a few, but for the sins of all? And unless we posess his spirit of love—a love that embraces the whole human race—*our* prospects for heaven are not as bright as they might be no matter how small the organization to which we belong (having the good fortune as we think to be taught right) or how successful in concealing ourselves in the wilderness where we could get along without periodicals, books, schools, publishing houses and other agencies calculated to disseminate knowledge and thus make mankind at large acquainted with our *true status* as a Church, both from a secular and from a religious standpoint.

Why we should so zealously avoid collecting statistics and publishing facts I cannot conceive, and doubt very much whether good reasons can be assigned. The ministerial list published in our Almanacs is one step in the right direction. Why not take a few more in the same direction, and then as many more as the highest interests of the Church and the cause of Christ demands? It is possible to be progressive and yet not "remove the ancient landmarks which our fathers have set," just as it is possible for a man to be an enterprising, progressive farmer without trespassing upon his neighbor by crossing the "line" which his ancestors marked out.

J. M. Z.

National Normal.

[FOR THE PILGRIM.]

REMINISCENCES. NO. 1.

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth; I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance." 2 Peter 1: 12-13.

The text sets forth the fact that the apostle was anxious to stir up the pure minds of his brethren to a remembrance, of what? Of the past of course, and the past is what they had been taught, and perhaps no less in the past their own conduct in life; but for a better understanding read the preceeding verses of the chapter named.

For I would "that ye may be able, after my decease, to have these things always in remembrance,"—the things that pertain to faith, virtue, knowledge &c. And after the apostles had stirred up the minds of their brethren to a remembrance of the things of the past, it was a source of satisfaction to them to look back on the past, and bring to remembrance the conduct of their own lives. Paul on occasions when he vindicated his religion, always referred to his conversion, and finally when viewing his life he says, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4: 7

Christ said he would send the Holy Spirit and he would bring all things to our remembrance whatsoever he had said unto us.

Many more like references might be adduced to show the remembrance that holy ones had of the past. The good, for examples for the present and future, and the bad for examples of the consequences that they would avoid.

"Now all things happened unto them for ensamples, and they were written for our admonition." 1 Cor. 10: 11. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scripture might have hope. Rom. 15: 4. From the above Scripture we see that remembering the past was noth-

ing unpleasant to early Christains, and no less a point that Christ endeavored to impress on the minds of his followers ;then in as much as what was written, was written for our learning, they should be as ensamples to *us*.

No doubt all of us could improve our department if we had a proper recollection of the past, by which we are enabled to avoid or improve the worze, and that improvement would naturally be conducive to our better qualities.

Then it becomes obvious to all that it is not only a privilege but a duty to cultivate our memory, and store our minds with things ot the present, so that in after days our lives may seem as a highway that we have traveled before, and thereby be able to shun or avoid the unsafe places.

I do not wish to be understood that we must live through a long life before we know what living is, but the life of others are, or should be, examples for us, but we may read and study the lives of others a lifetime through, and then not be benefited in the least unless we reduce them to practice. Just so with our own lives, our conduct is not worth remembering if we do not intend to profit by it.

For fear I be to prolix, I shall close this article. But if spared and the Lord be our helper, we will endeavor to give a few more articles under the caption on raising, educating, and governing our children, and such other things that may occur to our mind. J. B. LAIR

Mexico, Ind.

THE WILL OF GOD.

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die?" Ezekiel 33: 11.

In the text we have a *negative* and a *positive* will of God. Negative, "Say unto them, As I live saith the Lord God; I have no pleasure in the death of the wicked.". Positive, "but that the wicked turn from his evil way and live." The doctrine that God has predestinated a part of his creatures to destruction, and part to salvation, is in direct conflict with this revealed will of God, and is no legal excuse for the wicked continuing in disobedience and sin, feigning to believe, as some say they do, that they are predestined unto salvation, or damnation, their doom is sealed, do what they may to *effect* or *avert* it. "God sent not his Son into the world to condemn the world, but that the world through him might be saved. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," in connection with his revealed will as it is in the text, proves to a demonstration that it is optional with the wicked to be saved or damned. God charges his ministers to say unto all, "The righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth" The soul that sinneth shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked shall turn from all his sins that he hath committed, and keep my statutes, and do that which is lawful and right, shall surely live, he shall not die. All his transgressions that he has committed shall not be mentioned unto him; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live? When a righteous man turneth away from his righteousness, and committeth iniquities, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul and live because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die." (Exe. 18: 20—28). I have made this lengthy extract in order to have the reader read it, a mere reference being seldom looked up and read in proper connection.

I fail to conceive what language the Lord God could employ to bring before man the conditions upon which his salvation depends more clearly than in the language before us. And having set before man the conditions of life and death, He leaves him a moral or free agent to choose either, at his pleasure. With this proviso however that if he chose righteousness, and lives in the way of the Lord awhile, and then turns to unrighteousness and die in it, his righteousness shall not save him, he shall die for his wickedness. And if the wicked turn from his wickedness and do righteousness, and die in it, his wickedness shall not be mentioned against him, but he shall live. Can these conditions be misunderstood? And are they not just and equitable?

St. Paul speaking of a class of unrighteous men, who, he says, shall not inherit the kingdom of God while living in such unrighteousness as he specifies, says: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." 1. Cor. 6: 9, 10. This is conclusive evidence that even the grossly wicked may, and thank God, some do forsake their wickedness, and turn to righteousness, to whom the Lord says, "None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." And returning from wickedness to righteousness applies to all men, under all circumstances. I am aware that some apply it only to the unregenerate, but this undoubtedly is a misrepresentation of the will and word of God as revealed in the Scriptures. The Scripture heading this article was addressed to those who were in covenant with God, and relapsed into wickedness. And the New Testament Scriptures abound with similar declarations. All the reproofs and exhortations to repentance in the epistolary writings are addressed to those who were in covenant with God, and their denunciations are against those who will not return to righteousness by reformation and repentance. St. Paul says, "Lest when I come again my God will humble me among you and that I shall bewail many which have sinned already, and have not repented of their uncleanness and fornication and lasciviousness which they have committed." 2. Cor. 12: 21.

These had been in covenant with God but had returned to wickedness, and if they continue in and die in it, their former righteousness will not save them. "It is not sinning that destroys the soul, but sinning and not repenting."—Matthew Henry com.

This being the will of God He wills that it shall be published, declared and made known in all the earth, so that if any die in his wickedness, his damnation will be the result of his own voluntary, and willful impenitence; and not the result of being predestinated to it by an act of God. And to this end he has ordained a ministry in his kingdom, the Church, who are set as watchmen to warn the people of the danger of sin, or wickedness. This He illustrates with a figure with which the people were familiar. "When I bring a sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman. If when he seeth the sword come upon the land, he blow the trumpet, and warn the people, then whosoever heareth the trumpet and taketh not warning; if the sword come and take him away, his blow shall be upon his own head. He heard the sound of the trumpet and took not the warning, his blood shall be upon him: but he that taketh warning shall deliver his soul. This figure of illustration cannot be misunderstood.

It is the will of God that the wicked should be warned of the fatal results of wickedness; "*warn them from me*," which intimates that the evil can be prevented, else it were a a jest to give warning. "Now then we are embassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2. Cor. 5: 20. Sinners are therefore to be warned of the wrath to come, that they may flee away from it. It is the work of God's ministers to give this warning; to say to the wicked that it shall be ill with him if he die in his wickedness. God says in general, "*the soul that sinneth it shall die.*" The minister's business is to define sin, and apply it to particular persons, assuring them that they will surely die if they continue in their sins. Sometimes ministers have much to say of the heinousness of sin, describing well debauchery of all kinds, and even assuring their hearers that such sinners persisting in their sins will inevitably perish, &c., but soothe it by saying I don't wish to be understood that there are any such in this audience; no, my friends I think better things of you, &c. Such a trumpet gives an uncertain sound, and no one is alarmed. So preached not the apostles. This same Jesus whom ye have crucified, preached St. Peter, and when his preaching pierced their hearts and they said, "what must we do?" his answer was prompt and general, "repent and be baptized every one of you," not only one grade or class of sinners, but every one of you, without regard to name, kind, or character of your sins; but every one of you can and must repent or you perish. And so must gospel ministers now preach, and sound the trumpet of alarm in and out of the camp. And he must not do it in passion to provoke the sinner, but in compassion to warn him of his wicked way, warn him that he may turn from it and live. And this is to be done by the faithful preaching of the Gospel in public, and by personal application to those whose sins are open. If such preaching and warning is unheeded by the sinner, and he perish, his guilt is with himself; the faithful watchman, the preacher is free, h soul is free from the blood of the sinner, he dies and perishes in his unrepented sins.

But if the watchman sound not the alarm, and warn the sinner of his danger, he brings guilt upon himself. Yet if the preacher do not warn the wicked of the ruin that is at the end of his wicked way, and the wicked perish in his iniquity it will in no way paliate his condition because the preacher has the unwarned blood upon his soul; for though the preacher did not do his part faithfully it will be no excuse for the sinner to live and die in sin, for he might have taken warning from the written word, from his conscience, and from God's judgment upon others, by which the sinner's mouth will be stopped, and God will be justified in his destruction. And although God says of the unfaithful watchman, who does not warn the wicked and he die also in his sins, "*his blood will I require at thy hand,*" it will not avail the impenitent sinners to plead in the great day of the Lord, that his watchman did not warn him that they were unfaithful in the discharge of their duties, &c., for though it be even so, it will be made to appear that God left not himself without witness. Only he shall not perish alone in his sins, the unfaithful watchman shall perish with him in his iniquity. The blind leader will fall with the blind follower into the ditch. What a great deal an unfaithful minister will have to answer for in that day.

Dear reader these are the truths we have to deal with, and eternity will will reveal what part we act in the great drama of life. Let us heed the warning voice of the faithful watchman which declares in unmistakable tones that if we die in wickedness we will ever perish, but if we forsake wickedness and turn to righteousness, we shall ever live. Wickedness is sin, and sin is the transgression of the law, and the law of the Lord is the Gospel delivered to us by Jesus Christ, and is the power of God unto salvation to all them that believe it, and the evidence that we believe it, is the obedience we render to all the commands and precpts. And righteousness consists in walking (obeying) in all the commandments and ordinances of the Lord blameless. Hence disobedence to any command, or precept of the Lord is a transgression of any law, and is sin, which is wickedness; and not to turn from transgression to obedience and righteousness, is death to the soul. Knowing to do good and not do is sin as, well as to commit the act. To turn from wickedness to righteousness is to cease to do evil, and learn to do well: for the grace of God that brings salvation teaches not only to deny ungodliness and worldly lusts, but also that we live soberly, righteously and godly in this present world.

And my dear brethren, the commandment of the Lord to his ministers the watchmen of Zion, is not only to preach faith, repentance, and baptism, which are the first principles of the doctrine of Christ to unregenerate sinners, but also to rebuke, reprove, and exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; but they shall turn away their ears from truth, and shall be turned unto fables." (2 Tim. 4: 2—4) Are not these times come upon us? Is it not manifest that Christianity is corrupt in this very thing of having or having for themselves this very class of preachers who turn truth into fable?

And is it not noticeable even among us, that churches who have departed from the simplicity of the gospel, have jus. such preachers to sostain them in their departure? Oh! that the watchman would take heed to themselves, and to the doctrine, that thereby he might both save himself, and them that hear him.

In the second verse of the chapter from which I have taken the text that heads this article. God says, "Son of man, speak to the children of the people, and say unto them, when I bring a sword upon the land, if the people of the land take a man of the coasts, and set him for their watchman." Here a public danger gives the occasion for the appointing of a watchman; and it is a public trust that is lodged in the watchman, and he is accountable to the public for the faithful discharge of his trust. His business is to discover the approaches and advances of the enemy, and therefore must be neither blind, nor asleep, for then he could not see the enemy approaching. And above all he must be loyal to his sovereign, for if he be a traitor he will deliver the people into the house of the enemy. And hence the watchman must be true and faithful; diligent and vigilant in the discharge of his trust. And if he do all these, and give timely warning to the people of the enemy coming, then he has discharged his trust and delivered his soul. And if the people did not take the warning given them and were taken or killed by the enemy, their blood is upon their own heads, they have destroyed themselves.

Dear brethren, are we not in perilous times? Is it not high time that we are taking watchmen from our coasts, *from among ourselves* that are faithful men? Men who will give a faithful warning St. Paul says, "And the things that thou hast heard are among many witnesses, the same commit then to faithful men, who shall be able to teach others." 2 Tim. 11:2. We all know how we choose our watchmen, and I believe when properly done is the only correct way. But alas, how is it often done; what influences are brought to bear in many cases! If there be a brother in the church who has education and much free talk or speech, you may set him down as the chosen leader and watchman, whether he be devout, faithful, meek and humble, or not; these being minor matters, if the major one; education and gift of speech are well developed he is the man. But this kind of popularity gives the influence by which departures from the simplicity of the gospel are not only introduced into the church, but are maintained, and sustained by the masses, so that the warning voice of the faithful watchman is stifled and unheeded. A man once told the writer that "the Scripture evidently sanctions the doctrine you preach, but it is at least fifty years behind the times; this is a progressive age, and we must keep up with it or we will lose all our influence &c." Answer my dear friend, I want the origin of the doctrine I preach, and the kind of alarm I sounded, date back eighteen hundred years behind the present time.

Dear brethren, this being up to the times is what demands this *fancy preaching* and *compromise warning* among us. Is it not high time that we awake to the true sense of our duty to choose true and faithful men from among us, and set them as watchmen? Men who will not shun to declare the whole counsel of God, who will sound the alarm at the approach of *little* as well as greater enemies to the cross of Christ. Then if the wicked will die in their wickedness their blood will be upon themselves alone. God help us to do so I pray in Jesus name. Amen. D. P. Sayler.

[For the Pilgrim.]

HUMILITY.

"Humble yourselves in the sight of the Lord, and he shall lift you up." James 4: 10.

Humility is one of the attributes of God, and is taught by the apostle James, Peter, and in fact, by all the inspired writers, and should therefore be taught by all the embassadors of Christ. It is a principle as contrary to human nature as any other set forth in the Gospel. It stands in direct oppositon to pride, which is the most congenial to our nature, and therefore antagonistic to each other.

We shall first consider pride, for it has its thousands of avenues leading in every direction, except toward God, or his Holy Law, and is an abomination in his sight, which will not be gainsayed by any true believer of the truth. And is it not a little surprising to see the professed followers of God indulging and tampering with it in almost all its bearings. For instance, in point of dress, see the gaudy show and delight, in the giddy fashions that spring up almost daily. You need not look out into the broad world; simply look at the modern Christian, see the *flub-dubs* hanging around him or her, and you will wonder if the broad world can compete with them, They will wend their way to the sanctuary with as much gravity and politeness as the nature of the case requires, and hearken to the sermon with such attention that is, to all appearance, admirable. But when we look at it in light of revelation, and strictly study human nature, we are forced to this conclusion, that self is not denied, human nature is not crucified, the devices are not heeded, or in fact, we are ignorant of the devices of Satan, while Paul tells us we should not be ignorant of his devices.

When we are reproved for pride we are apt to blame it on the devil. Well, he is an arch devil, we are creditably informed, but we are also informed that if we resist him he will have to flee from us, so that the blame is not altogether in that direction, but a great part is on us for hearkening to his devices.

Now why is it that the majorty of christian professers do even supercede those who do not even profess to be Christians in carrying out the abominable customs and practices of the present age? The answer is, true Christianity is not in as flourishing a condition, nor in as healthy a state as commendable before God, and will soon require a new era to revolutionize the system, work away iniquity and begin a new order of things, for at the retrograde movement of Christianity, it will not take very long to become entirely extinct; or as nearly as it was in the days of Noah, yet the great cry is, Christianity is progressing. The Bible is carried to the heathen, the borders of Zion are enlarging, money is lavishly spent in building church edifices, cushioning their seats, carpeting their floors, decorating their pulpits, and furnishing a little cushioned stool for the minister to kneel upon when he goes to prayer, and the devotees who frequent those places of worship carry on their heads all the paraphernalia that Satan with all his hosts could imagine or possibly devise, and still called by the name of Christianity. Can the Prince of peace delight in such worship? Is it possible to conceive the idea of the presence of God where such devotees of the god of fashion congregate together with such superfluous adornment, more to attract the gay and please the eye, while their hearts are not uplifted to God, but uplifted to pride, worshipping the god of this world more for the sake of receiving the applause of men than the honor of God, while the Evangelist says, "The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head." We see him with an eye of faith going up the side of the mountain, and there kneeling down on the ground for want of a better place, and there praying for poor humanity, seeing their awful, and their depraved condition, and spends a whole night in prayer for us. We see him going from place to place doing good to mankind, relieving the afflicted, feeding the hungry, both with temporal and spiritual food, but we see him not going from King to governor, and governor to senator, and legislator, but you can see him around the lake of Genesaret or sea of Galilee, gathering up the poor fishermen and sending them out to preach. What are the equipments? Take nothing for your journey, neither purse nor script, neither two coats apiece, but simply a staff, thus equipped he sends them forth as lambs among wolves. Their staff was the grace of God, for Peter says, (5:5) "God resisteth the proud, but giveth grace to the humble," and thus equipped they are ready for the work against them, and met with more success perhaps than under similar circumstances in this fast age in which we live, where it begins to require an educated ministry, not only in the popular churches, but among the Brethren. We must keep up, they will call us dumb and ignorant if we do not talk grammatical and systematic, and that once established the other flummery must correspond. Up goes pride; down goes Christianity. The true glory of the Church departs, the landmarks which our fathers have set are lost. Then wo unto scribes and pharisees who love the uppermost seats in the synagogue, and the chief rooms at feasts,

Our text says, "Humble yourselves in the sight of the Lord and he will lift you up." If the Lord will lift us up it is all right, but humility comes first, and Peter says, "God giveth grace to the humble." Grace means favor. If the favor of God comes to us by being humble, why not come down into the valley of humiliation? He who is proud is ignorant of his best interest. When we consider the greatness of God and the condescension of his love to us, and consider our own depravity, we have nothing to boast of, nothing to be proud of, we have done nothing to recommend us to God. It was a disinterested love that he ever made the offer he did to us, to become heirs of his, and joint heirs with Christ.

"Take my yoke upon you and learn of me for I am meek and lowly in heart, and you shall find rest unto your souls," says the Evangelist. Since he is such, he requires a sameness to us. God delights in the humble, accepts the worship of the lowly; to the meek is promised an inheritance in the new earth. Glorious promises for this class of God's chosen. A heaven is prepared for us all, and if we fail to obtain it there will be a sad disappointment when too late for remedy. Let the loud warning voice of every embassador for Christ go forth in thunder tones, Jona-like, peradventure pride will give way and the dim lights in the Christian prison will begin to flicker and illuminate the world, the church, and the drowsy followers of the Lord Jesus Christ, and God will be honored and glorified and we will be benefitted as the poet says,

"When we've been there ten thousand years,
Bright shining as the sun,
We have no less days to sing God's praise,
Than when we first begun."

George Worst.

Dr. Adam Clark On Instrumental Music

The follwing I clip from the *M. C. Review* as a production from the learned English commentator Adam Clark. It needs no comment, but is logic that should command the attention of every member in the Brotherhood When ever we cease to sing with the spirit then we want *instrumental music* in our churches, that we may dispense with the spirit and use the instrument in its stead

J. H. Moore.

"Though I never had a personal quarrel with the singers in any place yet I have never known one case where there was a choir of singers, that they, did not make disturbance in the societies. And it would be much better in every case, and in every respect, to employ a precentor, or a person to raise the tunes; and then the congregation would learn to sing, the purpose of singing would be accomplished, every mouth would confess to God, and a horrible evil would be prevented—the bringing together in the house of God, and making them the almost only instruments of celebrating his praises, such a company of gay, airy, giddy, and ungodly men and women as are generally grouped in such choirs; for voice and skill must be had, let decency of behavior and mortality be where they will. Every thing must be sacrificed to a good voice, in order to make the choir complete and respectable. Many scandals have been brought into the Church of God by choirs and their accompaniments. . . . .

"The singing which is recommended Col. 3: 16 is widely different from what is commonly used in most Christian congregations;—a congeries of unmeaning sounds, associated to bundles of nonsensical, and often ridiculous repetitions, which at once both deprave and disgrace the Church of Christ. Melody, which is allowed to be the most proper for devotional music (singing), is now sacrificed to an exuberant harmony which requires not only many different kinds of voices, but different musical instruments to support it. And by these preposterous means the simplicity of the Christian worship is destroyed, and all edification totally prevented. And this kind of singing is amply proved to be very injurious to the personal piety of those employed in it; even of those who enter with a considerable share of humility and Christian meekness, how few continue to sing with grace in their hearts unto the Lord!"

"It does appear, that singing psalms or spiritual hymns was one thing that was implied in what is termed *prophesying*, in the Old Testament, as is evident from 1 Sam. x, 5, 6, 10, etc. And when this came through an immediate afflatus, or inspiration of God, there is no doubt that it was exceedingly edifying, and must have served greatly to improve and excite the devotional spirit of all that were present. But I rather suppose that their singing consisted in solemn, well measured recitative, than in the jingling and often foolish sounds which we use when a single monosyllable is sometimes shivered into a multitude of semi quavers. Here it may not be improper to remark, that the spirit and the understanding are seldom united in our congregational singing. Those whose hearts are not right with God have generaly no skill in music have seldom a devotional spirit, but are generally proud, self willed, contentious, and arrogant. . . . .

Some of these persons, I mean those who sing with the understanding without the spirit, suppose themselves of great consequence in the Church of Christ, and they find foolish, superficial people, whom they persuade to be of their own mind, and soon raise parties and contentions, if they have not everything their own way; and that way is as absurd as it is unscriptural, and contrary to the spirit and simplicity of the gospel."

The Weekly Pilgrim.

HUNTINGDON, PA., APRIL 21, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

On Saturday last the James Creek congregation held counc l previous to District Meeting. The propriety of a change of holding our A. M. was considered and it was unanimously agreed that a change would be for the better.

District Meeting of Middle Pennsylvania.

There has been a number of queries in regard to the time of holding our District meeting. The trouble results from the difference of time as previously published in the Pilgrim *Almanac* and the late notice given in the Pilgrim. We will now inform those concerned, that the brethren in the neighborhood where the meeting is to be held, for convenience have changed the time, and that the date given in the last notice is the established time for holding the meeting.

NEWS ITEMS.

The interest and usefulness of a paper depends on the amount and character of news it gives. We all have a natural disposition to know how others do, the fact is this is the sum of all good papers, and as we desire to make the Pilgrim a paper of general acceptation, we call upon all to keep us supplied with such news items as will be interesting and instructive to all our readers. Every person writing to us should send along some item of information that may be interesting to others, and we feel assured that something of this kind could be found in almost every locality. The condition of the Church, additions, order of meetings, fowarding of ministers, installing elders, change of residence, building churches, dividing districts, ministerial visits, condition and prospects of crops, and many others would all afford good items of news. Brethren, sisters, and friends, let us hear from you, give us the news and we will make such use of it as we think will be for the general good of our readers.

WORLDLY APPLAUSE.

Hypocrisy and saintism are quite different things, yet in the world we find them so admirably mixed that it is rather difficult to determine just where the hypocritical attainments end and where begins those of the saint. For the last twenty years the great Sumner was the meanest and most mischievious of all men ofstate. For the last twenty years it was the meat and drink of thousands of political and envious aspirants to pull him down and destroy his character, but as death has done the work for them, they have changed their howlings and we hear great lamintation and weeping. Is it possible that all these men have been so miraculously converted, or is it more possible that the greater part of it is hollow bombastic hypocricy? What a pity it is that some of his now good and noble qualities could not be seen while living. The empty brass-tingling praise that is now harped all over the land and the editorial subject matter of our thousands of periodicals cannot reach the death lulled ear of the great statesman. The tolling bells, half mast flags and the tastefully arranged garlands are all as solemn mockey in the eyes of the "Great I Am" who is a discerner of the thoughts and intents of the heart.

But who was Sumner? He was, to give the most simple definition, a politician and statesman and held, during his eventful career, jost such positions of state as many others desired and could not attain to, because he stood in the way, hence while living he was envied with a most bitter envy by aspirants, but since his departure he is mourned for joy; he is now out of the way and as hypocritical praise is cheap they seem to see no good reason why it should be withheld. Is Sumner an exception? Nay, verily such has been the fate of the many who now sleep beneath the costly and higly ornamented marble monuments and thousands yet onborn may yet sleep nnder the same untimely honors.

Such is the sum and substance of worldly aggrandizement, and he who is willing to barter his soul away to obtain it is not wise. Sumner seems to have been a strictly political man, and his mind was so completely absorbed in the affairs of state that there was no time to devote to the one thing most needful, or else the world had not time to make note of it, as in the many notices of his lamented departure we learn much of him as a statesman, but not once as a Christian. The query now arises, does it pay thus to live and thus to die? Is such, indeed the will of God concerning man, or is there a higher, a nobler object for which he should labor? Was there not, where would be the the Christian's stay and hope, where the rock on which to plant the tempest-shaken feet? If this world of hypocrisy, deception and was the sum and substance of life, its sorrows and bitters would a thousand times engulf all its joys, and truly of all men the Christian would be the most miserable. That

> "It is not all of life to live,
> Nor all of death to die,"

we are more than persuaded, and while we cannot all attain to high positions in the world, we are glad to know that it is the blessed privelege of all to be Christians and become the adopted sons and daughters of God, which position when fully attained is great gain.

THE END 1875.

As a number of our readers, at different times, have made inquiries in regard to the whereabouts of W. C. Thurman, we will now inform them that he is still living and has quite recently published another work on the prophecies in which he labors to show that "the time of the end" will come during 1875. The work is entitled, "Three Important Questions Considered."

1. "Is Jesus the Christ of God?
2. When will he come again?
3. Am I ready to meet him at his appearing and kingdom?"

That the author has given the subject a long and complete study and that he is well versed in chronology must be admitted but that he, in all his researches, is now able to point out the time of the end definitely remains to be proven. His first attempt in prophecy was an entire failure as is well known, but he now informs the world that since then he has given himself to the study of the Greek Text a knowledge of which, enabled him to point out a number of errors in his former work entitled "The Sealed Book of Daniel Opened." We are unwilling to admit that any man is or ever will be able to determine the time of this important event, yet we are not disposed to make light of anything pertaining to it, even to false prophets, for they too most appear to folfill the signs of his coming. In order that our readers may have some idea of the nature of the present work we give the following extract from an editorial in the *Marturion*:

In regard to the second question "When will he come again?" the amount of accumulative evidence that the author has brought to bear on the subject, all pointing to 1775, is truly astonishing, and one would think enough to convince the most skeptical that the times of the Gentiles cannot be extended beyond the coming year 1875. Then what follows? Nothing less than the advent of the Son of Man to raise the dead and establish His everlasting kingdom under the whole heaven, and to "destroy them that have destroyed the earth."

As most of our readers are aware, W. C. Thurman published a work some ten years ago, called "The Book of Daniel Unsealed." In that work the author shed a vast amount of light on the subject of chronology in connection with the exact folfillment of prophecy and prophetic times. Since then he has been deeply engaged in the study of history, and also making himself acquainted with the original language of holy writ. By this means, through the knowledge he has acquired, he has been enabled to detect and correct several errors, and bring to light many things having an important bearing on the subject of definite time. As an illostration, we will just refer to one text that has hitherto been shrouded in obscority, and which we think is very important to be understood. "From the time that the daily *sacrifice* shall be taken away, and the abomination of desolation set up, there shall be one thousand two hundred and ninety days." From this reading, it would seem as if the setting up of the abomination that *astonisheth* as it reads in the margin, was immediately to succeed the taking away of the "daily;" but in the case there is nothing whatever brought to view to mark the termination of the 1290 days. In this verse the author points out the omission, by our translators, of one important word and that is the adverb of time represented by the Hebrew letter *lamed* prefixed to the verb *set up*, which, when restored, and translated in full, reads thus, "from the time the continual shall be taken away, *until* a detestible, horrible, or a filthy abomination be set up, shall be 1290 days." Here then we see that by the restoration of one word we have an interval of 1290 between the taking away of a continual abomination to the setting up of a filthy detestible abomination. He gives incontestible historical evidence that the "continual" was taken away in the month of April, A. D. 540. But what occorred 1290 years or springs, as he shows the word is translated 20 times, thereafter? In reply to this question he points to the setting up of one of the most filthy, horrible and detestible abominations that has ever disgraced a civilized community since the creation of the world, and that is Mormonism—set up, established and organized on the 6th of April, just 1290 years from the fall of the Ostrogothic Kingdom and captore of Vitiges, the last king of the line, who was carried away captive to Constantinople in the spring of 540 by Belisarius, the commander of Justinian's army—an army that had been sent to Italy for the purpose of subduing and putting an end to the kingdoms of the Goths and Ostrogoths, whose capitals were Rome and Ravenna. Here then is a plain beginning and ending of those 1290 days—a period that never before has been satisfactorily accounted for. The author, however, points out another error of the translators, in their adding the definite article "the" in verse 11, before the "abomination" which addition has helped to obscure the sentence by taking the mind back to the same word in chapter 11: 21, where "arms should stand on his part," thos throwing the whole matter into confusion. But in translating the clause just as it stands, leaving out the definite article and inserting the adverb 'until" in accordance with the original Hebrew it may easily be seen that it is another abomination that it is to be set up, 1290 days after the continual has been taken away. As a strictly literal rendering of the text, he gives the following;

"For from the time that the continual shall be taken away, even until a detestable horror be set up, there shall be springs one thousand two hundred and ninety.' And as an authority for substituting '*prings's* for *days*, he quotes Gesenius, who gives springs as the primary meaning of the word *yamim*, which sometimes, says Gesenius, "marks a definite space of time, viz., a year, as 1. Sam. 27: 7; Ex. 13: 10," and then, remarks Thorman, "but how much clearer if this Ex. 13: 10 had been rendered from spring to spring. (see Ex. 12: 3—10) Indeed, out of more than twenty times where the word is rendered years, there is not a text that would not have appeared clear had it been rendered springs."

He gives full authority in footnotes to each word as numbered for the above renderiog, and makes a strong point on the word *springs*, showing that beginning and ending of the periods all fall on the Spring of the year and are intimately connected with spring sacrifice in the month Abib.

Now if all this be correct, and we have no reason to dispote it, then it follows that the 1335 days or springs must end in the Spring of 1875.

MISCELLANEOUS.

It is reported through the papers that an earthquake occurred in Tennessee recently, causing great excitement among the people.

REPORTS from India show that the condition of that famine-stricken country is getting better. There are, however in the northern portion of Tirhoot more than 500,000 persons dependent upon the government for food. Spring crops have yielded well except in Tirhoot.

A snow storm passed over Iowa, Illinois, Indiana and into Canada on the 5th inst. In several places near the centre of Illinois and Indiana, it was the most severe of the season, snow falling six, seven and even twelve inches.

A WESTERN paper states that ninety thousand tons of wheat and ten thousand tons of other produce was exported from Oregon during the past year. This trade has sprung up within a few years, and every year the exports are rapidly increasing.

BRO. John H. Miller of Holt Co., Mo., says, "The brethren generally are well. Our Spring is late. Snow on the ground at present, and has been for nearly a week. Our prayer is that you may go on sending the good news to distant homes."

A BAPTIST minister in relating his early experience says: "I preached a year for a certain society for fifty dollars. When the settlement was made at the end of the year, the committee had an item of twenty dollars charged against him for the use of the pulpit to practice in. One of the deacons, however had sympathy for him and presented him with a pair of boot-taps.

A settlement was completed recently between the Northern Pacific Railroad Company and the estate of Jay Cooke & Co., whereby the advances made by the latter to the former are by the acceptance of the Company's first mortgage bonds and other securities. This settlement leaves the Railroad Company with only a nominal floating debt to be provided for.

SEVERAL meetings of Conferences by the Methodists have been held lately, and the reports of these meetings in the denominational papers, though chiefly relative to statistics and other matters, yet indicate that the occasion developed a large amount of interest, and that the tendency of Methodism is still to advance.

BRO. Josiah Beeghly of Accident, Md., in a recent letter to us says: "We have had cold and rough weather for over a week and snow every day. On Easter Sunday the hills and dales were covered with snow, and continued snowing briskly the next day. Very little plowing is done in this neighborhood this Spring."

BRO. Samuel Murray, of Huntington, Ind., under the date of April 5th says: "As general news are interesting, I will give you a few items. Our winter commenced very early, and was very mild throughout. About as hard a spell as we had was the last of October; very little snow all winter, no good sledding at all, but much rain. Our winter grain looked pretty well at the close of February, but through March we had dry and freezing nights, which pretty nearly ruined our wheat. The prospects for fruit are pretty good yet. On the night of the 3rd inst., snow fell two inches deep. Yesterday, Easter, it snowed and stormed nearly all day. This morning, the 7th, the snow is from 3 to 4 inches deep with a crust froze on it. The sun is now out and the snow is melting rapidly, and the propects for warm weather are better.

We were favored with a refreshing season in the Church in January. Five were added to the Church by baptism. Brother John Knisley preached for us. Since that time we were under the painful duty to disown three brethren who had united with the Granges, and would still continue with them."

HOW BOOKS ARE SUPPRESSED.

A curious literary anecdote has reached us of the times of Henry VIII. Tonstall, Bishop of London, accused at that day for his moderation in preferring the burning of books to that of authors, which was then getting into practice, to testify his abhorrence of Tindall's principles, who had printed a translation of the New Testament, a sealed book for the multitude, thought of purchasing all the copies of Tindall's translation, and annihilating them in the flame. This occurred to him when passing through Antwerp in 1529, then a place of refuge for the Tindalists. He employed an English merchant there for this business, who happened to be a secret follower of Tindall, and acquainted him of the bishop's intention. Tindal was extremely glad to hear of the project, for he was desirous of printing a more correct edition of his version; the first impression still hung on his hands, and he was too poor to make a new one; he gladly furnished the English merchant with all his unsold copies which the bishop as eagerly bought, and had them all publicly burnt in Cheapside. The people not only declared this was a "burning of the word of God," but it enflamed the desire of reading that volume; and the second edition was sought after at any price. When one of the Tindalists, who was sent to London to sell them, was promised by the Lord Chancellor, in a private examination, that he should not suffer if he would reveal who encouraged and supported his party at Antwerp, the Tindalist immediately accepted the offer, and assured the Lord Chancellor that the greatest encouragement they had was from Tonstall, the Bishop of London, who had bought up half the impression, and enabled them to produce a second.—*Proof Sheet.*

Correspondence.

A Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Dear Brethren:

I have written a few times on the subject of the Sabbath, I will now try and give you a few thoughts about sin, and the Law and and the Sabbath. I will try and show what sin is, and of this I am not left to guess, or to suppose, as we have a given rule to know with a certainty what constitutes sin. By the law, then, is the knowledge of sin. By what law was the knowledge of sin twenty-four years after the resurrection of Christ? Answer: The very same law that was given when it was said, "Thou shalt not covet." The law then by which sin is known is "The Ten Commandments, and it cannot be denied, and this law saith, "the Seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day, whereupon the Lord blessed the Sabbath-day and hallowed it."—Ex. 20: 10, 11. Now, until this law is altered or abrogated, (and Christ says, "He came not to destroy the Law, but to fulfill the Law.") by the same power that enacted it, a wilfull transgression of it is a wilfull sin, let your profession be what it may, for sin is the transgression of the law. He that offends in one point, or in one of these commandments is guilty of all; *i. e.* a transgressor of the law, a sinner in the sight of God.

Now a regenerated soul, a true-hearted Christian, says with Paul, "I delight in the law of God after the inward man. The law is holy, the commandment holy, just and good," and any person who is not willing to keep the commandments of God, when so plainly understood, in the Scriptures, has still a carnal mind which is not subject to the law of God, neither indeed can be. You might say this is judging, or this is a hard saying, who can hear it? I wish to judge no man but the word that the Lord has spoken, the same shall judge you in the last day." John 12: 48. "As many as have sinned in the law shall be judged by the law in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel." Romans 2: 2, 12, 16. Then those who shall hold the truth in unrighteousness, these who pretend to keep the law differently from what God appointed it, those who, in fact, lay aside the commandments of God, and teach for doctrine the commandments of men, such the word says are vain worshippers of men.—Mark 7: 7.

But some say it makes no difference which day is kept or called the Sabbath-day, provided we keep one-seventh part of the time. This is not correct, because God never said so. God is not to be mocked in this way; He has been very good and kind to make the Sabbath for man, to appoint the day and the particular time of the day when the Sabbath is to commence and when it is to end; the seventh day in order from the creation—the seventh day in the creation, and He said, "From even unto even shall ye celebrate your Sabbaths," as the evening and the morning were reckoned for the day. God did not leave this subject undecided, so that His people would appoint different days and therefore every one to call his own the sabbath day. But God blessed and sanctified the seventh day, and and proved that particular day to be designated by Him, in the face of about six hundred thousand witnesses, in withholding manna on that day, and in giving food for two days on the day before.

Again, some say, "How shall we know which is the seventh day?" I answer, ask the Jews; for God has committed the lively oracles to them and then scattered them among all nations. Do we know when the first day of the week comes? Well, the Sabbath is always the day before the first day of the week.—Matt. 28: 1. But some may say, "Do not the majority of honest-hearted Christians keep the first day of the week, and have they not for centuries done common labor on the seventh day, and observed in obedience the fourth command, and still been honest in their motives, and living Christians? I answer, what is that to us so long as the true light of the sabbath did not come to their minds?

Now, we certainly know what sin is not by what popular writers say—not by the popular traditions of our fathers—not altogether by our feelings; but by the law of God is this knowledge, for sin is the transgression of the law, and all who have the law of God have an infallible and everlasting rule to know what sin is.

Art thou a willful transgressor of the law of God? Then by the law is the knowledge that thou art a wilful sinner before God. But if thou art an ignorant transgressor of the law of God then by the law is the knowledge that thou art an ignorant sinner before God, to say nothing of the presumptuous sins. I say if thou hast ignorantly sinned, then repent and reform, and God will heal you. Lev. 4: 2, 13. By the law of God, then, is the clear knowledge of sin. I speak to those who keep the Sunday, a day formerly dedicated to the worship of the sun, by the Pagans and afterwards brought into the Church by Constantine and Roman Catholics and called the Christian Sabbath, a name never known for the first day of the week by any of the writers of the New Testament. Dear Brethren I will close for the present, hoping that this will give no offense but, will only be the means of opening the eyes of those who love the truth and law of God; for it is our duty if we see a wrong, to try to correct it. I pray God that this may be seed sown in good ground, and may prosper the cause of Christ. May God bless us all in the last day.

JOHN A. CARTER.

SABABTON.

To BROTHER FURRY.—The reader will observe that in a former paper I stated that the "*first day of the week*" was never called "*the Sabbath.*" Brother Furry admits this to be true according to King James's translation, but states that if I have reference to the *Greek* the statement is wrong. I remark that I have *five* translations in my library, and they *all*, without a single exception, sustain me in my position. About this there is no controversy, but the Greek yet remains to be examined, and I proceed to show that my position is correct according to my Greek Testament now before me.

The Greek word *sabbaton* in the New Testament has *two* meanings—1. "*the Sabbath,*" and 2. "*week.*" For the benefit of those who cannot refer to the Greek I will quote all the passages in the N. T. where *sabbaton* is [illegible] week.

Matt. 28; 1 as it began to dawn towards the first (day) of the *week* (*sabbaton.*)

Mark, 16: 2. in the morning the first (day) of the *week* (*sabbaton.*)

Mark, 16: 9. rising early the first (day) of the *week* (*sabbaton.*)

Luke 18: 12. I fast twice in the *week* (*sabbaton.*)

Luke 24: 1. upon the first (day) of the *week* [*sabbaton.*]

John 20; 1. The first [day] of the *week* [*sabbaton.*]

John 20: 19. the first [day] of the *week* —*sabbaton.*—

Acts 20: 7. the first —day—of the *week* —*sabbaton.*—

1. Cor. 16: 2. Upon the first —day—of the *week* —*sabbaton.*—

To test the position, whether *sabbaton* in the above quotations means *sabbath* instead *of week*, the reader is only to turn to the verses named and read them with the term *sabbath* in the place of *week*, and see whether it makes good sense. Though *sabbaton* is used, yet its meaning in there passages is not *sabbath*, but *week*.

If brother Furry will take his *English* Concordance and turn to the term *week* he will observe that it is invariably translated from *sabbaton*. Now then take your *Greek* Concordance and turn to the word *sabbaton* and you will observe that it is translated by both *sabbath* and *week*, depending upon its first or secondary meaning. In all the places that I have named its meaning is invariably *week*.

I refer to this matter, not to get into a discussion with brother Furry, but to sustain the position I had taken in a former article, and also to call the attention of some of the brethren more pointedly to the matter. J. H. Moore.

Dear Pilgrim :—

As I am not attending preaching to-day, and have just been reading the ever welcome visitor the PILGRIM and in reading so many articles written by the brethren and sisters, I thought I would try and write something, so as to be engaged in the Master's cause which I think it is the duty of all our brethren. This can be done in various ways, and under all circumstances, and I often think if we were as zealous in the Master's cause as we are in our worldly affairs, we might accomplish much good while pursuing our daily avocations. Our thoughts can rise heavenward in prayer for our ministering brethren and so help to hold up their hands; and in our daily devotions at the family alter we should not forget them, and in our private meditations we should remember them; we can pray at all times, and that too without ceasing. And let us earnestly pray that the sinner may be awakened to a sense of his duty, and that we may as members of the mystical body of Christ be awake and alive to a sense of our duty which we owe to God and the church for we are afraid that the church is becoming amalgamated with the world. What is this world that we become so wedded to it? We do not wonder at persons outside of the church that they become so attached to the world, for it is their god, but we that look and hope for a better world, wherein dwelleth righteousness, is it not a wonder that our minds can be so taken with these earthly toys? Again we see some whose heads are blooming for the grave who make no pretensions to godliness, and yet they have a family following them. Their whole aim, or appears to be, to raise their children in the luxury fashion and pride, that they may appear and stand high in the society of this world. That appears to be their highest aim. Oh! what an example to our offspring that God has left in our care and which are to serve a nobler and a higher purpose. We see these same persons get along smoothly in the world until sickness and distress take hold of their mortal frame, and then the scene changes. What alarm and what consternation then takes hold of their minds. Then they promise to serve God, but alas, when health returns again, where do we find them? Back in the flesh-pots of Egypt.

Brethren, how shall we reach such? They do not attend places where God is worshipped. It appears when we look at it in the gospel light that the world has their whole mind and time engaged, and that their is no room for the Savior of mankind. And when we meditate upon the condition of the unprepared soul that leaves this world in such a state, how awful the thought, and how it brings forth our sympathies! Almost every day brings us tidings of some one taken away to eternity without any warning of the approaching danger. Then how needful it is that we prepare for that journey from which no one ever returns. But we are glad to see that some are still willing to obey the heavenly call, and to humbly obey the commands our great Redeemer has handed to us through the apostles, prophets and holy men of old. So dear brethren and sisters let us earnestly contend for the faith that was once delivered to the saints, while we have such a sure foundation that cannot be spoken against. Let us hold fast our profession is the prayer of your unworthy brother.

A. J. Keeps.

Railroad Arrangements.

Our brethren, sisters and friends wishing to attend our coming Annual Meeting, will be conveyed over the line of the Hamilton and St. Joseph Railroad to Quincy, at the usual reduced rates (on our western roads) which is full fare going and one-fifth to return. Return certificates will be furnished to all who may apply at the meeting. We think the brethren in southern Nebraska, Northern Kansas and Northern Mo. should take this route to Quincy, as there is clear connection with the Toledo and Wabash line to Jacksonville, or Virdin. We expect the Toledo and Wabash will also extend the favor as this will be a leading line for our brethren and friends from other points.

George Witwer.

N. B. Will the brethren in Nebraska, Kansas, and Northern Mo., try and ascertain how many will probably go, so as to enable me to know what number of return certificates to order printed.

I would further say I hope brother John Beeghly of Ill., will succeed in arranging with the Toledo and Wabash line and excuse my liberty for making the arrangements as stated,—(he being appointed by last A. M. to arrange for Western roads,) and as some of our brethren and friends who wish to attend the meeting lives right on the line of said road, we considered it our privilege to make application. 2d. Our brethren at District Meeting requested us to do so. 3. This Co. has always granted us reduced rates when called for by the Brethren, hence think their road should be patronized. G. W.

NOTICE.

The quota (average) for the North Mo. Congregations represented at last D. M. to defray expenses of delegates to A. M. will be about $6.00 each. Remittances can be made to C. C. Root, Mirabile, Caldwell Co. Mo., Eli Metz or the writer. All money raised should be sent not later than May 14.

George Witwer.

Hamilton, Mo.

Announcements

District Meeting for the North Western District of Ohio, May 2.

District meeting of Middle Pa., at the house of brother Henry Hoff, in Adams Co. Pa., May 12, 1874.

District Meeting of the first District of Virginia April 17, and 18, '74.

Of the North Eastern District of Ohio, May 13, 1874.

Of the Middle District of Iowa, May 9th, 10th and 11th.

Communion Meeting in the Lost Creek Church, Juniata Co., Pa., May 15 and 16.

In the Perry Church, on the 4th and 5th of June at Bro E. D. Book's, one mile south of Blain.

District Meeting of Eastern Pa., will commence on the 7th of May. Delegates to meet on the 6th.

The District Meeting of Southern Kansas, will be held on the 20th of April, at Pleasant Grove, eight miles south-east of Lawrence, at the house of Henry Brumbaugh.

Dry Valley, Mifflin Co., Pa., May 17, commencing at 10 o'clock.

Yellow Creek, Bedford Co., Pa., June 2.

Clover Creek, Blair co., Pa., June 4.

MONEY LIST.

W G Shrock	$6.00	Jas Workman	14.00
Michael Bechtel	1.50	D. R Freeman	2.00
Francis Replogle	1.50	Wm. A Corban	1.50
Riel Hamilton	1.10	Wm Hasting	.25
J C Richer	1.00	Joseph Weaver	.25
J Fullbright	.50	E D Book	.25
M. Kling	1.50	Mary Reddick	.25
G M Fitzgerald	1.00	Dr. J F Gard	1.50
E R Stifler	4.20	Lizzie Witmore	.50
J D Norris	3.00	W D Hartman	1.50
D Hess	1.50	Lizzie Cochran	.50
P P Brumbaugh	1 50	Joshua Olinger	4.15
Jacob Link	.50	John H Miller	1.50
Josiah Beeghly	9.00	J C Bright	.50
Benj Hoover	1.50	J N Barnhart	10.00
D Rittenhouse	2.00	J B Lair	4.20

MARRIED.

HESS—SECRIST.—On March 19, at the residence of John D. Hade, Jeremiah Hess, to sister Mary Secrist.

KAUFFMAN—BBOWN.—On the 26th of March at my residence, Mr. A. G. Kauffman, to Miss Lizzie C. Brown. All of Franklin Co., Pa. John Zuck.

GOODMAN—WOOLF.—On the 5th of Feb. 1874, by J. A. Clement, at his residence Mr. Jonas Goodman of Mahoniog o., O. to Miss Maggie Woolf, of Columbiana Co., O.

FULTZ—STOFFER.— On Feb. 10th, by the same at his residence, Mr. John Fultz to Miss Eliza Stoffer, both of Columbiana Co., O.

DUNCAN—WADE.—On the 10th of Mar. by the same, at the residence of A. J. Cameron, Coulmbiana Co., O. Mr. And. J. Duncan of California to Mrs. Catharine Wade of Jefferson City, Mo.

MILNOR—STUROEON.—On the 12th of March, by the same, at his residence, Mr, R. C. Milnor to Miss Lizzie Sturgeon. both of Columbiana Co., O.

PAXTON—DELLENBAUGH.—On the 2nd of April, by the same at his residence, Mr. Geo. F. Paxton to Miss Lena Dellenbaugh, both of N. Georgetown, Columbiana county, Ohio.

DIED.

BOWMAN.—In the Sandy Congregation Columbiana Co., O., Feb. 19th '74, our much beloved brother Geo. M. Bowman, aged 62 years, 11 months, and 5 days. Disease, lung fever. Funeral services by Bro. Ridenour and others, from Rev. 12: 13. David Byers

MOUNTZ.—In the same congregation, April 1st '74, George Mountz, of Dropsy, aged 73 years, and 3 months. Funeral services by L. Glass and the undersigned.

STOFFER.—March 8th '74, in Columbiana Co., O. Catharine Stoffer, wife of Geo. Stoffer, aged 43 years, 7 months, and 12 days. Funeral services by brethren L. Glass, D. Byers and the writer.

HIVELY.—In the same congregtion, Mar. 28th '74, John Hively, of Typhoid Pneumonia, aged 61 years, 6 months, and 24 days. Funeral services by the writer.

BARNHART.—In the same congregrtion, April 4th, '74, Marion, son of John Barnhart, aged 12 years, 8 months, and 3 days. Funeral services by the writer.

His death was caused by falling into a pan of boiling sugar water whilst at play with another youth. After suffering about 14 hours his spirit departed, and returned to God who gave it.

J. A. Clement.

BAUGHMAN.—In the Pine Creek Congregation, St. Joseph Co., Ind., March 29, '74, Susanna, daughter of brother Henry and sister Mary Baughman, aged 15 years. Occasion improved by David Rupel and the writer from Matt. 9: 24.

J. N. Barnhart.

BRUBAKER.—In the Somerset District, Grant Co., Ind., sister Mary, wife of Bro. John Brubaker, on the 22d of March, '74, aged 29 years, 11 months and 5 days. She leaves a husband and four small children, and many friends to mourn their loss. May they be comforted with the thought that they need not sorrow as those who have no hope beyond the grave. Funeral services by the writer in the Brethren's Meeting-house near Somerset, from 1 Cor. 22: 23. Samuel Murray.

TEETER.—In the English River District, Keokuk Co., Iowa, April 18, '74, sister Elizebeth, consort of brother Paris Teeter, aged 40 years, 2 months. Disease measles.

The subject of this notice was born in Montgomery Co., Ind., and emigrated to the west in early life. She came to the Church 17 years ago, and lived an exemplary member. She leaves a kind husband and seven children, three of them members of the church, and a large circle of friends and relatives to mourn their loss. Shortly before she died, she saw in a vision as it were the angels hovering around her bedside, and expressed a desire to depart and be with her Lord and Master. She gave her children and all many good councils which we trust will never be forgotten, but carried into effect during life, so that we can all meet at last in the sweet home of eternal rest. The occasion was well improved by the Brethren from Rev. 14: 13, to a sorrowing and sympathizing concourse of mourners. B. F. Flory.

(*Companion* please copy.)

YOUTHS DEPARTMENT.

ONLY A BOY.

(A pretty little recitation)

Only a boy, with his noise and fun,
The verist mystery under the sun;
As brimful of mischief, and wit and glee,
As ever a human frame can be,
And as hard to manage as—what? ah, me!
'Tis hard to tell,
Yet we loved him well.

Only a boy with his fearful tread,
Who cannot be driven, must be led!
Who troubles the neighbors' dogs and cats,
And tears more clothes, and spoils more hats
Loses more kites, and tops and hats,
Than would stock a store
For a year or more.

Only a boy, with his wild strange ways,
With his idle hours, or his busy days,
With his queer remarks and his odd replies,
Sometimes foolish and sometimes wise,
Often brilliant for one of his size,
As a meteor hurled
From the planet world.

Only a boy who will be a man,
If nature goes on with her first great plan—
If intemperence, or some fatal snare,
Conspire not to rob us of this, our heir,
Our blessing, our trouble, our rest, our care,
Our torment, our joy!
"Only a boy!"

BE BRAVE.

That was the way with a boy whom we will call Lothrop. He was playing in the dining-room one day when his father called out to him:

"Lothrop, have you carried my mucilage bottle into the nursery? Bring it to me." "Yes, papa," said Lothrop, and off he started for the nursery. Just then Mary, the nurse, came into the dining room with the baby, who was to lie down on the floor and take her breakfast out of the bottle.

"Lothrop," said Mary," run and get me the pillow out of the nursery closet—that's a good boy."

"Yes said Lothrop, who had a very obliging disposition, and was always ready to help anybody.

So he went into the nursery, got the mucilage bottle from off his desk in the corner, and then to the closet for the pillow. It was up on a shelf. He seized it and pulled it down, and with it down came a beautiful Japanese box belonging to his mother, full of some of her odds and ends. The box was broken into four parts by the fall, and all its contents were spilled out on the floor. And to make matters worse, Lothrop found that in his efforts to get the pillow down, and in his consternation over the accident that had followed the mucilage bottle in his left hand had got a tip over too, and that a good part of the mucilage had poured forth all over the things on the floor.

What shall I do? he thought to himself. In a moment more he ran into his father, crying, "Papa, papa, I've pulled mama's nice box off the shelf, and its all broken to pieces."

"Have you? said his father quietly. I'm sorry for that, but you are a good boy to come and tell me of it."

And with that he kissed him and went on with his work.

Lothrop was afraid to tell his father about the rest of the accident—the spilling of the mucilage. The right thing to have done would have been to tell the whole story, but that required more courage than he could master.

Lothrop then at his father's suggestion, went up stairs to tell his mother about the box. But not till

she came down did she discover the spilling of the mucilage, and by that time the sticky substance had soaked into the carpet, and into the contents of the box which lay scattered about over it, making a great deal of trouble, much of which might have been saved if Lothrop had had courage to tell the whole of the truth at the outset. Moreover, by so doing he would have saved himself not a little of an uncomfortable feeling at the thought that he had done but a part of the duty of confession, while his father had praised him for doing it all.

So you see how necessary it is for a boy or girl who mean to do right to be brave.—*Congregationalist.*

LIFE IN SYRIA.

In Syria the people never take off their caps or turbans when entering a house or visiting a friend, but they always leave their shoes at the door. The reason is that their floors are covered with clean mats and rugs, and in the Moslem houses the men kneel on the rugs to pray, and press their foreheads to the floor, so that it would not be decent or respectful to walk in with dirty shoes and soil the sijjady on which they kneel to pray. They have no fool-mats or scrapers, and it is much cheaper and simpler to leave the shoes, dirt and all, at the door.

It is very curious to go to the Syrian shool-houses, and see the piles of shoes at the door. There are new bright red shoes, and old tattered shoes, and kob-kobsand black shoes, and sometimes yellow shoes. The kob-kobs are wooden clogs, made to raise the feet out of the mud and water, having a little strap over the toe to keep it on the foot. You will often see little boys and girls running down steps and paved streets on these dangerous kob-kobs. Sometimes they slip, and then down they go on their noses. and the kob kobs fly off and go rattling over the stones, and little Ali or Yusef, or whatever his name is, begins to shout. "Ya Imme! Ya Imme!" "Oh my mother!" and cries just like little children in other countries.

But the funniest part is to see the boys when they come out of school and try to find their shoes. There will be fifty boys and of course a hundred shoes, all mixed together in one pile When school is out the boys make a rush for the door. Then comes the tug of war. A dozen boys are standing and shuffling on the the pile of shoes, looking down, kicking away the other shoes, running their toe into their own, stumbling over the kob-kobs, and then making a dash to get out of the crowd Sometimes shins will be kicked, and hair pulled, and tarbooshes thrown off, and a great screaming follow, which will only cease when the teacher comes with "Asa" or a stick, and quells the riot. The pile of shoes will have to answer for a good many school-boy fights and bruised noses and hard feeling in Syria. You will wonder how they can tell their own shoes. So do we. And the boys often wear off each others' shoes by mistake or on purpose, and then you will see Selim running with one shoe on and one of Ibrahim's in his hand, shouting and cursing Ibrahim's father and grandfather until he gets back his lost property.

Sometimes when men leave their shoes outside of the door of the house where ther are calling, some one will steal them and they are in a sorry plight. Shoes are regarded as very unclean and when you are talking in polite society it will never do to speak of them without asking pardon.

Sometimes we are very much embarrassed in calling upon the Syrians as they look with horror on our muddy feet, and we find it not quite so easy to remove our European shoes. But it must be done, and it is better ta take a little extra trouble, and regard their feelings and customs, than to appear coarse and rude.

ABUSE OF WORDS AND PHRASES.

"Had ought" and "had'nt ought!" These two gramatical weeds always survive our free school cultivation, and sometimes grow thriftily in the best colleges.

In England heus "sit"—always; but throughout the Unitd States, not only the sun and moon, but all the feminine featherhood "set." It would seem as if teachers were very careless, else American children would long since have adopted the correct word.

"To feel like" eating, etc., is assuredly a most extraordinary sensation. A man may feel sick, or like a culprit, but that he should feel like an action, is incomprehensible.

"Was" for "is." He said, for example, that God was (is) love. Half the editors of the United States manifest their contempt for grammar in this way.

"Sold at auction." Auction is not the place or time, but the manner of sale.

"Quite," or very, is wrongly employed both in England and America. As *quite* means completely, or entirely, it would be interesting to know what is to be understood by the phrase, "quite a number." We might follow out the analogy indefinitely, but these examples will set our boys and gils to thinking.

BAD WAGES.

"I have left my place, mother," said a poor boy one day when he returned from his work.

"Why have you left?" said the mother, "was your master unkind to you?"

"No, mother, he was kind enough," said the boy.

"Didn't you like the work?" asked the mother.

"It was the wages I did'nt like," said the boy solemnly. "My master wanted me to sin, and the wages of sin is death."

His master had expected him to lie about the goods, and deceive and cheat the customers; but the boy said—

"No, sir, I can't do such things; I will leave your service first." And he did leave it; and he was right about it too. Such boys will make mothers' hearts glad, and will find that the Lord takes care of those who trust in him and will not work for Satan, nor earn the wages of sin.

Such trials do the faithful good. It may seem hard to suffer because we will not sin; but the rough sea makes the sailor, the hot furnance makes the pure gold, the strongest faith comes from the hardest trials. and they who suffer for Christ's and conscience' sake shall be blessed here and crowned with joy hereafter.—*Little Christian.*

THE SAW OF CONTENTION.

"Oh, Frank, come and see how hot my saw gets when I rub it, When I draw it through a board awhile, it's most hot enough to set fire to it."

"That's the friction," said Frank, with all superior wisdom of two years more than Eddie boasted.

"Yes," said sister Mary who was passing; "it's the friction; but do you know what it makes me think of?"

"No, what?" asked both the boys at once.

"Of two little boys who were quarreling over a trifle this morning, and the more they talked the hotter their tempers grew, until there was no knowing what might have happened, if mother had not thrown cold water on the fire by sending them into separate rooms."

The boys hung their heads, and Mary went on:—

"There is an old proverb which says, 'The longer the saw of contention is drawn, the hotter it grows.'"

"I tell you what, Frank," said Eddie, "when we find ourselves getting angry, let's run out and use the saw Kriss Kingle brought me, and then we wont find time for the saw of contention."—*Young Reaper.*

LITTLE WILLIE

The Summer that little Willie was five, he went with his father and mother to spend the day with his aunt, who live about six miles away.

His mother, being sick, was unable to return home that day: so Willie was urged to stay, too, but no! he must go with his father. I think quite likely that he had bright visions of driving the horse, as his father sometimes let him hold the reins when they were riding; and he could have two more rides than if he staid at his aunt's.

So he went home, and the next day he went again with his father to carry his mother home; upon arriving at his aunts' his father helped him to alight from the carriage, and he ran into the house. He was both surprised and disappointed to find that his mother was not in the sitting-room and he rushed through the dining room toward the cook-room, exclaiming' "Where is anybody?" His aunt was not out hearing, though out of sight, and thought this was very cunning. So do I; and that is why I have told the little ones about it.

LITTLE THINGS.

I love pictures! Some one has so beautifully expressed the idea that I cannot refrain from borrowing it—"pictures are loopholes for the soul to look through." They lift us from barren dreariness of Winter to the beauty of Mid Summer, carrying the mind weary of narrow limits, the dust and noise of city streets, to the exquisite freshness and quiet of a country landscape

I love music!—bird songs, quieting the restless impatience that becomes a part of some lives. Sometimes the sweet words sung by the dear young singer of the household, sometimes the music drawn the piano by the singer's light finger.

Kind words, a gentle deference, a yielding of self—little things! but they make up the web of life Why not weave in as many bright, harmonious colors as the influence about us will permit?—have beautiful things about us, suggesting beautiful thoughts, originating pure, true ideas of "life's better part." Seek the pleasant little things of life, and their uniting will form the glorious whole of happiness that we call a "beautiful life." mistakes of life, so called, are the slighting of little things—little opportunities of doing good We forget that even a cup of water given in His name is precious in His sight. He has made little things the most precious, little flowers, little drops of water—a little world of life in itself, little pearls, little children—God's best gift.

"The world is wide, these things are small;
They may be little, but they're all!"
—*Young Folks Rural.*

Purity of Character.

Over the beauty of the plum and apricot there grows a bloom and beauty more exquisitive than the fruit itself—a soft, delicate flush overspread its blushing cheek. Now, if you strike your hand over that, and it is once gone, it is gone forever; for it never grows but once. The flower that hang in the morning, impearled with dew, arrayed with jewels—once shake it so that the beads fall off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell lightly upon it from heaven! On a frosty morning you may see the panes of glass covered with land-capes, mountains, lakes, and trees, blended with a beautiful, fantastic picture. Now lay your hand upon the glass, and by the scratch of your finger, or by the warmth of the palm, all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character, which, when once touched and defiled, can never be restored—a fringe more delicate than frost-work, and which, when torn and broken, will never be re-embroidered. When a young man leaves his father's house, with the blessings of his mother's tears still wet upon his forehead if he once loses the early purity of character it is a loss that he can never make whole again. Such is the consequence of crime. Its effect can not be eradicated; it can only be forgiven.

BETTER THAN GOLD.—We often hear little boys telling of the wonders they will do when they grow to be men. They are looking and longing for the time when they shall be large enough to carry a cane and wear a tall hat; and not one of them will say that he expects to be a poor man, but they every one intend to be rich. Now, money is very good in its place; but let me tell you, little boys, what is a great deal better than money, and what you may be earning all the time you are waiting to grow large enough to earn a fortune. The Bible tells us that 'a good name is rather to be chosen than great riches, and loving favor rather than silver and gold." A good name does not mean a name for being the richest man in town, or for owning the largest house. A *good* name is a name for doing good deeds; a name for wearing a pleasant face and carrying a cheerful heart; for always doing right no matter what the consequence may be.

NO USE FOR IT.—At school little boys and girls learn how many inches make a foot; how many ounces make a pound and how many farthings make a penny. One day when the lesson was the table called ale and beer measure, "a little boy who always used to know his lessons well, could not answer.

"How is this, John?" said his teacher

"I thought it was of no use, said John

No use said the teacher"

'No, sir; it's ale and beer measure," said John" and father and I both think it is of no use to learn about ale and beer as we mean never to buy, sell or drink it."—*Morning Light*

MOST Christians keep their religion in a lump, laid by for great extremities. Spread it! My brethren, spread it! Take care of the small occasions, and the greater ones will take care of themselves.

LITERATURE.

As "a man is known by the company he keeps," so is his character moulded by the books he reads. All who desire to lead virtuous lives should shun evil companions, and avoid vicious books. While these things are important for adults it is much more important, that those who have charge of children and youths should practice a strict scrutiny of all the books read by them, while they are not competant judges of their own course. The first books placed in the hands of children are their school books, and it is exceedingly important that the most careful and mature judgment be exercised in their selection. Men of mind and ability have been, and are still employed in preparing school books and bringing them up to a high, good standard, and placing them in competition with the works of other authors, and publishers. We say unhesitatingly that this competition has done more to improve and advance our text books than all other causes combined, and we cannot too severely condemn the effort now being made in the Legislature of Pennsylvania to adopt a uniform series of school or text books for the whole State, as such a measure would effectually destroy such competition, and while the want and need would be progressing the books would be at a stand-still being tied up in an enormous job which would doubtless be given out on the one hand to the publishing house bidding the largest amount for the job, and on the other agreeing to furnish the books at the least amount. If this measure is to be carried we may expect inferior books gotten up in an inferior manner, which will be adopted without the consent of the Directors, Teachers, Parents, or Pupils—the parties most interested—and without any reference to their particular wants. We would rather see this matter of text books thrown open to the widest range of competition, both as to authors and publishers, then we might expect a meritorious book, of improved workmanship in printing, illustrating, binding, and at a reasonable price.

LITERARY EDITOR.

THE N. C. VOLCANIC MOVEMENT.

The Raleigh *News* has an account of an interview with Professor Dupre, of Wofford College, Spartansburg, S. C., who, it says, is regarded as one of the most accomplished geologists in the South. At the first report of the Bald Mountain disturbances he set out with the senior class of Wofford College to explore and analyze the wonder.

He stated that from his limited observations, and the short space of time he had been on the mountain, he was unprepared to express his views fully. He said: Volcanoes heretofore have always bordered the sea, and have only occurred near deep waters. None has ever occurred farther than fifty miles from deep waters on the sea coast, and there is no theory that would indicate volcanic action in the Appalachian chain, the nearest point of which to the sea is 250 miles, and at that point the water is shallow. Moreover, there has never been even any reported eruption east of the Rocky Mountains, and none of the Atlantic coast. These facts have established the main foundation of geological theory, and if these disturbances are volcanic (which I firmly believe) it creates a new epoch in geological science that will doubtless attract the attention of scientists of the civilized world. I have taken observations and thoroughly explored both Stone and Bald mountains; have felt and experienced the shocks, and heard the rumbling noises on both. I have conversed with reliable and intelligent citizens living on, near, and adjacent to, both; and I am satisfied in my mind that the trembling of the earth, extending a distance of 20 miles, from Broad river to the Catawba river—and the noise is heard at still a greater distance—that it is attributable alone to volcanic action, though I prefer posting myself further before expressing a professional opinion.

Rumbling noises are common as premonitory symptoms of both earthquakes and volcanoes, but the explosive sounds that I have heard to-day and yesterday are common only to and characteristics of volcanoes.

Professor Dupre also said that the noise made in the mountain is of the exact description of the sounds that proceeded from Mt. Ætna previous to an eruption. He adopts Professor Agassiz's theory, that the centre of the earth is a molten mass; that tidal waves of fire constantly roll through it like waves of the ocean, that the crust of the earth at its thinnest point is only twelve miles thick; that these waves of fire and heat melt off portions of this crust at its thinnest point until finally the crust is broken through and the fire from below pours out.

The shocks and tremblings are becoming less frequent and severe, though the inhabitants were still uneasy and undecided what to do, whether to remain or stay in the vicinity.

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PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., APRIL 28, 1874. NO. 17.

POETRY.

THE CROSS.

BY WESLEY.

On Calvary's holy summit
My raptured view descries,
The emblem of redemption,
High towering toward the skies.

About its form is twining,
In beauty passing fair,
The lovely rose of Sharon,
Whose breath perfumes the air.

Its crest, immersed in glory,
To eager ears can tell
The sweet and plaintive story,
That Christians love so well.

Adown its side is streaming
The wondrous speaking blood,
Which drowns the fires of hades,
And buys our souls for God.

Oh! weep my soul, let anguish
Pour out the bitter flood,
For, on this cross extended,
Once wept, THE SON OF GOD.

Yea! weep o'er man's transgression,
Which pierced his bleeding side;
Rejoice, that through God's mercy;
Sprang forth the living tide.

And when the shadows thicken,
'Twill purge from every dross,
To sit, and gaze in wonder,
On Calvary's crimson Cross.

ORIGINAL ESSAYS.

BE DELIVERED FROM STRANGE CHILDREN.

Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood."—Ps. 144: 11.

The strange children the Psalmist here prays to be rid and delivered from, evidently are the associations of the wicked who have no fear of God before their eyes, but who walk in the way of their own heart, and in the sight of their own eyes in all vanity, pride, and ungodliness; corrupting not only the morals of Christian children, but of the youths of the country generally. To be ridded and delivered from such evil associations, is, and always has been the prayer of the God-fearing. The Apostle says, "Evil communications corrupt good manners;" which is synonymous with evil associations, demoralize good character, or habit, and hence all good men and women desire that they with all the youths in the land might be delivered from all such.

Their mouth speaketh vanity. Tho' they speak ever so plausibly, they speak only to deceive. When they urge the young man to strong drink, and to treat all the party, saying it is manly for him to do so, they speak words of *vanity*; and when they invite him to go to the *theatre*, and into the *dark lanes and alleys*, saying it is manly to do so, and that it is innocent amusement &c., and should his moral conscience revolt at the idea, they will say there can be no possible harm to do so *only this one time*; their mouth speaks words of vanity. And when they offer to go with him and see that no harm befall him, their hand is only a right hand of falsehood, deception and fraud. And while they thus lead the unsuspecting into the meshes of debauchery and ruin, they do it so adroitly that their vanity and falsehood is not detected until escape is next to impossible. And when ruin and degredation is complete, the mouth of vanity and the right hand of falsehood, are the first to forsake the ruined character in the misery into which by their vanity and falsehood, they brought him. Here is a case to the point. I quote from the local columns of the Baltimore *Daily American* of January 5th 1874.

ANOTHER MELANCHOLY DEATH.—A WARNING VOICE TO FAST YOUNG MEN.—In the *American* of yesterday it was stated that a man named I. L. Dickinson, aged about 55 years, died on Saturday evening in the Washington University Hospital, of *delirium tremens*. Sad as this case, in all its surroundings, was, we have now to chronicle one even still sadder and more melancholy in its details. On the morning of December 12th last there was admitted into the Maryland Inebriate Asylum, on Gilmore street, a man named——aged about 32 or 35 years. At the time of his admission he was in a state of extreme physical prostration, and as to his mind, he was totally oblivious to all things present, unconscious of his whereabouts, condition and sufferings—laboring only under phantasms, hallucinations or delusions, keeping up at times a seemingly connected train of thought with persons whom he fancied were in his room conversing with him, old boon companions, etc. The great and leading idea however, which seemed to beset his disordered mind was that he had a very important business to attend to in the city, and he was almost constantly endeavoring to rise from his bed to put on his clothes and come to town. At other times he was as violent and intractable as a permanently insane person. In fact, so threatening was his condition that he had to be guarded and nursed unceasingly, day and night, by the nurses alternately detailed for that purpose. The physicians left nothing undone that the best medical treatment and careful nursing could do for his restoration, but death had set his mark upon the unfortunate man. About a week ago inflamation of the glands about the neck supervened followed by suppuration. This caused a hectic or wasting fever, under which the patient commenced to sink gradually, and breathed his last at 6 o'clock a. m. on Monday, remaining unconscious to the last. The physicians regarded the case as one of *chronic alcoholism*, being somewhat ingular and anomalous in character The deceased was well know in Baltimore, and was at one time an active, earnest politician. He had been liberal and generous in his nature, and for many years led an irregular life, but it was noticed that of that large circle of *friends* who used to know him in his better and most prosperous days, *not one of them* came forward to tender their services to assist in nursing him, or help him to a little cold water to cool his parching tongue. To the credit of his wife and one or two near relatives, however, it should be stated that they did their duty in the needed hour."

Here dear reader, you have a victim of these strange children in a tangible form before you, look at him; forsaken by his employers, and left to die in his delirium without so much as helping him to a cup of cold water to cool his parched tongue. *How false is their right hand!* If you be led by it you will fare no better. Will you then unite with us in prayer to be ridded and delivered from them? If so you must shun their society as you would shun the most venomous reptile. When they invite you with them to strong drink, to their games, their balls, their haunts of vice of whatsoever name, flee from them and come to the society of the holy, and cast in your lot with the people of God and go along with them and they will do you good, and not evil. Then will you, our sons, be as plants grown up in their youth, and our daughters be as corner stones polished after the similitude of a palace.

Be as plants, implies good and useful; and this our sons will be when ridded and delivered from all influences thrown around them by strange children; brought up under the nurture and admonition of the Lord, they will be useful in society, and ornaments and pillars in the Church of our God.

Be as corner stones, implies the best material in the building, and this our daughters will be if ridded and delivered from the vanities and sins of the strange children. In our edifices the best material is always put in the corners, where they are plumb and strong, the brick layer or stone mason will spring his line from corner to corner, and the wall will be kept straight and plumb by the corners. Even so the moulding and forming society is with the female sex. The moulding of society is in their hands, as the clay is in the hands of the potter; men will follow the lead of women to heaven or to hell. Oh God grant then that we be ridded and delivered from the hand of strange children; that our sons *may be* as plants grown up in their youth; that our daughters *may be* as corner stones, polished after the similitude of a palace. Then "Happy is that people, that is in such a case, yea, happy *is that* people whose God is the Lord." Truly happy are such people who are in such a case. Happy in their own salvation, and happy in the thought that their sons and their daughters too will be saved. Good Lord rid us and deliver us from the evil influences of all strange children.

D. P. SAYLER.

THE PLACE OF BAPTISM.

(We take the following from an article by "A Baptist Pastor," in a late number of the *Christian Unity*, published Cincinnati.

Need any be told that, in stating the conditions of salvation, the apostles and evangelists invariably include baptism? or that those who believed the preaching availed themselves of the first opportunity to be baptized? Can any read Acts ii., verses 38, 42; Acts viii, 12, 36, 38; Acts ix. 18; Acts x. 47, 48; Acts xvi. 14, 15, 30, 31, 32, 33, without the conviction that in presenting the conditions of salvation the apostles always associated faith, repentance and baptism, and that the converts in every case, straightway and gladly availed themselves of baptism? In the case of the eunuch, Philip is simply represented as preaching unto him Jesus, yet it is evident he mentioned baptism, else why did the eunuch ask, "Here is water, what doth hinder me to be baptized?" Just so in the case of the Philippian jailer, Paul is simply recorded as saying, "Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house," yet the sequel shows that he preached baptism, for the jailer was baptized, "he and all his straightway."

Now, would it not seem to follow, from all this, that primitively, when we found a disciple we found a person who had been baptized? and that where justification or salvation was promised to faith, the understanding was, on all hands, that it was a faith which led to obedience—a faith made perfect by works?

The importance of baptism may be further inferred from the ends said to be accomplished by it. In his sermon on the day of Pentecost, Peter said is was for the remission of sins. "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." (Acts ii 38) And again the same apostle, 1. Peter iii. 21: "The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ."

To the same purport, Ananias to Saul, Acts xxii. 16: "And now why tarriest thou? Arise and be baptized and wash away thy sins." Now, if the believer's sins have been already remitted, then baptism is God's authorized certificate of remission, and none can feel happy without it; if it is His means of remitting sins, then no baptism, no remission.

If it be God's means of securing us a good conscience toward Himself, how can we say we have a good conscience toward Him, or that Christ has received us to the glory of God if we have not been baptized?

VALEDICTORY.

To the brethren of Aughwick Church greeting: I grew up as tall as I am in your midst. My heart is filled with grief mingled with pleasure. With grief because of the opportunities and precious seasons of grace which I have lost and seen lost by others. With pleasure because of the almost miraculous escapes which I have made, and which I know others have made from eternal destruction.

For a number of long, tedious years I have travelled with the brethren, and partially by their directions, up and down through the valleys, over the hills and mountains, with which the district abounds, from place to place, through almost all kinds of weather, from the oppressive heat of midsummer to the chilliest storms of winter. This was only the husk or outside of my labor and experience. In the spiritual kingdom of Christ there are many variations of weather while it remains on the earth. They extend from the first bitter storms of persecutions and tribulations that are experienced on down through the perils and fiery trials of which Paul, and the other apostles write, and on down through the deep valley and shadow of death. Of course I have not experienced all of these and the other variations which intervene, but I have gone as far as the "perils among false brethren."

But while I have in the physical or natural kingdom enjoyed the unutterable pleasures of the ever welcome spring-time, when all nature seemed to dance with the wildest ecstacies of joy; as I have in the natural kingdom experienced dark, gloomy seasons, when the wind roared like terrible monsters of destruction, when dark, heavy clouds were lowering toward me, when the sudden flashy-forked lightning shot out in every direction followed by peals of deafening thunder, causing all nature to bow down and hide with fear, and afterwards a great calm, so I have in like manner in the spiritual kingdom of Christ had refreshing seasons from the presence of the Lord, "tasted of the goodness of God," rejoiced with joy unspeakable."

The happiest moments of my past life were spent beneath the droppings of the sanctuary of the Lord. My sweetest labors were those of which I could say in my heart "I have pleased God and men." My only boasting before men is in that wherein I have in God's judgment found my way underneath the souls of men, lifting them up from darkness unto light—only where the condition of men has been made better by my associations with them when I knew that the more abundantly I loved them the less they would love me, do I claim praise for doing "that which is good." I do not refer merely to preaching sermons, or to attending special religious meetings. A man's special religious exercises may be the spinal cord of the life of a true Christian, but it must not necessarily be so. "Actions speak louder than words." Therefore the labors of a minister of the Gospel do not all, always centralize in pulpit preaching, and therefore if those who judge me among men do not find a sufficiency of merit or demerit in my preaching to recommend or condemn me, I would advise them to search the ground that lies between the point, where I attempted to deliver sermons. In my judgment there is nothing that I have done that is worthy of notice before God, taking into consideration the sense that Christ loved me when I was a benighted sinner; that He loves me now though I am a sinner.

I am aware of many kindnesses manifested toward me, and of much forbearance exercised concerning me by the brethren of Aughwick, for which I will ever try, by the help of God, to remember them with grateful feelings, making mention of them in my prayers. My most ardent wish toward them is that they may ever be conscious of a living Savior.

Some might think there are too many I's and my's in this epistle but I would refer them to Paul's epistles. You might take scores of these apparently egotistical little words out of some of them and they would hardly be missed, though you would be very sorry to erase a single one of them.

J. B. GARVER.

Allen, Pa.

FAITH—WHAT IS IT?

In investigating this subject we will try and throw all the light upon it that we are able to command; hence we will have to look upon it in its relative positions, and its different bearings upon the mind of man, and in so doing we will accept of Webster's first definition of the term:

"Belief; the answer of the mind to the truth of what is declared by another. 2. The assent of the mind to the truth of a proposition advanced, by another belief on probable evidence or any kind." For instance, you see a book and you begin to read it; in that book you are informed by the author that there was a man by the name of Napoleon Bonaparte, who undertook to overthrow the powers of Europe. The author informs us that he was at first successful in coercing several nations, but finally was repulsed by the allied powers under the immediate command of the Duke of Wellington. If your mind assents to this as being truth, your belief in it as a thing that did actually exist is your faith. If you do not believe it, faith with you is void. Therefore it is your assent to the narrative which constitutes faith."

The second definition is different from the first. For instance I tell you that I have been informed that there is a beautiful country lying west of us—I myself have not seen the country, but I have heard of it. You have never heard of it. I further was informed that this country was uninhabited, and now all we have to do is to go there and take possession, and the land will be ours. This is what might be called probable evidence. It might be so and it might not be so, but you accept it as being so; your mind gives assent to this probable evidence. This is faith and this faith may be strong and it may be weak. If your faith is strong it will act as a rope that will lead you to take possession of the land. If your faith is weak, you still believe that there is such a land, but you have no desire to obtain it. The two kinds of faith may be distinguished by the epithets, drawing faith and assenting faith. Drawing faith will secure for us a reward, while assenting faith will not secure us anything. This faith is applied to worldly things.

We will next notice faith as exhibited in theology. Faith in theology is the assent of the mind to the existence of God, and the truths of the book called the Bible. We believe this from the fact that we have been taught it. Our minds give assent to this, and at the same time we have not been brought under the proper power of God's word—still in our carnal state. This is called historical or speculative faith, a faith little distinguished from our faith in the existence of Napoleon Bonaparte, or of George Washington. We believe that there were such men from the fact alone that we have been taught it, and our assent to the thing taught is our belief. This is faith. We believe in the existence of God and that the Bible is His word, from the fact that we have been taught it. Our assent to the thing taught is faith. This faith is very common wherever Christianity has spread her balmy wings, but is not calculated to benefit us any in the world to come. The next degree of faith under our notice is,

TECHNICAL FAITH.

This faith is hard to understand, not being understood even by those who preach it. It is also exhibited in theology. It is the assent of the mind to the to the existence of God, also of the Bible as being the word of God, and that Jesus Christ is the Son of God and that he was the Shiloh that was to come. It is a faith that has a form of godliness, but denies the power; in short, it is that popular faith that is prevalent among Christian professors in this day and age of the world. It is a faith that leads men to believe that they are Christ-like when they refuse to walk in the examples of Christ. It is a faith that causes us to believe that we must obey Christ and yet our simple belief of this is enough without obeying. It is a faith exhibited without works, which devils have and tremble. James 2: 19. Men that have this faith, when the commands of God are preached to them they get mad and say, "Oh, you think there is no body right but you," and yet they will brand Romans with being heretics, and if a Roman, they brand a Protestant with the same epithet, though one faith is just as strong as the other. This technical faith makes the children of men believe that they are regenerated and born again, and joint heirs with Jesus Christ, when they have not been born of water, which is contrary to the language of the Savior when he says, "Except a man be born of water and of the spirit he cannot enter into the Kingdom of Heaven. It is a faith that is hard to distinguish from a historical faith; it being only a speculative or an assenting faith, hence not a saving faith. Reader if you have such a faith, let me exhort you as one that loves your soul to no longer "nurse your darling pet," for it is as the poison of an adder. It is a faith no better than that imbibed by the followers of Mahomet or Joe. Smith. It is a faith exhibited without works, consequently a dead faith. Jas. 2: 20. And according to the Bible, which you assent to, your faith is a dead faith. God indeed would have you dead, but to the rudiments of the world, and alive unto Himself, and it is impossible for you to be alive unto God unless you have a lively faith, for faith without works is dead. We will now notice

EVANGELICAL OR SAVING FAITH.

"Faith," says Paul, "cometh by hearing, and hearing by the word of God;" hence we see that assenting faith is prerequisite to saving faith. Assenting faith preceedes repentance while saving faith follows after. Assenting faith is just as essential to repentance as repentance is to saving faith, for he that cometh to God must believe that God is. This represents the sinner coming to God and is now ready to lay hold of that faith as defined in the Greek Lexicon of Hedric. He assents to the truth that God does exist; his faith now leads him to believe that He is a rewarder of them that diligently seek Him. He now lays hold of the rope that draws him to saving faith, which rope may represent repentance, and without which he can never be drawn to saving faith. Saving faith, then, is the perfection of assenting faith, interwoven with the good works that God ordained that we should walk in. Therefore by works is faith made perfect. James 2: 22. This is sufficient we think to prove that an assent to the existence of God and the truth of the Bible are not sufficient to secure us an inheritance, but only through obedience can we be justified.

May the good Lord help you to so frame your minds that they will lay hold of the truths that we shall present in these essays from time to time. We will next notice Repentance and in connection with it we will say something more in regard to saving faith, to which department it more properly belongs.

Yours in love,

JOHN W. FITZGERALD.

DO WE NE NEED A SCHOOL?

Dear brethren of the Pilgrim:

With great anxiety for the welfare of our Brotherhood, which I believe to be the Church of the living God, purchased by the blood of his dear Son, I feel constrained to write a little in defence of the principles of that Church, as accepted and practiced by the true followers of our blessed Lord in all ages.

"Remove not the ancient landmarks which our fathers have set," is the motto of the PILGRIM, and it is a very appropriate one. But it may be possible for us to remove these landmarks ourselves without being aware of it, or at least without acknowledging it. Some of the true landmarks as set by high authority, intended especially for the Church of Christ and which we can not gainsay, but are as children of God bound to accept, are these: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11: 55. "Take my yoke upon you and learn of me, for I am meek and lowly in heart." &c. "And he said unto them, ye are they which justify yourselves before men, but God knoweth your hearts, for that which is highly esteemed among men is abomination in the sight of God." Luke 16: 15. "Mind not high things, but condescend to men of low estate."—Rom. 12: 16. See 1 Cor. 1: 19-31, also 2: 1-8.

As there is a movement made by some brethren to establish a high school as a "Brethren's School," I

would humbly ask, can we not learn of Christ without the aid of high schools now as well as others could before us? And are not high schools highly esteemed among men? Yes, they surely are, and they were always considered so by the Brethren, from the days of Christ and the apostles until this time of apostasy, and they were always opposed at our Annual Meetings. [See Encyclopedia page 178, A. M. 1852, Art. 12, and 1857 Art. 19. See also Minutes of 1853, Art. 28, where it was decided "That we consider colleges as a very unsafe place for a simple follower of Christ, inasmuch as it is calculated to lead us away from the faith and obedience of the Gospel."] [From the German.] If a college was an unsafe place 21 years ago for a simple follower of Christ, it is unsafe now, all the construction that may be put upon them to the contrary notwithstanding. We do not need the high institutions of men to obtain that wisdom that is from above, or to learn meekness and lowliness. I have some knowledge of the order of the Church at least fifty years back, and I am confident that if any brother or brethren, would have been presumptous enough to urge the necessity of a high school in the Church, they would have been duly admonished, and if they would have persisted in their course they would have been promptly dealt with according to Matt. 18. "If he neglect to hear the Church," &c. The people of God are a chosen generation, a royal priesthood, a holy nation, a peculiar people. 1 Peter, 2: 9. And I would ask, wherein does our peculiarity consist if we yoke ourselves together with unbelievers by following them in their customs? For "Whosoever therefore will be a friend of the world is the enemy of God."—James, 4: 4.

The opinion that high schools are necessary for the prosperity of the Church of Christ, I believe to be a delusion of the enemy, [see 2 Cor. 11 3,] being in direct opposition to the whole tenor of the Gospel, as we do not find one single sentence in the teachings of Christ and his apostles to justify the same, but the seal of its condemnation is stamped on almost every page. "Thy wisdom and thy knowledge it hath perverted thee."—Isaiah 44: 10. And while the Brethren have always protested against high schools, and against high things in general, the Church has prospered under her Great Head, and under the supervision of elders and teachers, who received their education in the school of Christ, until she now extends from one ocean to another, and the gates of hell have not been able to prevail, although they are now pressing hard against her.

With due respect and love to our brethren who, from year to year compose the Standing Committee at our Annual Meeting, I feel to say, dear brethren remember your responsibility. I am glad to know that many of you are still opposed to those innovations which we cannot consider otherwise than injurious to the cause of our holy religion. Is it not your duty, then to exert your influence against every high thing, and with the cooperation of the Church at large, to strive to arrest and suppress everything that would intrude itself into the Church, and that is in direct opposition to the order of our ancient Brotherhood, and to the whole tenor of the Gospel? Yes, to you the Church has a right to look up for good counsel, and also a right to demand of you a faithful discharge of the duties devolving upon you as guardians or stewards over the household of faith. To you is committed the important trust of guarding the ancient "landmarks" that they be not removed. I am sorry to see that a few hasty brethren are permitted to disregard the sacred principles and rules of our ancient and beloved Brotherhood, and that our old leaders in the Church do not keep strict rule over them according to their right and duty. Dear brethren, let us not suffer ourselves to be carried away by this "wind of doctrine" which we now hear, viz. that the wants of the Church demand the establishment of a high school. The desire for natural wisdom originated with Eve in the garden of Eden thro' the instigation of that "old serpent," and the consequences was the fall of man. This should be a sufficient warning for all. "For whatsoever things were written aforetime were written for our learning." The same adversary is still in existence, disseminating the same baneful doctrine he did in the beginning. Take heed that ye be not deceived.

DAVID BOCK.

Quincy, Pa.

REFORM.

Great efforts are now making to spread the Gospel among the heathen, and many are engaged in the work. This would be a pleasing circumstance and praise-worthy employment if those who send and those who are sent to diffuse the knowledge of this Gospel, were acquainted with it themselves, and acted upon truly Christian principles, principles that breathe peace on earth and good will to men. One object of foreign missions among the heathens is to abolish the custom of sacrifices: but let us pause and consider whether there is among the Pagans, a custom more repugnant to the spirit of the Christian religion, than war. If then this work of reforming should be attempted by a compassionate missionary, who, though he pities these mistaken people, yet if he can on any consideration justify Chirstians in making human sacrifices in war, how natural it would be for a well informed Hindoo to say, "can that religion be less reconcilable to reason and humanity which barely permits devotees to offer their own lives, than that which allows them by every means which the most artful ingenuity can devise, or the most unfeeling cruelty can execute to destroy millions, and yet it is for such a religion as this that you would persuade the worshippers of Juggernaut to forsake theirs?" It is not from a spirit of war or revenge that the parent in India casts his living child into Ganges, or that the widow burns on the funeral pile of her deceased husband, or that others prostrate themselves to be crushed to death by the Idol's car. We may indeed justly deplore these delusions and attempt their abolition. But as these sacrifices are not made from ill will towards fellow beings, but merely from mistakeo religious opinion, must they not be far less offensive in the Divine sight than the war sacrifice of Chistians which are made in the desolating spirit of revenge? These remarks are far from being made in a spirit of hostility to foreign missions when those who perform them are rightly commissioned and are governed by the spirit of him who sent his apostles to preach to the heathen, neither are they made from a supposition that these in favor are more advocates of war than other people, but it is to be wished that missionaries will go among the heathens having their minds deeply imbued with the principles and spirit of peace. These accompanied with meekness, humility and love, are the very essence of the Gospel which they should preach, and on no other subject should they be more carefully examined, for whatever other qualification they may possess, without these they will never preach the Gospel, but will be constantly exposed to self-contradiction. On these principles greater access might have been had to the mind's of the Indians of this land and much more in converting them to Christianity.

A PILGRIM.

[For the PILGRIM.]

LEARN FROM THE PAST, AND TRUST NOT IN MERCY.

This is a distinguished source, and fountain of knowledge. "Judge the past by the future." And it need not be confined only to that part of one's life that has expired, from which we may learn by self-experience, but we can gather the "wisdom of ages," simply by observing the successful, and unsuccessful adventures of those who have gone before. The greatest difference between the wise and the unwise is, the wise man never undertakes what others have failed in, and is never caught in a new trap more than once. While the ignorant man will go just where thousands have failed, and then perhaps is not satisfied, until he has tried them over a few times.

How often do we hear of men losing money by playing cards on the cars. So often that one would think there could not be a rational minded man found in the Union, that would be caught in the same trap. But still there are many that are not satisfied until they have lost a few hundred dollars, and then begin to get their eyes open, after it is "too late." But while we are astonished at such things, we see many other things that are just as astonishing. If we were to look back over the sojourn of the children of Israel, through the wilderness, even after they had taken possession of their land, and observe their obedience, and disobedience, and the approval, and disapproval of Jehovah, and what curses were pronounced against them on conditions of disobedience—and how sure the wicked went not unpunished, and how sure obedience was crowned with success in every instance, the first thought that would present itself to us would be, that the children of Israel must have been very ignorant, to not have obeyed at once, every command of the Lord. But how much more ignorant were they, than the people of our day? Have we not as glorious a privilege, with as great a reward promised, and greater than they? We undoubtedly have. But is it an astonishing fact, with all this fore-taste and fore knowledge, with all this in the past by which to judge the future, we are compelled to acknowledge the painful truth, that the world at present is as far, or farther from obedience, than they were. And in considering this, can there not be another important lesson learned? Seeing how the wrath of the Lord was not staid, in case of disobedience, even toward those with whom he was the most intimate. Even Moses was not permitted to enter the promised land, on account of disobedience. David received his due punishment for his sins.

There is surely an important lesson to be learned, which is involved in these words "Trust not in mercy." It is one of Satan's strongest weapons. Think not that because it is me, that he will have mercy on poor me; for God is undaunted, and unmovable; he is no respecter of persons. Learn from the cunning fox, which is far from being snared, where his brother was caught. What! shall we direct vain humanity to the wild inhabitants of the forests to ask knowledge of them whether they should follow others into the whirlpool of death? or shall we have them take wisdom, and travel the road that leads to life everlasting?

Dear reader, choose the light, and not darkness, for God is God, and his law is law.

JOHN A. MYERS.

Sterling, Weld Co., Col.

STAND UP.

Some time ago we read an account of an occurrence on the Mississippi River, which suggests an important thought. As a steamboat was passing along, the pilot noticed a man floundering in the water and crying lustily for help. The pilot at once shouted, "Stand up! The water where you are is not more than three or four feet deep!" The man obeyed, and to his own surprise and the merriment of the passengers, discovered the unmanly part he had been acting.

Thus it often is in life. People suppose themselves in great difficulties; their courage fails; their manhood forsakes them; they make everything a burden. They pour their lamentations into every ear they can reach; despair seems ready to come upon them. But if they would only open their eyes, plant their feet firmly on the ground, stand straight up, and take a deliberate view of their situation, they would discover how imaginary were their fears, and how ridiculous they were making themselves in the sight of their beholders. To whine and complain, and to fail to make use of the powers given us, and of the opportunities presented, is injurious to both soul and body. The cheerful heart, the firm resolve, the willing hand, and the calm trust in Christ, brighten the path of life, overcome its difficulties, and at length secure the great victory.—*Presbyterian Banner.*

WORK.

The man who has nothing to do is the most miserable of beings. No matter how much wealth a man possesses he can neither be contented nor happy without occupation. We were born to labor and the world is our vineyard; we can find a field for our usefulness almost anywhere. In occupation we forgot our cares, our worldly trials, and our sorrows. It keeps us from constantly worrying and brooding over what is inevitable. If we have enough for ourselves we can labor for the good of others, and such a task is one of the most delightful duties a worthy and good man can engage in.

The fear of God begins with the heart, and purifies and rectifies it, and from the heart, thus rectified, grows a conformity in the life, the words, and the actions.—*Sir Mathew Hale.*

An elevated purpose is a good and ennobling thing, but we cannot begin at the top of it We must work up to it by the often difficult path of daily duty—of daily duty always carefully performed.

The very essence of truth is plainness and brightness; the dark and crookedness is our own.

The Weekly Pilgrim.

HUNTINGDON, PA., APRIL 22, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

EDUCATIONAL.

Since the School Meeting, there are a few of our readers fearful that our connection with the School, as they seem to think, may result unfavorably to our work. We beg leave to state that we are unconditionally in favor of at least, a thorough english education, but have no personal interest in connection with the proposed School more than our common cause demands, and the duty of our position seems to call for. That our brotherhood is favorable to a good education is plainly evident, if not by oral affirmation, by practical illustration. The facts upon which we base this assertion are so general that it is a wonder to us that all cannot see it, and what makes it more strange, the objections are waged against *that* use of it, for which, by practice, they are arguing in favor of, and even such as have the advantage of a quite liberal education, and would give $1000 to-day if they had a great deal more.

Is it not an undenyable fact that when a brother is to be called to the ministry, other things being equal, the one having a good education is always chosen? Is this not done upon purely democratic principles by the vote or voice of each individual member? If this is so, which is admitted, what must be our conclusions? Nothing more nor less than that the Church is favorable to education, and that this demand is calling for more ample or proper facilities by which it can be obtained. For us to admit that education is good and useful and then show no preference in where or how it is obtained, certainly shows a great lack of wisdom in us as a Church. Money is admitted by all to be good if properly used, but where is the Christian parent who does not have a very great preference in how and where his children may obtain it? The fact is, the great evil is not in the money, but in the manner of using it. It is important that this should be learned before obtaining it. If it is earned or gained at the gambling table, the chances are that it will be spent there. If by fraud or deception, the probability is that fraud and deception will accompany its use, but if honestly and fairly obtained, the same characteristics will follow all its uses. Precisely so it is with education. The thing itself, like money, only becomes a power for good or evil when used, and if the characteristics received during its obtaining follows it's using, it makes the obtaining of very much more importance than the education itself.

The general object of all educational institutions is to educate, but the large majority of them have a *special* object to fit and prepare their patrons for some special calling in life. Some for ministers, some for merchants, others for doctors, lawyers, farmers &c. To accomplish these ends, there is a certain influence thrown around them which is expected to mold their after life, and as a rule, the anticipated result follows. If our reasoning is tenable, is it not of the greatest importance for us to be concerned in regard to those influences which shall be thrown around our children during the time their education is being obtained? The facts are so evident that it occurs to us that our brethren cannot fail to see the reasonableness of the object for which we labor, not to mislead or destroy our children, but to save them from the dangerous and soul destroying influences that must and will be thrown around them unless we succeed in providing something better.

While we bear with those who differ from our views in regard to education, we hope they will exercise the same charity towards us. For whatever may be for the good of the Church, our children and the world, we shall labor and, hope while thus laboring we may have your sympathies, support and prayers. Whether the school is a success or a failure will not affect our interest the least as, financially, we are not concerned, but the cause has our sympathies and also the sanction of Annual Conference.

REFLECTIONS.

One more week's labor is now about over,—the Pilgrim is printed, folded, wrapped and ready for the mail. To morrow morning it will be going east, west, north and south, and by evening will reach some of your homes. Some member of the family has been at the Post Office and as he enters the door some one anxiously inquires, "Has the Pilgrim come?" The evening meal may be in preparation, or the many little domestic duties that make so weary the faithful loving wife or daughter may yet be unfinished, but on the arrival of this ever welcome visitor, these are apparently forgotten until at least a hasty glance is taken at the contents. This scene occurs only in families where christian literature is appreciated,—who are devout Christians,—whose soul's are warmed with the love of God. Perhaps there is something said about Jesus my Lord, my life and my way. Oh how sweet his name is to my soul! Perhaps there has been some sorrows or fears, and then it is that words of cheer may soothe a heart that is broken. Could we feel assured that our labors each week tends to the encouragement of the saints and the upbuilding of our glorious Zion, what a consolation it would be. Sometimes we feel almost discouraged: we *try* to sow and do not apparently reap. But then Jesus says, "Herein is this saying true, one soweth and another reapeth." He, himself, saw comparatively little fruit of his labors. He confined his labors to Judea, and even there he was engaged in sowing seed which sprang up after his death. This then teaches us that we should not be discouraged if we do not meet with immediate success. We shall then in these our musings take courage, and shall endeavor to go forth bearing precious seed, hoping at some day to come forth rejoicing and bearing our sheaves with us.

Dear readers, we hope we are sending something to you each week that is of interest to you, and that gives you encouragement on your way Zionward. We also trust that some seed is being sowed that will in course of time at least, bring forth fruit to the honor and glory of God, and this is the source of our encouragement upon a reflection of each weeks labor after we commit it to the mails. Then too, we sometimes think of the careless and indifferent manner in which some receive the Pilgrim visits. Not long ago we heard a brother say, although he is a very warm advocate of the cause, that he supposed the Pilgrim arrived regularly, but he missed reading one number. This showed to us clearly that he did not relish its contents, and so it is; our minds become so engrossed with the things of this life, that we lose an interest in the things pertaining to our eternal welfare, and our religious periodicals are not appreciated. A farm journal, a *bazar* of fashion, or something that tends to enhance the pecuniary interests, is a more acceptable paper, and one too, that all the numbers are carefully read. It is however all right to be interested in our pecuniary affairs, at least so much so, as to provide all things honest in the sight of God. But the Savior says, "First seek the kingdom of God and his righteousness and all these things shall be added unto you;" *i. e.* our duty to God should be of first importance, and then may we expect that our efforts pecuniarily will be crowned with a degree of success sufficient for the providing of all our necessary wants. May we not then hope dear Christian friends, that every effort made for the advancement of Christianity will be looked upon with deference for the things relative to our eternal salvation are surely of vastly more importance than anything else in this life. J. B. B.

WRONG PRAYERS.

The apostle James says, "Ye ask and receive not because you ask amiss," and it is to be feared that there is a great deal of wrong praying done in these days. It is no uncommon thing for men to pray who are covetous, quarrelsome, fond of retaliation, lovers of their own selves, gratifying the lusts of the flesh, and living in the pride of life. Such persons are often professors of religion, and keep up a form of worship in their families, praying for success in their pursuits, the basis of which may be covetousness, or that they may be enabled to secure a competency to enable them to live in splendor and pamper their lusts. Such persons no matter how great their pretensions to religion, or how sincere they may pretend to be, are not governed by the true christian spirit, and cannot pray acceptably to God. As long as the mind is not resigned to the will of God, with a desire to deny ourselves of all sensual gratifications, we cannot have the proper motive in prayer. Hence the apostle says, "Ye ask and receive not because you ask amiss, that ye may consume it upon your lusts." These persons the apostle well knew did not ask that they might have a comfortable living, but their desire was that they might have the means of luxurious dress, and gross sensual gratification. Prayers offered in this way are not acceptable, and it becomes every one who prays to first examine well his motives. It is not reasonable to suppose that God will hear our prayers when we willingly and knowingly act contrary to his will,—when our hearts are filled with malice, envy, and strife towards our fellow men,—when we seek their destruction and delight in their downfall. All this is in direct opposition to the christian spirit. If we forgive not men their trespasses our heavenly Father will not forgive ours. We must overcome the evils of men with good, and with this mind, if we approach God and ask in faith, he will hear our prayers and give us strength for our day and trial. J. B. B.

GO FORWARD.

This was the command the of Lord to Moses at that critical moment when surrounded by high mountains on each side, the Red Sea in front, and Pharaoh's army in the rear. The people were crying out against him for bringing them in such a dilemma, but Moses was a God-fearing man, and when he saw that his people were discouraged, and their faith failing, he commanded them to stand still until he would ask the Lord what he should do to save them. Then it was that he commanded them to go *forward*.

How many there are at the present time who have come out from under the bondage of sin, and are traveling towards the heavenly Canaan that come into such straits. There are difficulties on either side and in front of us that seem unsurmountable, while in the rear is the enemy of souls. "What must I do to be saved?" is a query that then becomes all important. How carefully we should search the word of God to find the true answer. The Pentecostians were just in such a dilemma when they inquired, "What must I do?" The answer was, be baptized, go *forward* even through the typical burial and resurrection of Christ. But just here is where thousands make the fatal error; instead of obeying the commandment of the Lord, they take for doctrine the "commandments of men" who tell the anxious sinner that baptism is not necessary—pray on, continue asking God, and

never go *forward*. This is not the way Moses did who was the Savior of the Israelites; as soon as the Lord told him to go 'orward he went, and so must we with faith and confidence follow our lea ler, Christ, down into the watery grave. Then it is that the Lord will provide a way for our deliverance, and if we are faithful we will reach the heavenly shore, and sing the song of Moses and the Lamb.

J. B. B.

HYMN BOOKS.

We inform our readers that we have now on hands, a good stock of Hymn books and will be pleased to accommodate all such as need them. We have carefully filled all orders on hands. There has been a considerable delay in some of them, but it was the very best we could do as we sent them out as soon as we received them. All the brethren in want o.' books, who expect to attend the District Meeting of Mid., Pa. can get them there as we will have them there for sale by request. In this connection we wish to say to those who have ordered books of H. J. Kurtz, that those orders were sent to us with the request to have them filled, but his letter has been waylaid and we cannot now fill them. If any of those parties are still in want of books and send us their orders we will be pleased to fill them at once.

MISCELLANEOUS.

Bro. George M. Smelker of the Perry Church, Perry Co., Pa., says, "We are building a meeting-house on the farm of brother Christian Myers, and expect to have it furnished in time to hold our lovefeast the coming fall."

Sister Fannie H. Keim recently of Falls City Neb. says: "We left our home in Pa., on the 31st of March to select a home in this country. Arrived here safely and think we will be pleased with the country. Have not been to meeting yet. There are services held in the court house by the brethren every three weeks.

From the N. Y. *Observer* we have the following: "Rev. Thomas Smith, a Baptist minister, is now living at Parrotsville, Tenn., over 101 years old. He came to Tennessee from Virginia eighty years ago, was the pastor of one church forty-four years, has preached several times in the past year, riding horseback to his appointments, quotes Scripture readily, has a good memory, reads without glasses, and has never taken but three doses of medicine."

Our contributors who have essays lying in our Manuscript box should not be discouraged because theirs do not appear. All that we can get in shape at all for publication will appear sometime during the year. As a general thing we select that which needs the least remodeling first, and especially is this so, during the busy season of the year. We do not wish any of our contributors to be discouraged and not write at all if one of your essays should go into the waste basket. It is no evidence that you cannot write. Try again, and the next time you may be able to express your ideas more intelligibly.

Bro. B. Homer, of Abilene Kansas says, "There is not much heard of the little Church in the frontier on the Kansas Pacific R. R., and in the vicinity of Abilene. We have an organized Church here consisting of 21 members. We have but one speaker who is in the second degree. But he is a worthy brother, and a good shepherd, for we do well know that he careth for his sheep.

He also says, "We have a favorable Spring so far. The people are busy seeding their Spring crops. Winter wheat looks well and a great deal of it was sown in this country. Mr. F. C. Henry, our land agent for this county has, I am told, five hundred acres of winter wheat all sowed in this county."

W. B. of Morrisonville Ill., says, "This is a fast age of the world. It seems the Pilgrim is doing all in its power to set forth the gospel light in its purity, and yet there is a great lack on our part. We see some things in the church to-day that was not allowed fifty years ago. It takes the same to constitute a Christian now that it did then, and we are only safe when we have a thus saith the Lord for what we do in his house. We are then on safe ground and do not lay a stumbling block in our brother's way. We were made to rejoice when one who was dear and dear came to visit us last Spring. The time was short but we were built up in that most holy faith once delivered to the saints. Brethren let us all keep in the same path so that there be no divisions amongst us, for nothing short of this will be acceptable to our heavenly Father."

Correspondence.

Request is made from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Dear Pilgrim:

Having been requested to keep your readers posted relative to our prospects here in the settlement of this valley, &c., I will inform you that we met the excursionists at Julesburg the morning of the 4th of April. There were not as many for Buffalo as some expected. Daniel Mahan and family, of Orion, Wisconsin, consisting of his wife (a sister) 2 grown up daughters and 3 other children and a relative by the name of Johns were among the party. Dr. Davis of Sangersville, Va., Bro. Michael Cline of Rockingham Co., Va., Bro David Long of the same place with a number of other persons from Augusta and Rockingham Co. Va., also stopped off. Bro. Ambrustaad family and a Mr. Fleisher and family from Iowa, who came on the day before, were awaiting our arrival There were in all about thirty persons. The morning was blustery and disagreeable. In the course of a few hours we were off up the Platte, excepting three expectant young men, who not finding persons on the platform ready to hire them at high wages, and take them up the valley 75 miles free of charge, concluded to "back" for the way they come. I suppose feeling satisfied in regard to Colorado, having seen 80 rods of it! After traveling 18 miles, we all put up at a "ranche." The evening was stormy. had fair quarters, though somewhat crowded. Next day at noon stopped to feed and rest a while at another "ranche" near the Indian camp. The Indians come flocking around the wagons eager for a trade. They seem to have a special desire to see little white babes which they called "pappoose," at the sight of which they seem delighted. They were very friendly and an acquaintance with them soon banished that fear that is so universal in the hearts of persons that have been brought up to believe that the Indidians are all savage monsters. They seem to be well provided for, have good tents, many are richly dressed in costly blankets with silver borders, finger rings, ear rings, beads and trinkets are as freely indulged in by the Sioux Indians as by the whites. Persons here have but little or no fear in regard to the Indians. In this part of the valley there has been none for years, and those that were below I learn have now gone to the Reservation, probably never more to return to the valley which was so long their hunting ground, but now is taken possession of by the "white man." But to return: at night a part of the company put up at the "River-side" another "ranche" owned by a man that has over twenty thousand head of cattle, the others had gone on farther. Next morning it was storming fearfully—no marvel, for it was Easter Monday. About 9 o'clock it broke away and soon the snow melted. About two o'clock p. m., we arrived at Sterling Settlement where I was met by a messenger informing me that some of my children were dangerously ill. I hastened home—the families rented houses in Sterling. I found Dr. Davis and his party at my house. My children had a relapse of the measles or something like the scarlet fever. They had all just recovered, as we thought, from the measles some 10 days previous, now those that were so ill are convalescent and will soon be around I think, as usual. I have just received letters informing me that several other families of the Brethren will soon be on their way for this place. Two families and some gentlemen from Alabama have arrived in the neighborhood to-day, several other gentlemen have arrived lately, so you see the stream of emigration continues to flow. Just here I will answer a few questions as requested by a brother in Iowa, hoping it will answer for many others:

1. How far are you from Julesburg on the Union Pacific Railroad?

Ans. 75 miles direct up the South Platte River.

2. Do you know the fare from Julesburg to Omaha?

Ans. $18.55. By first getting a "Colonist Certificate," the fare from Omaha to Julesburg will be $10.55

3. The winter?

Ans. We have had some cold weather, a few mornings below zero, some snow, some stormy days and much nice dry weather and no rain yet since Fall.

4. The Timber?

Ans. In a manner none in this valley below here, and for some distance above. Some timber 10, 15, and 20 miles back from the river, in canyons, cottonwood and cedar. For the present we get and use cedar posts. We have good prospects for coal in the valley, near me. When our railroad gets in running order, probably in a few months, then, coal, timber and building material can be had convenient and at moderate prices. Those persons who have written to me to take them timber claims, must go to our mountains 100 miles off, or somewhere else, because we are not in the timber claim business. We don't want any one to come here expecting to find Buffalo a town with street cars, gaslight or numerous houses; for they arn't here—only prosperity.

Truly yours, J. S. Flory.

The Sabbath—Queries answered.

Respected Editor:—

Having had the pleasure of reading in one of your latest papers, the subject concerning the true Sabbath, written by J. H. Moore, you would confer a great favor upon one, searching for the truth by answering through your worthy paper the following queries:

(1.) "Neither with you only do I make this covenant and this oath; but with *him* that standeth here with us this day before the Lord our God, and also with *him* that is not here with us this day. "Deut. 29: 14, 15. What is the meaning of "with *him*"?

(2.) What is the meaning of Matt. 5: 17, 18, 19?

(3.) Did Christ command us to keep the first day in honor of his resurrection in preference to the seventh day given by God? Respectfully yours,

W. Meyers.

Remarks. The above queries were sent to me by the editor some weeks ago, requesting me to answer them. I would have attended to the matter sooner, but other matters have been claiming my attention so closely, that I have been compelled to delay my answer to the present time. I have not time to give as lengthy an answer to queries, Nos. 2 and 3 as the case really demands, but hope that a sufficient will be presented to enable our querist to comprehend our position.

1. What is the meaning of "with *him*?"

The pronoun *him* is not in the original, though it is twice used in the 15th verse. But without stopping to discuss its reality, we simply admit its existence, in sense at least, and proceed to examine its meaning. Two classes are designated by the pronoun him; (a.) those who stood there with them that day, and (b.) those who were not there. The first were all of Israel then living, and there at that time—with these was the covenant made—about this there is no uncertainty. This then is clear. The second refers to all the *unborn* being of the tribes of Israel—who were not there at that time. This covenant and oath was not only with the living, but with all the rising generation of the entire company.

There were *two* parties involved in the covenant. (a.) The Lord, and (b.) Israel; it was made between these two, and was not only good while they the Israelites lived, but, was to extend to their children in the using communities.

Other views have been drawn from these verses, but none, that are any thing like reasonable, or sufficiently elastic to embrace all the gentiles of earth, who had no interest whatever in the promise God made the seed of Abraham—This land will I give unto thee and thy seed, for an inheritance forever. This passage has nothing to do in proving that the Jewish Sabbath was binding on the gentiles as well as the

Jews. The Law was given to the latter, and not to the former at all.

The t[illegible]eligion of the world may properly be divided into *three* periods. (1.) Patriarchal—extending from the *fall* of Adam till the giving of the Law. During this period, we have no account that they had any set day of worship. (2.) Jewish—extending from the giving of the Law till the death of Christ; this law has Christ now abolished; "nailing it to the cross." (Col. 11. 14). "It was added because of transgressions. till seed (Christ) should come." Gal. 3: 19. In his religion the seventh day of the week was set apart as the Sabbath. This Sabbath was a Jewish Edifice, built upon two grand *foundation stones*: (a) God's resting on this day, Gen. 11: 3, and (b.) Israel's resting from bondage Deut. 5: 15. God, as the great Master Builder, did not erect his building till both stones were laid. (3.) Christian—extending from the death of Christ till the present time. In this system the first day of the week is observed, in remembrance of Christ's resurrection. This day is never called the *Sabbath* in the New Testament, either Greek or English, but the "*first day of the week*," or, the "*Lord's day*." Sunday is the *heathen* name. The *first* system was *family* worship. The *second*, *congregational* and was to the Jews only, while the *third* is both *family* and *congregational*, being the *perfect* system, and is to all nations under heaven. If our friend will carefully study the gradual and uniform developments of these three systems of worship this Sabbath question will have many of the apparent difficulties removed.

2. What is the meaning of Matt. 5: 17, 18, 19?

To render our remarks more intelligible to the reader, we will transcribe the three verses named above. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. [The reader will please remember this term —"*pass from the law*."] Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

These verses are frequently introduced to prove that a part of the Mosaic law is still in force, but a careful examination will disclose a position some what different.

Christ says that, "one jot or one tittle shall in no wise pass from the law, till all be fulfilled, "showing that there was a possibility of something passing from the law, and furthermore, that was not to take place till all was fulfilled. Why would he speak of *passing from the law*, if the law was to remain as it was given from Sinai?

Christ came not to destroy the law, but to *fulfill* it. This term *fulfill* in this connection leads many people into error—thinking that it means simply to obey only. If that were the case then the law was fulfilled every time any one did what the law required. This term here certainly does not refer to *completing* it *i. e.*, use it for the purpose for which it was intended—and thus bring it to its state of completion, or consummation Christ was only made under the law, but he obeyed it—and not only so, but took it out of the way "nailing it to the cross;" this then was the end of the law—it was fulfilled to its fullest extent, and not even one jot or tittle was taken from it till this was accomplished. The reader will observe that *moral* law not at that time abolished, but was transferred into the new code. The Jewish *Sabbath* however, is not a *moral* but a *positive* institution and was too added because of sin till the seed, Christ should come. It was a *commemorative* institution, while moral laws are not. The apostles were not allowed to violate these laws during the Saviour's life in the flesh, but with his death they were abolished, and therefore not absolutely binding on the apostles after that period.

Our limits and time will not allow us to pursue the subject of the query any further at present and will close this part of our article with the following statements:

(1.) The three verses named above properly refer to the law before it was nailed to the cross, or abolished.

(2.) That part of the law transfered from the Mosaic to the Christian dispensation is *moral* and not *positive*.

(3.) The Sabbath was a positive institution, being commemorative of the two foundation stones on which it was built, and not transferred.

(3.) "Did Christ command us to keep the day in honor of his resurrection, in preference to the seventh day given by God?"

One might properly object to the manner in which this query is worded, as it seems to set Christ against his Father, when the well known fact is that he came not to do his own will but the will of him who sent him, and no man can come unto the Father but by him, and all power respecting the redemption was given into the hands of Christ, both in heaven and in earth.

It should then be born in mind that whatever was done by the Son was ordered by the Father. There are three in heaven that bear record, The Father, the Son and the Holy Spirit: and while it is a fact that these are *three* respecting their *individuality* it is also, another fact, that they are *one* respecting the *unity* of their work. What is done by one is properly the work of the three.

We have already seen that the positive law has been taken out of the way, being nailed to the cross. Col. 11: 14, and also, that the Sabbath was a positive—commemorative institution, and is not now binding on those who regard Jesus as the author and finisher of our faith. This being clear it remains to look into the dispensation, in which Christ is our law-giver, and see what light we can gather from the actions of those, who were living epistles known and read of all men. It should also, be born in mind, that what was done by the apostles was the working of the Holy Spirit which was to guide them into the way of all truth, and if we regard them as the living epistles of the Lord Jesus Christ and are willing to be governed by their example we will have but little trouble in finding what day of the week we should observe.

The only command that we have for observing any day in the Gospel dispensation, is that derived from the examples of the apostles, who in all their worshiping were simply executing what the Lord had commanded them. In short their manner of worship was the outward manifestation of the working of the Spirit within.

In my former article on the Sabbath, it was seen that the Lord arose from the dead on the first day of the week. This was the most remarkable event connected with the Christian dispensation. The sacrifice for the world had been offered—the great atonement had been made—it was finished—the old law being taken out of the way—and the covenant that was to concern the whole world was sealed with the blood of the intended sacrifice—the son of the living God. These remarkable events, especially the resurrection, gave it to be known by the term LORD'S DAY. Rev. 1: 10.

1. "Then the same day at evening being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and saith unto them, Peace be unto you." John 20: 19. This meeting of the Lord and his disciples on the first day of the week, needs no comment. We therefore pass on to the next.

2, "And after eight days his disciples were again within, and Thomas with them; then came Jesus, and stood in their midst, and said, Peace be unto you." John 20: 26. John's note of time—"after eight days," is equivalent to "a week after." It properly includes the day from which reckoning is made—hence on the eighth day. This reckoning brings the meeting on the first day of the next week, just one week after their first regular meeting after the resurrection. John's language, "again his disciples were within," proves that this second meeting was at the same place that the first was held *i. e.* in Jerusalem, for in the next chapter he speaks of Jesus meeting his disciples again, at the sea of Tiberius, some seventy miles away, where they were fishing. Thus the two first Lord's days of the dispensation after the abolishing of the old law, we find the disciples assembled in a room and Jesus with them.

3. Just six weeks after this their second meeting on the first day of the week, "when the day of Pentecost had fully come, they were all with one accord in one place." Acts 2: 1. I presume that no argument is needed to prove that Pentecost came on the *first day* of the week, but, if it is needed the reader shall have it when the case requires it. The disciples being with one accord and in one place on the first day of the week, demonstrates to a certainty their regular habit of meeting on this day. Up to this time we have eight Lord's days, and find the meeting of the disciples on three of them, nothing being said about the other five, and who, in the absence of testimony in the case, is willing to show that they did not also meet on the other five days of the Lord. On the two first we find them assembled, and passing over five, we find them again assembled on Pentecost, the first day of the week. We must certainly infer, as they observed the three, so did they keep the other five. Thus from the resurrection to Pentecost, a period of fifty days, we find the apostles and brethren holding regular meetings on the first day of the week, and if they during this period, were the epistles of the Lord, known and read of all men, have we not a positive command in example for keeping this day also? What could have induced them to keep up their regular meetings on this day if they had received no instructions to that effect? We will not stop here to discuss whether these veerable characters were influenced by the Holy Spirit or not, but let that be as it may, one thing certain, up to this point we find them observing this day, and another thing certain, on this day "they were all filled with the Holy Ghost," (4th verse), and what they did after this period was the working of the Spirit in them, hence we will further examine their conduct, and see if we cannot learn something more from these living epistles.

4. "Not forsaking the assembling of ourselves together, as the manner of some is." Heb. 10: 25. This language of Paul to the Hebrews, shows that they had a set day on which they were required to assemble, or otherwise it would have been useless to exhort them to assemble. It then remains to be seen what day that was.

5. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." 1 Cor. 16: 1, 2. "And upon the first day of the week, when the disciples come together to break bread." Acts 20: 7. These two incidents alone are sufficient to settle the question, as to what day the disciples observed. As they were in the habit of meeting on this day, as their regular time of worship, Paul exhorted them to make their collection for the saints on this day, that there might be no gathering when he came. This was not to the church at Corinth only, but also the churches of Galatia similar order had been given. Here then we have the example of the apostles and disciples in the first century—when they were full of the Holy Ghost, and were by it guided into the way of all truth. This testimony is from what I call the living epistles of the Lord, written by his own fingers on the tablets of their hearts. John also mentions this day, when he speaks of being in the Spirit on the Lord's day. Rev. 1: 10. Ignatius, who was contemporary with John, and died about the year A. D. 107, also calls the first day of the week the Lord's day.

I hope I have given to our friend the information desired. This article has been prepared under very unfavorable circumstances, came to hand when I was getting my late work ready for press, and an extra rush of orders and correspondence &c., have unavoidably delayed its preparation, and appearance.

J. H. MOORE.

Brother Brumbaugh:—

The reply to the query asked in PILGRIM No. 8, Vol. 5, by Waldemor Myers, concerning the two witnesses spoken of in the 11th chapter of Rev., is not satisfactory. That the Old and New Testaments are two very strong witnesses, is very true; they will stand as heavy witnesses in the day of judgment. But I think the two witnesses spoken of in Revelation, will be two living beings, who have not yet made their appearance. They will have power to shut heaven that it rain not in the days of their prophecy, and power to turn water into blood, and to smite the earth with all plagues as often as they will, and more, their prophecy is limited to one thousand, two hundred, and three score days, and when they shall have finished their testimony they will be overcome and killed. Read the following five verses, "But the Savior says, my words, (which is the New Testament,) shall never pass away." They cannot be overcome, neither can they be put out of the way, nor be killed, if all the hosts of hell should be combined together they cannot do it. Jesus' words will stand when heaven and earth will pass away. So we cannot believe the Old and New Testaments to be the true witnesses spoken of in Rev. I sent this same query to the *Visitor* office about fifteen years ago, but never received an answer.

MARGARET DEARDORFF.

Dear Pilgrim:—

In the number dated Mar. 17th 1874. I find a heading, District Conference. "We sometimes fear that there is not the importance attached to these meetings that there should be." I do agree with the writer. But I think that a little might be done to avoid the greater portion of the queries. If there is a query passed through the district council and comes to the Annual Council, let it be made known to the church what was done with it. Let the church be instructed in these things through the PILGRIM and *Companion*, so that they may not be thrown under the table, and the church be left in the shade. We should know what was done with them as these queries may arise in the church at home, and if we have them in our papers, then we can refer to them at any time in our councils; and settle such matters at home. B. HOMER.

RAILROAD ARRANGEMENTS.

I have been appointed to confer with the Indianapolis, Bloomington, and western R. R. Co., and make the best possible arrangements for those wishing to attend the coming Annual Meeting, which is to be held about 25 miles south of Springfield, Ill., on the Chicago & Alton R. R. This I have now done, and wish particular attention paid to the following statements, as this route will be the most complete one yet made for those coming from the eastern States.

1. Bear in mind that brother Sayler has made arrangements on the Baltimore & Ohio R. R. over its main line from Baltimore to Columbus, O. Pay full fare going, and then at the A. M. procure of brother Sayler a certificate to return you from Columbus to the point on the road from whence you started *free*.

2nd. Brother Davy has made arrangements on the Pan Handle road that will connect with Sayler's arrangement at Columbus, and carry you direct to Indianapolis. Those who intend to travel on this route should have tickets from brother Davy.

3rd. I have made half fare arrangements on the Indianapolis, Bloomington and Western railroad that will carry you direct from Indianapolis to Bloomington. You will go to the meeting when you please, pay full fare going, saying nothing to the agents about it, and at the A. M. I will give you a ticket that will return you *free* from Bloomington to the point where you strike this road.

4th. Brother John Beechly has made arrangements on the Chicago and Alton R. R. that will carry you direct from Bloomington to the A. M. Thus we have a complete line of arrangements, from Baltimore direct to the A. M. Let all those from the east at once get on this line, as it is far more complete than any other arrangement yet completed. To all who will send me a postage stamp, I will send a R. R map, showing the exact route to be traveled from Baltimore to Columbus, thence to Bloomington, and thence to the A. M., so plainly marked that there will be no chance for mistake.

5. At Bloomington you stop off at the Junction of the I. B. & W. and C. & A. R. R. and not run up to the regular depot in the town. Observe this strictly. At the Junction you will pay full fare to the A. M. and there you will obtain your return ticket. The tickets I give you on the I. B. & W. R. R. will be good for six days after the meeting closes.

J. H. MOORE,

Urbana, Ill.

[*Vindicator, please copy.*]

RAILROAD MANAGEMENTS.

The Pittsburg, Ft. Wayne and Chicago Railroad Company offers to take persons going to the Annual Meeting of the Brethren, over their road upon the following terms: They will pay four cents a mile one way, and then be taken back free. This is the best we could do, though not what we wanted. All who desire to avail themselves of this offer, will inform me as soon as possible what points they want to start from, anywhere on that railroad, and the point they want to leave the road, between Pittsburg and Chicago. I must inform the company, and it will send me the tickets, and I will send them to the brethren before they start. Now let some brother in each arm of the Church, ascertain the number of tickets wanted, and the place they intend to start from, and the place where they will leave the road. The company said, make this plain and strong lest there be a failure. The tickets will be good from May 5th to June 5th.

I have made the same arrangements with the Pan Handle Railroad from Pittsburg to Indianapolis, Logansport and Chicago. Send me as soon as possible the number of tickets wanted, and the points to start from, and also the points where those having tickets will leave the road. These tickets will also be good from the 5th of May until the 5th of June. It will be understood that my arrangements will connect with brother D. P. Sayler's at Columbus, Ohio.

Whoever sends to me for tickets, will give me their Postoffice address in a plain writing, and say how many are wanted, and between what places they are wanted, and I will send the tickets as soon as I can get them ready. H. D. DAVY.

Casstown, Miami Co., Ohio.

Railroad Arrangements.

Our brethren, sisters and friends wishing to attend our coming Annual Meeting, will be conveyed over the line of the Hamilton and St. Joseph Railroad to Quincy, at the usual reduced rates (on our western roads) which is full fare going and one-fifth to return. Return certificates will be furnished to all who may apply at the meeting. We think the brethren in southern Nebraska, Northern Kansas and Northern Mo. should take this route to Quincy, as there is clear connection with the Toledo and Wabash line to Jacksonville, or Virdin. We expect the Toledo and Wabash will also extend the favor as this will be a leading line for our brethren and friends from other points.

GEORGE WITWER.

N. B. Will the brethren in Nebraska, Kansas, and Northern Mo., try and ascertain how many will probably go, so as to enable me to know what number of return certificates to order printed.

I would further say I hope brother John Beeghly of Ill., will succeed in arranging with the Toledo and Wabash line and excuse my liberty for making the arrangements as stated,—(he being appointed by last A. M. to arrange for Western roads,) and as some of our brethren and friends who wish to attend the meeting lives right on the line of said road, we considered it our privilege to make application. 2d. Our brethren at District Meeting requested us to do so. 3. This Co. has always granted us reduced rates when called for by the Brethren, hence think their road should be patronized. G. W.

HALF FARE TO ANNUAL MEETING.

Bro. H. B. Brumbaugh:—

Please insert in the *Pilgrim*, for the benefit of the Brotherhood the following extracts from a letter addressed to me from John U. Parsons, general ticket agent of the Toledo, Wabash and G. W. R. R. Co.

"Your letter of April 15th relating to reduced rates for German Baptists has been received. It is true that I refused to make a reduction in rates for Mr. John Beechly, for the reason that I supposed there would be but a few that would go. If you will give me a list of the stations from which reduced rates is wished, and think there will be three or more to go I will give you half fare rates. Please inform me when you wish the tickets placed on sale and how long they will wish them good to return."

This is a new business to me and I do not know how to answer Mr. Parsons, but will name now Ft. Wayne, Logansport and LaFayette, and if THREE or MORE brethren at other stations on the road desire half fare tickets, they will let me know immediately.

Tickets ought to be on sale about May 20th, and be good twelve or fifteen days.

Full fare from Ft. Wayne, Indiana, to Springfield, Illinois, is, we think about ten dollars. This road is in good condition, makes good time, and gives good accommodations. S. M. MIMICH.

Antioch, Ind.

AUBURN, ILLS., April 3, 1874.

Dear brother, a few more lines for publication for the benefit of those going to A. M. I have just returned from St. Louis and have made arrangements with the Ohio and Mississippi Railway Company for reduced fare. Pay full fare going, ask no questions, and at the meeting you will obtain a ticket, signed by me for one-fifth for return. The General Ticket Agent wishes me to publish that they have reduced their fare lower already than any other road in the West; their full fare from Cincinati now is $10 which used to be $13, therefore they could not grant half fare. A fare and a fifth is the best they will do.

JOHN BEECHLY.

H. B. Brumbaugh:—

I have obtained half-fare rates for attending the A. M. from Indianapolis to Bloomington Ill. And I think the same can be secured from Columbus, Ohio, to Indianapolis Ill. Full direction will be given soon. J. H. MOORE.

NOTICE.

The quota (average) for the North Mo. Congregations represented at last D. M. to defray expenses of delagates to A. M. will be about $6.00 each. Remittances can be made to C. C. Root, Mirabile, Caldwell Co. Mo., Eli Metz or the writer. All money raised should be sent not later than May 14.

GEORGE WITWER.

Hamilton, Mo.

CHANGE OF ADDRESS.

Brother Brumbaugh please change my address from New Berlin, Stark County Ohio, to Shaler's Mills Knox County Ohio. Wm. A. MURRAY.

ANNOUNCEMENTS

LOVEFEASTS.

We intend, the Lord willing, to hold a Lovefeast in Spring Run Congregation, 2½ miles north of McVeytown Station, Mifflin Co. Pa., Commencing Thursday May 19 at 1 o'clock P. M. Preaching next forenoon. We cordially invite all who wish to be us and especially the ministering brethern.

By order of the church.

S. W. BOLLINGE

Please announce our communion meeting in the Falling Spring church, Franklin. Co. Pa. on the 2nd day of June, in Hades meeting house.

D. H. B.

Communion Meeting in the Lost Creek Church, Juniata Co., Pa., May 15 and 16.

In the Perry Church, on the 4th and 5th of June at Bro E. D. Book's, one mile south of Blain.

Dry Valley, Mifflin Co., Pa., May 17, commencing at 10 o'clock.

Yellow Creek, Bedford Co., Pa., June 2.

Clover Creek, Blair co., Pa., June 4.

District Meeting for the North Western District of Ohio, May 2.

District meeting of Middle Pa., at the house of brother Henry Hoff, in Adams Co. Pa., May 12, 1874.

District Meeting of the first District of Virginia April 17, and 18, '74

Of the North Eastern District of Ohio, May 13, 1874.

Of the Middle District of Iowa, May 9th, 10th and 11th.

District Meeting of Eastern Pa., will commence on the 7th of May. Delegates to meet on the 6th.

The District Meeting of Southern Kansas, will be held on the 26th of April, at Pleasant Grove, eight miles south-east of Lawrence, at the house of Henry Brumbaugh.

DIED.

BENEDICT.—In the Falling Spring Congregation, April 13, 74, sister——Benedict of old age, being 99 years, 6 months and 23 days. Living in the service of God & a mother in Israel more than a common life time. Funeral services by the brethren from Rev. 14: 13

SINGER.—In the same congregation, on the 17th inst., brother David Singer, aged 31 years, and 21 days. Disease consumption. Funeral services by the brethren from Matt. 24: 44.

D. H. BONEBRAKE.

TEETER.—In the Waterloo Congregation, Iowa, April 6th '74, Daniel Erastus, son of Daniel B. and sister Emeline Teeter, aged 17 years, 5 months and 7 days. Funeral services by brother Benjamin Beechly and the writer from Job 1: last part of 21st verse, in connection with 4th chapter of Amos, 12th verse, last clause.

T. MUSSER.

YOUTHS DEPARTMENT.

[Selected.]

FIRST STEP TO RUIN.

My first step to ruin, exclaimed a wretched youth, as he lay tossing from side to side on the straw bed in one corner of his prison-house. My first step to ruin, was going fishing on the Sabbath. I knew it was wrong; my mother taught me better. I did not believe them, but I did not think it would come to this. Oh! I am undone. I am lost!

Dear reader, perhaps he said, it is so unpleasant to be penned up in church! What harm is there in taking a stroll in the woods? What harm in carrying my fishing tackle, and sitting on the banks to fish? Do you ask what harm? Why the harm is, God is disobeyed, who says, "Remember the Sabbath to keep it holy." Ah, yes, the moment a youth determines to have his own way, choosing his own pleasure before God's will, that moment he lets go his rudder, his compass, and his chart. Nothing but God's word can guide you safely over the ocean of life. Give that up and you get bewildered; you are drifting; you will be lost, but remember if your parents taught you better, if they have tried patiently to guide your feet in the path of virtue and holiness, and you still are contrary to their will, I say remember your parents will not have to give an account for the many faults and crimes that you have committed. No; but you will have to stand before the bar of God, there to render an account of the deeds done in the body. Reflect then one moment before you take the first step, and believe me, your well-wisher.

GEORGE M. SHOWALTER.

Grafton, Pa.

ENERGY.

It has been said that energy is the mind's hammer, hatchet and plow. It is a goodly weapon to hammer down all obstacles in the pathway; it cuts away all difficulties: it plows the roughest soil. Did ever a nation achieve the renown without energy? Was there ever a person of note who was not energetic? No, the attainment of eminence is only reached by diligent study, close observation and unwavering energy. He who has a thirst for knowledge and resolves in the language of the good old Roman adage to "find a way or make it," will be sure to succeed in any undertaking. He has the will—the way will be found. Look at that man in the pursuit of "worldly wealth." He pauses not to consider his own enjoyment or ease, straining every nerve to obtain that boon which his own heart is set upon.

Energy is the key to success. It unlocks the secret of heroic deeds of those great and grand ones whose names are illustrious upon the page of history, or as Longfellow expresses it, have left their "footprints on the sands of time."

Energy is firm. It shrinks not from labor; it faints not at danger. Their resolute may after a few vain attempts give up in despair, but not so with the energetic man. He will labor and persevere untill its efforts are crowned with success.

—*Young Folks Rural.*

BUSINESS RULES.

Mo... —"Call on business men on business during business hours; transact your business and go about ... ; ... [illegible] ... attend to their business."

Offices, stores, and other places of business are established for business purposes. It costs time, care, and money to maintain and conduct them. The results are in proportion to the talent, industry, and attention bestowed on the business. A concern which is run without business rules or order will not only fail, but will spoil young employes, who become irregular, inattentive, slovenly, indolent, and shiftless.

1st. Promptness is indispensible. Each employee should always make it a rule to be "on time," so as not to deprive his employer or others who may require attention of his presence and services when needed. If he be ten minutes behind time, it may cause the loss of time to ten others. Ten times ten minutes are a hundred!

LOSING TIME.—One may be disposed to talk and gossip about matters not connected with the duties of the office, which not only consumes their own time, their employers, but that also of listeners. How indignant would he feel if charged with robbing; and, as "time is money," is he not a robber who wastes another's time? One has no right thus to "fool" away time for which he is paid to work or to attend to business.

VIGILANCE—To be vigilant in business, not slothful, is a Divine command. It is the duty of an employe to be watchful, wide awake, and mindful of his employers interests. Mere "killing time" till the clock strikes the hour to quit won't do; such indifference and neglect will neither secure more pay nor promotion.

DILIGENCE, is not only a duty to the employer, but it secures promotion and increased remuneration. One may not always be pushed with work, in which case he should push the work, and fill up his time as best he may.

A GOOD PENMAN AND QUICK IN FIGURES.—To excel and turn off work well, and with dispatch, one must write a handsome hand, and be able to compute figures rapidly; also to make change quickly and correctly. Bungling or delay in these is inexcusable.

A shirk or an eye servant watches the clock impatiently to have the time arrive for lunch or to quit, and is sure to be ready to stop any duty the moment the clock strikes. He is not so careful to be on hand in the morning. Then, he is "in the drag." Such persons are seldom up with their work, and often fail to keep their promises. They are always unfortunate, and never rise in life.

POLITENESS.—A rough, rude, uncouth, ill-tempered boy, curmudgeon, or man, is a nuisance in any business concern, and the sooner he be set about something to which he is adapted, the better. He will drive away customers. One who stinks of whiskey, beer, or tobacco is unfit to stand behind a counter and to wait on customers. One who is polite, patient, kindly, neat, tidy, talkative, honest, friendly, and capable of reading character, to know who wants to purchase, and who simply wants to look at the goods, is the best adapted to the place, and will soon make his services indispensible.

AIM HIGH.—Honorable aspiration in any calling is laudible. No useful work is menial. A true lady will grace the kitchen no less than the drawing-room. It is just as honorable to sweep and dust an office as it is to wear laces, or count coppers, or keep accounts. The boy who runs on errands, or carries parcels, may, if he does his whole duty, work up to bookkeeper, cashier, partner and principal. Many of our leading newspaper editors and publishers were once newsboys, and most of our leading merchants were once office boys and clerks. To rise to the highest position one needs experience in all departments of the business. A sailor must study navigation and serve before the mast ere he is fit for captain or mate.

We need not moralize here, though we will suggest that the chances of the boy, who abstains from the use of tobacco and alcoholic stimulants will always be the best. If he goes to Sunday School, takes an active part in religious devotions, he will be better fortified against yielding to ordinary temptations, and will grow in grace, and in a knowledge of God and His righteousness He will rise

PIMPLES, ERUPTIONS ROUGH SKIN

The system being put under the influence of Dr. Pierce's Golden Medical Discovery for a few weeks, the skin becomes smooth, clear, soft, and velvety, and being illuminated with the glow of perfect health from within, true beauty stands forth in all its glory. Nothing ever presented to the public as a beautifier of the complexion ever gave such satisfaction for this purpose as this discovery. The effect of all medicines which operate upon the system through the medium of the blood are necessarily somewhat slow, no matter how good the remedy employed. While one to three bottles clear the skin of pimples, blotches eruptions, yellow spots, comedones, or "grubs," a dozen or more may possibly be required to cure some cases where the system is rotten with scrofulous or virulent blood poisons. The cure of all these diseases, however, from the common pimple to the worst scrofula is, with the use of this most potent agent, only a matter of time. Sold by all Druggists.

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MRS. A. W. WILLIAMS.

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5 50	8 05	Huntingdon	4 00	9 20
5 55	8 10	Long Siding	3 55	9 15
6 05	8 20	McConnellstown	3 45	9 05
6 10	8 26	Pleasant Grove	3 40	8 58
6 25	8 45	Marklesburg	3 25	8 45
6 35	8 55	Coffee Run	3 15	8 35
6 40	9 03	Rough & Ready	3 09	8 29
6 48	9 10	Cove	3 04	8 20
6 51	9 13	Fisher's Summit	2 58	8 17
AR7 05	9 25	Saxton	LE2 45	LE8 05
LE7 10	LE9 30		AR2 40	AR8 05
7 25	9 45	Riddlesburg	2 25	45
7 33	9 52	Hopewell	2 20	7 38
7 45	10 05	Piper's Run	2 08	7 26
7 53	10 10	Brallier's Siding	2 [illegible]	7 20
8 00	10 17	Tatesville	1 55	7 12
8 05	10 20	B. Run Siding	1 49	7 09
8 10	10 27	Everett	1 43	7 03
8 15	10 30	Mt. Dallas	1 40	7 00
AR8 35	AR10 50	Bedford	1 20	6 40

SHOUP'S BRANCH.

P. M.	A. M.		P. M.	A. M
7 20	9 40	Saxton	2 30	7 50
7 35	9 55	Coalmont	2 15	7 35
7 40	10 00	Crawford	2 10	7 30
7 50	10 10	Dudley	2 00	7 20

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TAKE NOTICE.

Notice is hereby given that application will be made during the present session of the legislature for an extension of the act passed on the 14th day of April 1869, which applied to the courts of certain offices of the county of Huntingdon to W. C. Wagoner, J. R. Simpson and M. M. McNiel, Prothonotors of said county, and to D. R. P. Neily late Sheriff of the same, and to their assigns.

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J. H. MOORE.
Urbana, Champaign Co., Ill.

The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate ... the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., MAY, 5, 1874. NO. 18.

POETRY.

Waiting On the Shore.

BY WESLEY.

I am sitting by the river,
And the shadows gather fast;
Oh! how many anxious glances,
On its dashing waves I cast.
Hark! I hear the mighty chorus
Rise above the water's roar,—
Send thy summons, blessed Jesus,
I am waiting on the shore.

I have fought the hordes of Satan,
Through a life of toil and pain;
And full oft, my soul has wandered
If the portal I should gain.
Oh! my bleeding feet are weary,
And my troubled heart is sore;
How I long to rest from labor,
As I wait upon the shore.

I have walked amid the darkness
That enshrond the doubting soul;
I have sung the glad hosanna's
Which from faithful bosoms roll.
Shared the mutual joys and sorrows
Of the loved ones gone before;—
Dost thou see me carrier-angel?
I am waiting on the shore.

Oh! my failing strength assures me
That my stay will not be long.
Soon my weary soul shall carol
Over there, the glad new song.
Haste thy coming, sombre boatman,
Hark! I hear the plashing oar,
And I see the snowy lilies
Waving on the other shore.

ORIGINAL ESSAYS.

THE LAW AND THE GOSPEL.

In an article in the PILGRIM, Vol. V. No. 19, on page 125, on the subject of the Sabbath, by John A. Carter, I discover a few errors which I wish to correct, not that I wish to enter into a controversy with the writer, but to throw a little more light on the subject, in order that the readers of said article may not be misled. He argues that the commandment in the Decalogue, not to do any work on the Seventh day is still binding and to be observed by Christians: and says: "Now until this law (the ten commandments) is altered or abrogated by the same power that enacted it, a wilfull transgression of it is a willful sin." Now we will see whether the law *was* not altered or abrogated and superceded by a better law, that is the law of Christ,—by a "perfect law of liberty." James 2: 25. Paul says, "Wherefore the law was our schoolmaster to bring us to Christ that we might be justified by faith. But after that faith is come we are no longer under a school-master." Gal. 3: 24, 25. And in the 15th chapter of Acts, we find that certain of the sect of Pharisees which believed, taught the brethren that it was needful to circumcise them and command them to keep the law of Moses. And the Apostles and Elders came together to consider this matter, and it seemed good unto the Holy Ghost and to them, that no other burden should be laid upon them than these necessary things: "that they should abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." And the apostle Paul evidently had allusion to the Decalogue, when he wrote in 2. Cor. 3: 7: "But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away," and in verse 11, 12, and 13, he says: "For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech; and not as Moses who put a vail over his face that the children of Israel could not steadfastly look on the end of that which was abolished."

We see, then, that the law was our schoolmaster to bring us to Christ, but after that faith is come we are no more under the law. We see also that the law which was *written and engraven on stones* is done away—it is abolished and superceded by that perfect law of liberty by which James says we are to be judged. Jas. 2: 12. We see then that the law of Moses was abrogated by the same power that enacted it.

The writer of said article also makes a misquotation from John 12: 48; he says, "the word that the Lord has spoken the same shall judge you in the last day." Now the passage which he quotes—or rather mis-quotes—are words spoken by Jesus and read thus: "The word that I have spoken the same shall judge you in the last day." It may be said, this makes no difference, for Jesus is the Lord, but to read the passage as quoted in said article, it would apply to the law of Moses, whereas if we read it correctly it will apply to the Gospel only.

Some make a difference between the moral law and the ceremonial law, as they term them, and contend that the Decalogue is the moral law, and is still binding; but with such I beg leave to differ, as there are many other commandments in the law of Moses which are of a moral character besides those in the Decalogue, and as the Savior has given us a perfect law, and in that morality is enjoined. I see no propriety in going back to the law of Moses to select some commandments which we do not find in the Gospel and teach the people to observe them, as though the Savior had given us a law that was still not quite perfect.

I hope that friend Carter will not take offense at my criticism, as I have done it out of love for the cause of Christ, and if I have erred it was not intentional, and I am open to conviction and am willing to be criticised in turn, if it is done in meekness and love. And though I believe friend Carter to be in error, I have also charity enough to believe that it is not willful. Let us search the Scripture prayerfully and impartially, as they are able to make us wise unto salvation.

DANIEL SNOWBERGER.

New Enterprise Pa.

THE FIRST DEBATE.

I believe that the first debate that ever took place on earth, was the one that was held in the Garden of Eden between Eve and the devil. The subject was "the tree of knowledge." Their speeches were short but to the point, and by the way the devil was too much for our mother Eve. Some blame her for yielding so soon, and not offering more arguments on her side of the proposition. But before going too far let us have their speeches in full, as they are recorded in Gen. 3. Furthermore we should bear in mind that of the two human beings then on earth, Eve was the weaker; while on the other hand the serpent was the most subtle beast of the field. I now give their speeches as they are given by Moses.

The Serpent's first speech. "Yea, has God said, ye shall not eat of every tree of the garden?"

Eve's first speech. We may eat of the fruit of the trees in the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it neither shall ye touch it lest ye die.

The Serpent's second speech. Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and you shall be like gods, knowing good and evil.

Here the debate closed, resulting in the conversion of both Adam and Eve. It does not seem that they were at that period, well versed in the art of controversy. Many of our modern women think that they could have added arguments that would have been different for the serpent to have rebutted. We admit that the arguments on neither side was by no means exhausted. But it should be borne in mind that this was the first debate ever held on that subject, and without any preparation upon the part of Eve at all. To give satisfaction to some of our modern thinkers, supposing we allow them to continue their speeches agreeable with the modern rules of debate. We will first allow Eve to proceed and present her next speech, and then the debate will be in regular working order.

Eve's second speech. "God hath said in the day we eat thereof we shall surely die, and you say we shall *not* die, now then who must we believe, you or God?"

The Serpent's third speech. I said God knoweth that ye shall not die if ye eat of the fruit in the midst of the garden. And now let us look at it with a little common sense. God hath made all things for some purpose, and he made that tree and put it there, if he did not put it there for you to eat, pray tell me of what use is it in this garden?

Eve's third speech. It is true that it was put there for some useful purpose, and God made it and put it there for us to let alone, for He hath said that we should not partake of the tree in the midst of the garden, that is what it was put there for—to be let alone.

The Serpent's fourth speech. God knew all things from the beginning, and consequently knew whether you would eat the fruit or not. I now offer the following argument to prove that God knew that you would eat of that tree:—God put the tree there for some purpose, and I conclude that he *knew* that ye would eat of the fruit and he put it there for that very purpose, and if ye refuse to eat thereof ye oppose the purpose of God.

Eve's fourth speech. Admitting that God foreknew all things—and if I refuse to partake of the tree, don't you presume that God foreknew it? And if He put that tree there to be let alone, and knew that it would be let alone, and if I try to partake of it, don't I resist the purpose of God?

The Serpent's fifth speech. I offer another argument. If God foreknew all things, he as a consequence foreordained all things that should come to pass. Now then as a proof that he intended and decreed that you should partake of that fruit is, that He placed it there in your reach. If he decreed from all eternity that you should eat of the tree of knowledge, you must do it and cannot avoid it: and why not try it? If he decreed that you should not eat it, then you can't, and if otherwise, you must do it anyhow, or else admit that God is not all powerful.

Eve's fifth speech. Supposing I admit that God from all eternity decreed all things should be thus and so, If he decreed that I should not partake of the tree in the midst of the garden, then there is no use in me trying, and according to your logic, if He decreed that I should partake

of it, and He is all powerful, and will finally make me do it anyhow, and what is the use of you bothering me with it?

The Serpent's sixth speech. I offer an argument based upon God's infinite power. God is all powerful and even if you do partake of that tree he has the power to save you, and as he is infinite in goodness he is too good to destroy you, and if he fails to save you it would prove that he is not all powerful.

Eve's sixth speech. While it is true that God is all powerful it is also a fact that he is infinite in justice; if we partake of the fruit he is too just to let us go unpunished, and if he failed to punish us for violating his laws it would then prove that he was not all powerful, for not doing what he could do.

The Serpent's seventh speech. But I have another argument based upon the infinite love of God. As God is infinite in love, it follows that he loves his children more than any earthly parent. Now then you are his children, and God loves you more than any other parent loves his children; I now leave the question with you to decide—no earthly parent for a little disobedience of that kind would be willing to cast his children out upon the world to suffer and die, for he loves them too well, but God loves you *more* than any earthly parent loves his children; therefore he will not punish you if you reach forth your hand and partake of the fruit of knowledge. If God would punish you under such circumstances it would prove that he is not infinite in love.

Eve's seventh speech. Very well we will try it. The devil was once an angel of light in heaven, and was certainly one of God's children, but he transgressed his laws, and became disobedient, and for that reason the Creator cast him down from heaven upon the earth. Now then if God who is infinite in love and justice did not love one of his angels in heaven too much to punish him for disobedience, do you suppose that he will love one of us here on earth too much to punish us for similar acts?

The Serpent's eighth speech. I do not think that you fully understand the subject, as there is no punishment in the future at all. All the punishment is merely present afflictions, and in the future world all will be saved irrespective of character.

Eve's eighth speech. If it be a fact that all will be saved in the future then if I don't partake of the forbidden fruit, won't I be as safe as the rest of the future beings? If all are saved irrespective of character then the devil will be saved too.

The Serpent's closing speech. But the only punishment in existence is simply a guilty conscience—you will have all the punishment in your own breast.

Eve's closing speech. If a guilty conscience is all the punishment there is in existence for disobedience, why is it that the devil when he sinned in heaven was permitted to remain there with his guilty conscience and thus be inwardly punished all the days of his life? Just this once allow me to violate the rules of debate, and in this closing speech offer you an argument predicated upon the unchangeableness of God. When Satan—the angel of light—violated the laws of God, he did not permit him to remain there and be punished with a burning conscience only, but cast him down upon the earth, and as God is unchangeable it follows that, if we violate his law, in addition to a guilty conscience he will cast us out of the garden as he turned satan from heaven.

How the thing would have went if some of our modern women had been there it is impossible to tell; one thing certain, we have plenty people in this world who bring forward just such arguments as we have credited to the serpent, and as for using them there are opportunities nearly every day. I sometimes tell people that the first Universalist preacher that ever lived, held a public discussion with our mother Eve in the garden of Eden, and came out first best.

J. H. MOORE.

[For the Pilgrim.]

SPIRITUAL.

The above is a term that occurs quite frequently in the sacred writings, and one of great importance in the Church of Christ here on earth. Men without being born of the spirit, cannot be owned as members of the body of Christ. This is as plain to the enlightened mind, as sunshine at noon. Hence we are commanded to live a spiritual life, and bring forth the fruits of the spirit.

Now on this occasion I wish to expose some error that is abroad at the present time, in regard to exhibiting spiritual works, and doing things which flow from the spiritual man or woman. I occasionally hear preachers say that, "man is not able to do one spiritual act." No, not one iota. All that man can do is natural; the spiritual the Lord does, and if we perform the natural; then the Lord will not fail to do the spiritual. There is some truth in this assertion, but if properly examined it manifests to a great extent that man is not a free agent, and the improbability of acting out the will of man, or God, of one's own accord. But it seems plain from holy Writ that it was left optional to man after the fall, and even before, to be obedient, or disobey; live a spiritual, or natural life, which after the fall could be nothing less than carnal, or sinful.

In the first place the idea is absurd and harmful, that the disciple of Christ can do nothing spiritual, being born again; begotten of God; and brought from death to life. I look at it in this light; as long as we are indulging in sin and folly, we bear the fruit of the flesh; bring forth the promptings of our corrupted minds, and in case of judgement we will be rewarded for such deeds as our *own*, and not the devils. Although we were possessed of evil spirits; it was our choice we made in life, to be suited and governed by those powers of hell, and since we are free agents, to decide and act for ourselves, the great Judge will reward every trespass as man's own doings. Also on the other hand if we have presented "our bodies as a living sacrifice, holy and acceptable, which is our service, then we are the servants of God, sons and daughters," heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." This shows again that we are free agents, for God wants such servants who love and serve him without compulsion, but moved by the impulses of the spirit given from heaven, as a pilot, while in this world of troubles and trials and temptation. For instance, all men shall worship God; but the Bible says, "God is a spirit; and they that worship him must worship him in spirit and in truth." Why, if we can't do a spiritual act, God demands an impossibility at our hands, since we can do no spiritual act. It seems to me that none should accuse God of such inconsistencies. God demands just that which we can do, and easily too if we are willing, which always will be so if that spiritual life has been brought into existence the Bible talks about.

Only a few thoughts on the creation. Reason tells us that man is created differently from the beasts, in regard to science and actions. All beasts are created with their natural sciences, and so born. But man is a formation without knowledge, and so born, and kept in that state until time and age permits the senses to be taught; and when the understanding has been opened, man becomes a free agent. But previous to that the Bible doctrine gives us fairly to understand that there is a natural image or body while on earth, but when this earthly house has been dissolved, the spiritual man will emerge from this clay and be transported to the world of spirits, either good or bad. Hence as above, if regenerated and inclined to serve God, we are also spiritually minded and are moved to bear spiritual fruits, as living stones build a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. I understand by spiritual sacrifices such acts of kindness, works of love to God and man, which are contrary to nature, or at least too humble for the unconverted man. For instance, to love the enemy and do good to those who hate us. Love is the fruit of the spirit. Love cannot be in the heart without any outward signs. If love is within, it will be felt and seen without, in conversation, in kind acts, and dealings with men and beasts, and the reward by a righteous judge will be "well done *thou good and faithful servant.*"

Again, how is it when the apostle says, "Add unto your faith virtue, unto virtue knowledge, unto knowledge temperance," &c. Does he call upon God or the disciples for such addition? Plain enough that he means those spiritual men. They should conduct themselves so that they act out these graces belonging to a spiritual life.

Again, "Brethren if a man be overtaken in a fault; ye which are spiritual, rescue such a one in the spirit of meekness." Here the apostle says the brethren at Galatia are spiritual, and if so, it is natural to live such a life. The carnal man and mind is enmity against God, because it is not subject to the law of God, neither can be. Hence the spiritual man and mind *is* subject. And in the whole deportment of the child of God we may see the creation of God. But if we do our own will, it is then a fulfilling of nature and the evil propensities within our dying frames, and that is pure nature or natural.

WILLIAM HERTZLER.

[FOR THE PILGRIM.]

Moses and the Serpent.

"And as Moses lifted up the Serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life." John 3: 14, 15.

Moses was born when the children of Israel were in bondage under king Pharaoh, and at the time when the decree was to destroy all the male children born unto them. But there was something about Moses' birth which suggested the idea that he was a goodly child, and for that reason was hid three months. But when that could no longer be done in safety, he was taken and placed in an ark of bulrushes prepared for his reception, and laid among the flags by river's brink; and his little sister stood afar off to witness what would become of him. Now the daughter of Pharaoh coming down to the river to wash herself, accompanied by her maidens, walking along the side of the river, saw the little ark among the flags. She sent one of her maids to fetch it to her, and when she opened it, she saw in it a Hebrew child, and the child began to weep. This aroused in her that sympathy which is so natural to the human family, and knowing the unfeeling decree of her father for its destruction, as well as all others born of Hebrew mothers, so she still had compassion on it and said, "this is one of the Hebrews' children." By this time the little sister of Moses (although he as yet had no name) drew near unto Pharaoh's daughter, perhaps trembling between fear and hope, but mustered up courage to say, "shall I go and call thee a nurse of the Hebrew women that she may raise and nurse the child for thee?" And Pharaoh's daughter said unto her, "you may go." With a light step and a joyful heart she ran and called the child's mother—which was her mother also—and Pharaoh's daughter said unto her, "take this child away and nurse it for me and I will give thee thy wages." And the woman took the child and nursed it and it grew, and after a while she brought him unto Pharaoh's daughter, and he became her adopted son, and she called his name Moses, (an Egyptian word meaning saved from or drawn out of the water) "Because I drew him out of the water." Little did she think and less did she know, that this adopted son would in the event become the leader of his brethren, and successfully lead them out from under the hand of her father's tyrannical government and become a great nation, and a mighty power, and his name live in the minds of all good people unto the end of time. Such is the fact; God's ways are not our ways; he has his way for accomplishing his objects. He has seen proper to bring this circumstance about for delivering the children of Israel from under the hand of bondage, which he accomplished in due time, and in the wonderful manner as described in the Bible. Although this was a "rebellious and stiff-necked people," often sinning against God and rebelling against Moses their leader. God still had his watchful eye upon them, foreseeing the use he intended to make of them as a nation or a people.

Moses now takes the leadership and demands their liberty, but is refused by the powerful arm of Pharaoh. Moses begins to send plagues upon him, one after another, until at last he scourged him with death among the first born of man and beast, then he finally suffers them to go In great haste they start and soon get to the Red Sea, a barrier before them. To the right and left, mountains; behind them, Pharaoh's hosts,—for God had hardened his heart after he had let them go, so he raised his forces and followed after them to bring them back. Israel now murmers against Moses, for the dilemma that he has brought them into, but Moses says, "stand still and see the Salvation of God;" and with his rod he smites across the water, and it divides to the right and left and opens a way for them to escape out of the hands of their enemies, passing through dry shod, while the Egyptians essaying to follow them the water closed in upon them and they all perished.

Sinner, right here is a beautiful illustration. Paul says, They were all baptized unto Moses, in the cloud

and in the Red sea. As Pharaoh followed the children of Israel far into the sea, so satan will follow us into the water where we receive baptism, therefore the necessity of true repentance and evangelical faith, and satan, Pharaoh-like, will have to drown. Blessed be God for the light of the Gospel.

Now they saw the salvation of God, and sang a song to Moses and to God as they stood on the other side and saw their deliverance from their enemies, and their enemies dead and floating to the shore. But their work only now began, for Canaan was on the other side of the wilderness which they had to pass through. Obstacles soon came in their way and they began to murmer against Moses and against God. They got thirsty and hungry and threatened to turn back, but their wants were supplied by Moses, through the intermediate providence of God. After a while they began to get rebellious, so much so that God sent fiery serpents among them, and the bite of them was so venomous that no remedy could be found to cure it. Then they began to cry to Moses, "take away the poisonous reptiles!" So he interceded for them, and asked the Lord in their behalf. The answer of God was, "make a fiery serpent and put it on a pole high in the air so it can be seen from all parts of the camp; so when the Israelites were bitten they were commanded to look upon the brazen serpent on the pole, and they would be healed. And it was so After seeing the mercies of God so lavishly showered upon them, we would naturally suppose they would be humbled, but not so. They would soon forget and lead out in other avenues of sin, and so they may be properly called the "stiff-necked and rebellious" race of people. And as time wore away the fulfilment of prophecies were brought about, the Son of Man was born into the world, the Gospel by Him was preached, the truth made known to man, and the plan of our salvation brought within the reach of all. This same race of people (although after they were raised to the power) caused the Son of Man to be lifted up, and he said, "If I be lifted up it will draw all men unto me." So for our good he was lifted up and we can "behold the Lamb of God that taketh away the sin of the world. The prophecy was made long before: "As Moses lifted up the serpent in the wilderness, so shall the Son of Man be lifted up," and it came to pass.

Now the work that Mosesdid does not so directly point to us, but the lifting of the Son of Man does, for upon this depends our salvation, and unless we with an eye of faith look up to him, our chance for salvation will be slim. Let us not wink at the precious offers for they are worthy of our thoughts. There be no more Moseses nor any more Sons of Man to make any better offers. If we continue to be rebellious against God and against his Christ, after a while we will appear before the judgment seat of Christ to answer for the deeds done in the body, whether good or bad. If bad we will hear the sentence, "depart from me ye cursed, into everlasting fire prepared for the devil and his angels." And these shall go away. They shall be punished with an everlasting destruction from the presence of God and from the glory of his power. GEO. WORST.

"The tongue of the wise useth knowledge aright."

AN EXAMINATION.

A Divine in the former part of the age was preaching before an association of ministers, and in order to quicken their regard to the principle end and motive from which they acted, pointed them to the last and awful day of judgement. And having brought in Christ to be the judge, as taking his place on the throne, he then represented him as calling his ministers to account, and examining how they had preached, and with what views they had undertaken the ministry.

"What did you preach for?" "I preached Lord, that I might have a good living." Christ says to him, "Stand by, thou hast had thy reward."

The question is put to another, "And what did you preach for?" He answered, "Lord I was applauded as a learned man, and I preached to keep up the reputation of an excellent orator and an ingenious preacher." Christ's answer to him likewise was, "Stand thou by, thou also hast had thy reward."

The Judge puts the question to a third. "And what did thou preach for." "Lord," says he, "I neither aimed at the great things of this world, though I was thankful for the conveniences of this life which thou gavest me, nor did I preach that I might gain the character of a wit, or of a man of parts, or of a fine scholar, but I preached in compassion to souls and to please and honor of thee. My design in preaching was, Lord, that I might win souls to thee." "Come then and sit with me on my throne, as I am set down with my father on his throne. Thou hast owned me on earth, and I will own thee through all the ages of eternity."

The result was that the ministers went home resolved by the help of God they would work more, look better to their aims and ends than ever.

A PILGRIM.

OBEDIENCE.

Obedience is a virtue that crowns the glory of youth, and elevates the standard of manhood. The aged Christian, tottering along on the verge of the grave, turns a deaf ear to worldly allurements, obedient to the commands of his Savior, though Satan and his cohorts howl in derision.

Well he may, for he is near his home. For him the storms of life are nearly ended, and like the home sick mariner, contemplates a speedy visit to "long separated" friends. The young man or woman should also stand firmly by thier high sense of moral duty, regardless of surroundings. True their race seems long, their home far away; but through the dim vista of years they gaze upon the prospective city, the "New Jerusalem," coming down from God out of heaven, whose lofty spires and stately domes serve a beacon light to their weary souls. Happy the mariner who guides his frail barque thro' the troubled waters of life, with his hand ever on the rudder, and her prow immovably set on the "Celestial City of Peace." As he nears the desired "Haven of Rest," the shadows of life dwindle away, and a halo of purity surrounds his sainted countenance. He has lived an obedient life, acceptable to his maker, and he has the assurance of wearing worthily the crown of righteousness laid up in heaven for him. How is it with the *disobedient*, who entrusts his rudder to some honored captain, while *he* slumbers on his hammock through the voyage of life?

For him the the "Pillar of Fame" is allowed to supercede the spotless temple of Godliness. The "Iron Tablets of History" displaces the "Lamb's Book of Life." The sparkling robe, the glittering gem, the brilliant diamond, the precious ruby or the costly jewel, is allowed to over-rule the white mantle of holiness. Their enticing jingle is more sought after than the matchless plaudit, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord. The life-sick traveler, hardened by disobedience, is drifted against the jagged rocks of misery and woe, or if his conscience can be wholly seared, all will be allowed to rest on Satan's downy bed of ease; rocked by infernal machinery and kept in a gentle doze by the constant din and buzz of Pluto's soothing care. He is thus gently carried down the steeps of time, slumbering, unconscious, unaware, until the yawning gulf of death is glutted, and the "glimmering night stars of hell rejoice."

Beware of disobedience! This solemn warning has echoed and re-echoed throughout Christendom. All nature teaches the lasting lesson of obedience and the *curse* of disobedience. The broad road to ruin is lined by disobedient travelers only. The narrow road to life was never trod by disobedient man.

J. H. W.

Ashland, O.

THE SECRET OF A CHRISTIAN LIFE.

As I learn more and more of the Christian life, I see more and more plainly how simple it is. Trust in God and obedience to an indwelling Christ is its whole secret. "We must be empty vessels, that God may fill us with himself," and being so filled, "temples of the Holy Ghost." We must be careful to listen to the inward teaching, and obey its slightest whisper. The more carefully we attend, the more easily shall we hear the voice that says to us, "This is the way walk ye in it, when we turn to the right hand and turn to the left." The life of faith is not a life of doubt and uncertainty. It is not a life of walking in darkness, but of walking in light.

If we commit ourselves to God in faith, He will do everything for us we need. His promises cover all our wants, all our desires, and they are just as truly and fully ours, as if there were no other person on earth to receive them. How strange that we need to be urged to believe the word of God. We should consider ourselves insulted if our word was doubted, and especially if our own children doubted it, and even Christians, most of them, scarcely begin to believe that these exceeding great and precious promises are for them, and that by them they may become partakers of the divine nature, and escape the corruption that is in the world.

We are weak, but the Christ abiding in us is strong. He overcame for us on Calvary, and he will not leave us in doubt and perplexity if we will yield to his guidance. We need such an indwelling Savior that our will may be in perfect harmony with his will, that our thoughts may be the promptings of the Holy Spirit, and that all our acts may be under the divine guidance.

Study the promises. See how great they are. Believe them in thier fullness, and be obedient to all the known will of God; so shall he increase you more and more.—*Reaper.*

PURITY OF CHARACTER.

Over the beauty of the plumb and apricot there grows a bloom and beauty more exquisite than the fruit itself; a soft, delicate flush that overspreads its blushing cheek.

Now if you strike your hand over that, and it is once gone, it is gone forever, for it never grows but once. The flower that hangs in the morning impearled with dew—arrayed with jewels—once shake it, so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dews fell lightly upon it from heaven. On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes and trees, blended into a beautiful fantastic picture. Now lay your hands upon the glass and by the scratch of your finger or by the warmth of the palm, all the delicate tracery will be obliterated.

So there is in youth a beauty and purity of character which, when once touched and defiled, can never be restored; a fringe more delicate than frostwork and which, when torn and broken, will never be re-embroidered. A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house with the blessing of his mother's tears still wet upon his forehead, if he once loses that early purity of character, it is a loss that he can never make whole again. Such is the consequence of crime. Its effect cannot be eradicated, it can only be forgiven,—*Selected.*

Christ Our Salvation.

Remember, it is not thy hold of Christ that saves thee, it is Christ, it is not thy joy in Christ that saves thee, it is Christ; it is not thy faith in Christ, though that is the instrument; it is Christ's blood and merit. Therefore, look not so much to thy hand, with which thou art grasping Christ, as to Christ; look not to thy hope, but to Jesus, the source of thy hope; look not to thy faith, but to Jesus, the Author and Finisher of thy faith. We shall never find happiness looking at our prayers, our doings, or our feelings; it is what Jesus is, not what we are, that gives rest to our souls. If we would at once overcome Satan, and have peace with God, it must be by "looking unto Jesus." Let not thy hopes or fears come between thee and Jesus; follow hard after him, and he will never fail thee.

A REPORT is current that in spite of the Brooklyn council, Beecher's church has dropped from its roll twenty-six names of members who have for various reasons absented themselves for considerable periods. This may have been done before the council, however

Have the courage to acknowledge your ignorance rather than to seek for knowledge under false pretenses.

GET at the root of things. The gold mines of Scripture are not in the top soil, you must open a shaft; the precious diamonds of experience are not picked up in the roadway, their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity of the word of God, and seek to possess with it the inward work of the Spirit.

"A fool's lips enter into contention, and his mouth calleth for strokes."

The Weekly Pilgrim.

HUNTINGDON, PA., MAY 5, 1874

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

INTERMEDIATE STATE OF THE DEAD.

But the rest of the dead lived not again until the thousand years were finished. Rev. 20: 5.

About the condition of the dead between death and the resurrection there has many opinions obtained and some that are very antagonistical to divine revelation. The generally expressed, if not believed, opinion is, that the soul, immediately after its departure from the body, goes to its destiny, heaven or hell, forgetting that there is a judgement somewhere between the exit from the body and its final abode. We frequently hear it asserted, in the sacred desk, that a brother or sister has gone home, that they are now basking in the climes of eternal bliss, in the arms of Jesus, and many other like expressions. These declarations fall pleasantly upon the ears, especially of those who mourn for departed friends, but when we come down to solid bible facts there seems to be a lack of evidence for such doctrine. The idea to some of remaining in an unconscious state for thousands of years is so terrifying that they are willing to ignore anything and everything but an immediate transition from death to life. This is owing to a want of information in regard to the nature of an unconscious state of existence. Destroy consciousness and time is obliterated. The unconscious dead may slumber in their graves for thousands of years and on the awakening up, at the sound of the first trumpet, the intervening time will be as a moment or the twinkling of the eye, so that this dread is forever obliterated and the christian in possession of these truths can die with the same prospective hope of an immediate realization of the joys of the spirit world as those who ignore them.

Time, with the Lord is different from what it is with us—a thousand years is as one day. We must either acknowledge that the dead are in an unconscious state, "fallen asleep," or accept the idea of two heavens and two hells, an intermediate heaven, or place of rest for the sainted dead between death and the judgement and also an intermediate place of punishment for the wicked. But this idea is fatal to our text and to the judgement. "The rest of the dead lived *not* until the thousand years were finished." While the saints, dead and living, at Christ's coming or at the first resurrection, lived and enjoyed a thousand years of Millenial glory, the rest of the dead remained in an unconscious state, *lived not*. To them a thousand years are as one day, that is, they have no cognizance of time, they sleep, and will continue to sleep until the second resurrection or till the sounding of the last trumpet when all nations, kindreds and tongues shall come forth to the judgement. "And the sea gave up the dead which were in it, and death and hell (the grave) which were in them, and they were judged, every man according to their works." (Rev. 20: 13.) When we understand this as a prophetic vision not of the past but of the future, what must be our conclusions in regard to the present state of the dead, if we accept the doctrine that they immediately after death, enter either a state of happiness or misery? We are forced to the conclusion that today, while countless millions are basking in the sunshine of God's love, others are suffering the tortures of hell unjudged and uncondemned, and at the day of judgment instead of saying, "the sea and the grave gave up their dead," we must substitute, "and heaven and hell gave up their *living* and every man was judged according to their works." In John 5: 28 we have: "Marvel not at this: for the hour is coming the in which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." If the sainted dead are in heaven and the wicked in hell, may it not be a question to know who are these in the grave that are to hear his voice and come forth? Who are the thousands that shall be teamed forth from the sea and the millions that shall burst the bars of the grave? Shall heaven and hell, prior to the sound of the trumpet, be emptied and return to the seas and graves, reenter their moldered habitations and then come forth to judgement? However repugnant or untenable this may seem, the first position forces us to accept it. It occurs to us that it would be better for us to accept the doctrine as taught by divine revelation, "that as the tree falleth, so it lieth," that the dead fall asleep, or enter an unconscious state until awakened by the power of God.

In vindication of this position we refer the reader to the following; "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. for if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (be in the way) them which are asleep, for the Lord himself shall descend from heaven with a shout * * * * and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them to meet the Lord in the air; and so shall ever be with the Lord." Thess. 4: 13—17. "Behold I show you a mystery! we shall not all sleep (die) but we shall all be changed in a moment, in the twink'ing of the eye, at the last trump." 1. Cor. 15: 51, 52.

From the above and similar passages we have the followiog: The dead all sleep until the ushering in of the Milleonial dispensation or second coming of Christ. Those who fall asleep or die in Christ will then come forth. and with the living "changed" saints will reign with Christ a thousand years. These are such as have judged themselves and therefore shall not come into judgement but shall be seated, with the apostles, on twelve thrones and help judge the twelve tribes of Israel. The rest of the dead live not, or will not be resurrected until after the expiration of the thousand years. Then it is that the judgement will take place, when the seas shall give up their dead and they that are in the graves shall hear his voice and come forth. These shall be separated as a shepherd divideth his sheep from the goats.

What part of the Christian world constitutes the saved of this judgement we shall not now venture an opinion. Our hope is and should be the hope and prayer of all, to be among those who shall have part in the first resurrection, on such the second death hath no power.

There are several objections argued against our position. The first is, the circumstance of the rich man and Lazarus. This is generally accepted as a parable contrasting the different stations of life in time and eternity without any reference to an intermediate state.

The second is that of the thief on the cross. This is an exceptional case and does not give us any definite information either for or against our position. The theif befriended the Savior under very peculiar circumtances. When agonizing on the cross, when even the most devoted followers of Christ had forsaken him, he acknowledges him as the Christ and said, "Lord remember me when thou comest in thy kingdom." The answer was, "To-day shalt thou be in paradise with me." To grant this dying penitent a special favor would be no more out of season than was the miraculous calling of Paul.

The third is Christ's preaching to the ante-diluvians between the crucifixion and the resurrection. What was the condition of these antediluvians prior to the crucifixion we are not prepared to say, but that they were dead to all intents and purposes is a most rational conclusion as Christ through death became *the life*. That life, on this occasion was infused into and made manifest not only to the souls of the living, but it vibrated throughout the caverns of the dead, imprisoned about by the bars of eternal death, were awakened to receive the glad tidings of a resurrection from the dead. As the curtain here drops without giving any information in regard to their after condition the circumstance does not affect our position.

We have not given this subject any special study and therefore submit our remarks as wayside thoughts, hoping that if any of our readers have clearer views than our own we may have the pleasure of learning them.

QUERY.

Dear Pilgrim:—

Paul, in writing to the Corinthians, 3rd chapter, reproves them of their works and then tells them how and on what foundation to build, and says: "Every man's works shall be tried by fire, of what sort it is * * * if any mans works shall be burned, he shall suffer loss, yet he, himself, shall be saved, yet as by fire." I would like to have some light on the burning of the works and he being saved.

John H. Eshlemen.

Batavia, Iowa.

Remarks.—If we are not mistaken, this same query has been asked and answered in the Pilgrim, but we shall comply with the request and answer in as plain a manner as possible, as we understand it. The passage referred to represents a class who have works but are of such an indifferent character as to be unfit for the Master's use. Two men are employed by a master mechanic to make some furniture. Both get the same instructions, and are to have the same reward, both go to work with the determination to fill the contract. The one, by the aid of superior skill which he gained by a strict observance of the instructions given by the master under whom he learned, finishes up his work with taste and exactness and is accepted by the employer as fully meeting the contract. He not only receives the promised reward but is complimented, honored and thus earns a reputation which to him is gain. His works are not only saved from being burned but are passed or accepted with praise. The other, also completed his contract, but for want of skill, on account, perhaps, of indifference to his master's instructions while learning his trade, did it in such a bungling manner that his employer could not pass it, but because he did the best he could he gives him the promised reward and sacrifices or burns his works. Through the leniency of the employer, he receives his reward, but suffers loss in reputation. He receives no praise, no honor, and in every sense of the word, suffers loss, but he himself is saved, that is, gets rewarded for the will but not for the work. Just so it is in a spiritual sense. Christ is our master mechanic and has given us all a work to do in his vineyard or Church. He has carefully and minutely given us our instructions by both precept and example and has said, *learn of Me*, but some of us are such dull and stupid learners and do such bungling and unshapely work that our Master, in the great day of accounts cannot accept of it—will not be fit for the Master's use—and will be compelled to burn it, but because we done the best we could he will reward some of us, not on account of our works but because of his tender mercy. Our salvation will be as a man rescued from his burning house, the house—works—will be burned but life saved, our salvation secured yet as by fire. Our

salvation will be owing to our will work, our loss, in not hearing the welcome plaudit, *well done thou good and faithful servant.* May God help us all to be sufficiently skillful to avoid this loss.

The Lord's Money.

The question just now to us, is not who has our money, or that of our readers, but who has the Lord's money? This may seem a strange question. Has the Lord got money? Yes, we answer. We are told that that the earth and the fullness thereof is the Lord's, or that all we are and all that we have is not our own but is lent to us by the Lord that we may use it for the furtherance of his cause and the salvation of the world. All of us who have money, little or much, have the Lord's money and to us it should be an important question as to how we are using it. Are we making such use of it as will have a tendency towards accomplishing good or redeeming the world from sin and eternal death? If ever there was a time that the Lord's money could be put out on usury, it is now. The great panic has paralyzed the business world and thousands and even millions of laborers are thrown out of employment and their little ones crying for bread, while in portions of Europe starvation is staring the masses in the face. Why should this be when the world is full of the Lord's money? These things ought not so to be, but they exist and the cause is evident. The Lord's money is wasted, lavished away to gratify sensual lusts. Only the other day we read of a bride who sported a bridal suit costing $23,000. This was money that the Lord had given to the poor laboring men, but was robbed from them by the rich in the shape of taxes and thus wasted by their daughters. Such is the policy of some of our Senators who have been wasting the Lord's money for months in parlying about the "inflation," or how to make money plenty, not so much for the sake of the laborers, as to cram their own pockets and spend it for the advancement of Satan's kingdom. Here is where the Lord's money goes. It is robbed from Him to serve the devil with. But it is still a consolation to know America has not got all the fools nor the biggest ones neither. On looking over our exchanges we noticed that, in Europe, where satan reigns in the high places, on the occasion of a great ball, a certain princess showed her graces in a suit of diamonds that cost a round million. Just across the way, India with her millions of souls, for whom Christ died, are crying and starving for bread. Is it not a burning stigma on the heads of any nation to thus foolishly and sinfully squander money when their brethren in the flesh are dying for want of it.

Dear reader, we may not be engaged in such high handed wickedness and robbery, but nevertheless we may be acting the prodigal on a smaller scale. Let us then bethink ourselves and see that we do not waste the Lord's money. If we do we will be made to suffer the consequences as he will demand his own with usury.

INFLATION.

The great question of inflation which has been exercising the minds of our financial men and congress for a considerable time, has at last been decided by the President vetoing the bill. Webster defines inflation as an expansion or increase which ends in depreciation.

If inflation, financially, admits of no other construction we suppose the President done a very wise act by sitting his foot on the move But as philosophers differ, so do financial men.

While some think it for the better, others think it for the worse. Those that have invested largely in government and other bonds are, of course, well pleased with the turn things have taken as such stock will be enhanced in value, also the prospects of monied men will be brightened in the shape of heavier interest, but what effect it may have on men of enterprise who depend largely on borrowed capital is not quite so evident. If restored financial confidence will have a tendency of putting our money on the wing, things ought to brighten up as every step made towards specia payment ought to strengthen our faith in our government. It is argued and perhaps justly too, that we have already a sufficiency of money if we could only get it into circulation. The panic was not caused because of a scarcity of money in the country but on account of it being hoarded up. Fear and lack of confidence tied it up and as a result a general stagnation of business followed. Restore this confidence and the purse strings will be unloosed, capitalists will invest and our business will revive. One dollar can serve a thousand persons just as well as one by keeping it in circulation, and will be a thousand times more service to the country than a million horded up by one man. Taking this view of it the $400,000 000, of inflation would not have benefitted the country unless it would have induced a disposition to put it in circulation which with a depreciated credit, is not likely, so that after all we can take courage and hope for the better.

Correspondence.

Brother is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

THE ROME CONGREGATION.

Dear Pilgrim:—

The above embraces one of the early fields of labor of our frontier brethern of western Ohio. It is also of personal acquaintances to many of our dear traveling brethren who from time to time have made it one of their "passing ways." It primarily embraced Hancock and Wood Counties; also the western part of Seneca County. If I am correctly informed their first resident minister was Br.—Grove after the elapse of some time Br. John Brown was called to the ministry (who afterwards emigrated to Williams Co. O, where he is now elder in charge) previous to which Br. John P. Ebersole was called upon to minister in Holy Things. Finding "the harvest great and the labors few"; By Daniel Rosenberger and and Br. Krabill were called to the ministry. Thus they labored together in love; the work not making a rapid but gradual growth until the cause had so developed itself in Wood Co. that the welfare of the church there demanded a distinct congregation which was unitedly assented to by all concerned, giving them the name of Portage Congregation.

By the zealous labors of our brethern likewise did the work progress in the other part of "Rome also;" especially in the west branch were the brethern greeted by accessions from time to time, until about four years ago they united their efforts; and by the assistance of kind friends around built themselves a comfortable home in which to worship. This measure gave strength to the cause and an increase of interest with them.

Two years ago last autumn we came here (from Loudenville Congregrtion Ashland and Holmes Cos. O) inquest of a home. Making a purchase we moved our family the coming spring, since that we have occupied our house of worship at least each alternate Lord's day.

One year ago last autumn bro. Daniel Rosenberger (my father) sold his property near the old church and joined the colony in the west branch with us.

The work with us for some time has been growing into a distinct congregation; this work was completed in council on the 4th inst, where it was unanimously agreed to recognize this west branch as a distinct congregation; hence that which heretofore has been known as the West branch of Rome congregation will after this be known as the Sugar Ridge Congregation, which embraces the west part of Hancock and the east part of Putman Co. O.

These are names of the ministers and their standing in each branch. Rome. John P. Ebersole Elder in charge. John Krabill assistant Elder. Levi Dickey and Smith Second degree. Portage, George Tyson and Lewi Crow house keepers. Jonathon Witmore Sen. Jonathon Witmore of the second degree. Sugar Ridge Congagation Daniel Rosenberger Elder and your humble writer a laborer of the second degree. During the time that has thus intervented we have not been without our trouble which duty calls upon us to battle; yet the Lord has been precious to us, our number which on our arrival was some over twenty has swollen to over sixty. May the Lord yet prosper the work and thus redeem the precious souls "that stand in jeopardy every hour," is our prayer.

I. J. ROSENBERGER.

Gilboa O.

ENTERPRISE, IOWA.
April 13, 1874

Brother Brumbaugh:—

We have lately met with a sad bereavement by the death of a dear son, Daniel Erastus Teeter, who died one week ago, aged 17 years, 5 months, and 7 days. And as we have many friends and relatives scattered abroad who will be anxious to know of his illness, I take this method of informing them about the same, through the columns of your valuable paper, the PILGRIM.

On Tuesday evening, March 31, '74, while he was at the barn feeding the horses, he was taken with a chill and severe pain in his head. I was not at home, I had gone to some relatives, about seven miles distant, who had a child that had died that day. I staid there and went to the funeral the next day and there I heard of my son's illness and started home immediately, and did not stay for the burial. When I reached home I found that my oldest son had went for Dr. Banton of Raymond, but did not see him, and not knowing where to find him happened to meet Dr. Ball of Waterloo and got medicine from him, which was given to him and was thought to do well. Next day Dr. Banton came and pronounced the disease lung fever, but the boy did not appear to be dangerously ill, and on Friday morning we thought he was getting better, but in the afternoon he got worse and became so bewildered that he talked a great portion of the time about work which he had done during the winter and about things past. During the following night he became still more delirious, and took several spells commencing with jerking and then striking, but always apparently in good humor. We then sent for the doctor again, he had promised to come on Saturday. When the Dr. came he wanted counsel; he said the case was a doubtful one to cure. We got Dr. Wasson, from La Porte City for counsel, they pronounced the disease congestion of the lungs and bowels. On Sunday morning we sent for Dr. Barber of Waterloo. He pronounced the disease the same as the other two, except that he said it was also congestion of the brain. Our dear son was, without a doubt, worse from the time he was first taken sick than we were aware of. He was very steady and quiet all winter, and appeared unusually fond of reading the Scripture and religious papers, and was heard frequently to pray during his illness. He knew all his acquaintances present on Sunday evening yet, and he died on Monday morning, April 6th, at about 10 minutes before 4 o'clock,

Thus it is with all mankind. We must all die. And therefore how well it would be if all people would so live as to be always ready to go when God does call them away to try the reality of another world, so that they might say with truth that they had fought the good fight, and were now ready and anxious to be with the Lord. Brethren and sisters remember us in your prayers.

DANIEL B. TEETER.

Dear Brother Brumbaugh:—The PILGRIM of April the 14th is before me, laden as usual with wholesome instructions for the Christian, and warm sympathy, and kind invitations to the sinner. Brethren can you resist these urgent appeals made by its contributors to stand by the old "Land marks which our fathers have set" We think the "Sure Foundation Stone," by brother Sayler, is very edifying and should be studied by every reader of the PILGRIM. "An Extraordinary act" by brother Flory is a train of thought worthy of the consideration of every professed follower of the Holy Nazarine. We cannot but admire the act of Mary as we do also the style of the writer in portraying it. It is indeed worthy of imitation. Then there is "Easter Day," and "Christ the Rock," by brother J. B. B., which is sublime in tone and contains endearing truths that should be treasured up in our hearts never to be forgotten. Then there is "Early Impressions," by brother J. H. Moore. This is the very thing in the right time. Brethren don't you know this to be a truth from your own experi-

ence? If you don't I do. It was one of the hardest tasks of my life to shake off early impressions, and it was only by sound speech that could not be condemned, and by applying my mind to the reading of the brethren's literature that I was able to do it, and this accomplished, by this medium, I can but feel that God has used me as an agent in bringing my father and mother and a great many relatives and friends to the fold of Christ. Then let us make every effort that lays in our power to rescue the children of men from the error of their ways and stamp upon their minds the impression of truth.

I see a call from the "Land of Boone" to come over and preach. Brethren this is the result of a visit from our little messenger, the PILGRIM, and I do believe that the little spark that is kindled there by its influence will grow into a mighty flame that will cause the hills of Old Kentucky to echo back the sound that the sons and daughters of her soil have stepped upon the sure foundation stone, the stone of truth that the Lord God laid in Zion. Brother George hold out faithful, peradventure God iwll open up a door that the messengers of truth may be sent to the rescue. And now brethren of the PILGRIM, go on in the good work that you are engaged in; the Lord knows what you are doing and in due time you will receive your reward if you faint not.

May we all be faithful to our calling is the prayer of your brother,

JOHN W. FITZGERALD.

Beallington, Barbour Co W. Va.

WE MUST FOLLOW JESUS.

Dear Pilgrim:

There are some persons who fancy they have come to Jesus and are Christians, who nevertheless plainly show that they do not follow Him. They think they are converted because they remember a time when their religious feelings were much excited, a sermon or sickness, or the death of a friend aroused them to pray for mercy. They are perhaps now attentive to the outward duties of religion, but they have no more real love to God, earnestness in prayer, striving against sin, or diligent in endeavoring to glorify Christ, than before. Their only evidence of being Christians is an act of memory; not what they now are but what they think they once experienced. A very common notion prevails that salvation means nothing more than obtaining pardon, finding peace and getting to heaven. It is much more. It is deliverence from sin itself, an increasing conformity to God, and habitual enjoyment and communion with Him. Salvation is not secured once for all, after which nothing remains to be done, by undergoing a certain process called conversion, any more than submitting to a certain ceremony called baptism. We do not get to heaven as we travel by railway, having only to seat ourselves in the train which then whirls us along without any further efforts of our own. It is rather like a journey on foot, which requires continued exertion.

Who would dream that he had walked from London to Edinburg if he would stop at the end of the first mile? Or that he had climbed a mountain by merely standing at its base with one foot only on its craggy side? When Christ says, "Come unto me," He is not standing still, but leading sinners up to God. If then we go to Him but refuse to go forward with Him we are left behind. True conversion is the first link, but not the chain; the title-page, but not the book; without the sequel it is worthless and ridiculous. Salvation involves a constant reliance on Christ and a continuance in well-doing. We must keep near Him as he leads His people onward to purity and bliss. We must follow Him as well as come to Him; and we may be sure we have not truly come to him, for salvation is following Jesus. If we do not follow Jesus we are not disciples of Jesus, we are not saved. He said, "If any man will serve me, let him follow me" John 12: 26. "If any man will come after me let him deny himself and take up his cross and follow me." Matt. 16: 24. "My sheep hear my voice and I know them and they follow me." John 10: 27. "If ye continue in my word, then are ye my disciples indeed." John 8: 31.

SUSAN E. BISHOP.

Amsterdam, Va.

Dear Pilgrim:—

As church news is solicited, I take my pen to respond. According to previous special arrangments, the church met to-day at the Church House near Mexico to investigate an existing difficulty. By request the following Brethren were present E'ds. Samuel Murry, Jacob Metzger, and Abraham Shepler, and also Benj. Neff.

In due time the case was called up taken into considera ion and adjusted in, so satisfactoy a manner as to reclaim two old members to the joy of all present. After that the church retired to the river bank where prayer was want to be made, and four more names were enrolled in the Lamb's book of life by them being buried with Christ in baptism, and rising with him to walk in the newness of life.

Thus you will see the ask of the Lord is still moving on but still there is room, and again we would rejoice to see still more leave the beggerly elements of this world and join in with the overtures of mercy before it is forever too late.

And Oh children heed your parents, heed their prayers heed their entreaties, they are able to teach you. Then de-pise not their instructions, for their teaching will do you good Obey your parents and love and obey God

J. B. LAIR.

BUFFALO, WELD CO., COL.
April 20th, 1874.

Editors Pilgrim:—

I have not yet received information as to the definite arrangement with the Chespeake & Ohio R. R. for persons coming over the same to attend our Annual meeting, but enough to say, half-fare arrangements will be granted, pay full fare going to Cincinnati and return free to point started from, Will give information more definite as soon as possible.

I expect, no preventing providence, to be at A. M. Brethren or others that wish to come with me on my return can do so at reduced rates. Truly yours. J. S. FLORY.

INFORMATION WANTED.

To Bro. P. S. Myers, of McVeytown Pa.

Will you please explain, or answer the following questions:

1. What do you mean, in PILGRIM No. 14, in current Vol., by the expression "The churches form the A. M., and not the A. M. the churches?" I did not know that the A. M. ever interfered with the boundaries, or other matters pertaining to the organization of congregations.

2. Do you intend to have the District Meetings continued as at present? If so, why send any delegates from the D. M. to the A. M.? That will be giving the congregation from which the delegate is sent by the D. M. three members in A. M. while others only have two.

3. How shall questions be decided by that body?

4. Who will select a person, or persons to make or write the "report" of the proceedings?

Submitted in love by

JOHN WISE.

Scenery Hill, Pa.

Railroad Privileges.

H. B. Brumbaugh:—

John U. Parsons General ticket agent of the Toledo Wabash G. W. R. R. Company informs me that they will sell "regular tickets from all stations on this rail way to Springfield for German Baptist Conferance and accept certificate for return fare."

Brethren may take the cars at any time or at any station "pay full fare and ask no questions." Those who receive certificates may have to pay for the printing of them, that will be all.

Now that reduced fare has been granted on the Pittsburgh and Ft. Wayne road our Toledo and Wabash road is perhaps the best route for our Eastern brethren to reach Annual Meeting. S. M. MINNICH.

Antioch, Ind.

MISCELLANEOUS.

BRO. J. H. MOORE talks of steering westward. His object is to get him a homo and disseminate the true Gospel light. Brother Moore's love and zeal for Christ will oe felt wherever he goes.

WHILE cities and towns have had their long revivals the country communities were not so favorably circumstanced. A western brother informs us that he cannot remember a winter so unfavorable to protracted religious efforts on account of bad weather.

ELD J. S. FLORY of Colorado fame seems to be quite hopeful of planting a church in the "far-off land." May success crown all his efforts to plant the cros of Christ throughout the new Territory. The PILGRIM is making its way among them, and we hope the time may soon come that it may go there by the scores.

BRO. CHAS. M. GROVES of Wilmoth W. Va. says: "I have been reading the productions of the brethren through the PILGRIM and have been very much encouraged by them, and hope they will not withhold anything that may be of service to us weak and unworthy creatures who are trying to serve the Lord in our weak way.

A report is current that in spite of the Brooklyn council, Beecher's church has dropped from its roll twenty-six names of members who have for various reasons absented themselves for considerable periods This may have been done before the council, however.

OUR old and much esteemed Bro. Peter Nead in the last *Vindicator* pitches against schools and education generally. Bro Peter is quite liberally educated and wrote a work on *Theology*. Theological books are the result of theological schools. We wonder where our good brother got his education, in the school of Christ or some other school.

The Methodists of England have 7,000 churches valued at $60,000,000, gold; 1,300 ministers, and 35,000 local preachers, and between 300,000 and 400,000 church members. Upwards of 1,000,000 persons attend their ministry, 600,000 children attend their Sunday-schools, and 120,000 attend their day schools and other educational institutions.

AN over zealous brother in the west joined his efforts with those of a number of other different religionists in conducting a revival on the new converting system. As a result he got for his share of the spoil some ten or eleven converts, but soon some of them flew the track and if we are not mistaken, some more will Such religion will not *stick*. "In this I praise you not."

FROM our different correspondents we are informed that the weather up to this time, as a general thing is unfavorable to spring work. The wheat, in many localities, has suffered from late freezing, yet the prospects are fair for a good crop if the weather should now set in to be favorable. Unless late frosts should follow, the fruit crop may be large.

Evangelical Protestantism in Italy may be summed up as follows: 1. The Waldensian church, with 0,000 communicants, 1,200 children in Sabbath-schools, and a Theological college at Florence. 2. "The Union of the Free Christian of Italy," with Gavazzi as a prominent leader, numbering about 30 congregations, and 1,000 communicants. 3. The "Christian churches of Italy," numbering about the same as the Free Church. 4. The Methodist church, with 21 stations, 550 Sabbath-school scholars, and 900 church members.

FROM the *Companion* we learn that the Brethren of Cheat River, Preston Co., W. Va., have been making protracted efforts to win souls to Christ and as a result of their labors, 29 were added to the church during their meetings.

At Huntington Ind., April 5, 14 were baptized, and over 60 united with the church in less than a year, and at Ogdens Creek Church, Ind., 13 were baptized. "Let him that heareth, say, come and whosoever will, let him come and partake of the water of Life freely."

TO OUR TOWN SUBSCRIBERS.—On account of a change in carriers some of our subscribers may not be served, and others may have missed some of the numbers.—In either case we would be glad to be apprised of it and will be pleased to make such corrections as will insure the paper to all who have subscribed. If any should get it who have not subscribed, they will confer a favor by letting us know it as we do not wish to send to any but actual subscribers. We promised to send a *Pilgrim Almanac* free to each subscriber. These we did not send but all who wish them can be supplied by calling at the office or sending for them.

J. H. Fishel of Fairpoint Kansas says, "We have a very nice country out here. If any of the brethren are in search for homes, I think they can suit themselves here yet. There is plenty of land to be taken, or land improved can be bought cheap on account of hard times.

There are no Brethren in this locality to my knowledge except myself and wife. If any contemplate coming West they can have all particulars by writing to me. This township had no setlers until late last fall. Now I think there are about 20 and still more coming. We can see nine or ten houses from ours. We intend starting a Sunday-school in a private house as soon as completed, for the benefit of the young and old. Meetings are not very frequent yet, having no house for that purpose We contemplate building a school house this fall and then we will be better prepared to preach to the people the Gospel once delivered to the saints in its purity Pray for us brethren that we are not overcome by the adversary of souls.

Bro. J. ... Moore of Urbana, Ill., says

Allow me to congratulate you on the admirable manner of conducting the PILGRIM. It ceases to be a project or experiment, it is a *success*. It, however, remains to be seen to what degree of perfection it may yet attain. Let your motto ever be "Onward and upward. Your columns headed "General Items," "Miscellaneous," &c. are just what one half of the papers in the world needs. I read them the first thing. The more of it the better Here you can state short facts, current news, &c., that every reader of the paper is sure to read — Think of these things.

You are improving somewhat in your typography. I have frequently been tempted to give your proof reader a gent's outfit especially for getting a part of one of my

late articles upsidedown, but we are all liable to make mistakes, and where there is a fault there is also, room for improvement.

My last work is going off quite rapidly, the expression of the reader so far is, "It is just the thing." My object is to defend the general doctrine of the Bible without stooping to the conflicting theories and speculations of modern theology. I do not think that I will likely publish my other works this coming Summer, but labor to replenish my finances all I can. I have been greatly neglecting that department the three last years.

I did not preach as much the last winter as usual, as my situation required my attention at home most of the time. I, however, did a great deal of writing and reading; collecting material for my books. My works on the "Origin of Single Immersion" and "One Baptism," required a great deal of labor. The last named will be an ingenious and interesting work for those who love to read debates.

This leaves us all well, and the members are also enjoying good health.

MARRIED.

HAYS—GIFFEN.—By the undersigned, on the 7th of April, brother Austin Hays to Miss Rachel Giffen, All of East Conemaugh. STEFAEN HILDEBRAND.

DIED.

ROBERTS.—Of the same place, on the 20, ult., Brother William Roberts, aged 33 years 7 months and 20 days.
STEPHEN HILDEBRAND.

BURGER.—In the Liberty church, Jefferson Co., Iowa, on Jan. 12th 1874, brother Abraham Burger, aged 75 years 2 months, lacking one day. Funeral by Peter Lutz. (*Companion* please copy.)

HORNER.—In the Conemaugh congregation, Cambria Co., Pa., Apr. 16th 1874, Sister Barbara Horner, aged 66 years, 3 months and 16 days.

RUSSEL.—Also in the same Church, Apr. 18th, 1874, of typhoid Pneumonia, Bro. James Russel, aged 47 years, 4 months, and 14 days. Funeral services by Eld. M. Workman and J. Workman, from Job 19: 25, 26. He leaves a wife and three daughters and one son to mourn their loss, but we hope their loss will be his gain. DAVID BRUBAKER.

IHRIG.—Near Wooster, Wayne Co., O., April 13th, 1873, Calvin, son of P. S. and Elizabeth Irig, and grandson of Jonathan Kurtz and his departed wife Magdalena, aged 4 years, 2 months and 14 days. Funeral services by Rev. I. N. Kiffer and brother E. L. Yoder, on the words "I shall go to him but he shall not return to me."

This was a peculiar case. The child remained as helpless as when it was born but grew in form and somewhat in mind, never enjoyed health. It was often looked for his end and at last went to rest when all around him was quiet and asleep, out of his father's arms here on earth, he went into a Savior's arms who blessed little children and said, let them come unto me and forbid them not for of such is the kingdom of Heaven. May we all be so happy as to meet him in the Paradise of God.

BACHTEL.—March 3, '74, at his residence in McComb Co., Ohio, Andrew Bachtel.

He was born in Bedford Co., Pa., Aug. 21, 1803. For many years he was a minister among the Menonnites, but of late years held membership with no church, but expressed a desire to unite with the Brethren. He passed away however leaving his purposes unfulfilled. Funeral services by the brethren from the words, "Set thy house in order for thou shalt die and not live."

SMITH.—Near South English, Keokuk Co., Iowa, April 19th, '74, James Wesly, youngest son of Bro. Wm. and sister Elizabeth Smith, aged 1 year, 5 months, and 3 days. Disease, measles and whooping cough. The occasion improved by the brethren, from Heb. 13: 14.

Thus another plant has been removed from the family nursery to the fair clime of heaven; another added to the happy throng; another glorifying spirit joined to the celestial choir. Cease to mourn, dear ones. Let sweet melody vibrate into your drooping souls. Look up and follow on, and ere long you shall meet on that beautiful shore in that sweet by-and-by.
(*Companion, please copy.*)

BOWMAN.—In the Loudenville Church Ashland Co., Ohio, March 29th, 1874, of consumption, Bro. William, son of friend John and Elizabeth Bowman, aged 22 years, 9 months, and 4 days. Funeral services by Eld. M. Workman, J. Workman and the writer, from Rev. 14: 12, 13.

The subject of this notice was a bright young man, but like many others, neglected the one thing needful while in health. He has been afflicted for some two years. About six months before his death he became alarmed about the salvation of his soul, when he called for the Brethren and requested to be baptized. Though he was very weak he was placed in a carriage, taken to the water, then placed in a chair, carried into the stream and baptized in presence of many witnesses. He stood it well and went home rejoicing in the Lord for his mercy. Some time after, a few of the brethren and sisters met with brother Bowman, at his parents residence, and held a lovefeast with our beloved brother. He was anointed in the name of the Lord. He bore his afflictions with much patience and died in the hope of immortal bliss. To his young friends we would say; take heed, be ye also ready for the Lord has called.

ANNOUNCEMENTS

LOVEFEASTS.

Please announce our communion meeting in the Falling Spring church, Franklin, Co. Pa. on the 2nd day of June, in Hades meeting house.
D. H. B.

Please announce through the PILGRIM, that our Lovefeast is appointed in the Aughwick congregation Huntingdon Co., Pa. on the 16th. of May commencing at 1 o'clock. Preaching next day. A general invitation is given.
JOHN SPANOGLE.

Brother Brumbaugh:—Please announce through the PILGRIM that we intend, the Lord willing, to hold our Lovefeast on the 20th and 21st of June, '74 in lower Fall Creek Church about 4½ miles south of Anderson, Ind., on the Anderson and Columbus pike, and we extend a hearty invitation to all and especially to the laboring brethren. By order of the Church.
G. W. FESLER.

Spring Run Church, McVeytown, Mifflin Co., Pa., May 19, P. M.

Falling Spring Church, Franklin Co., Pa., June 2nd.

Communion Meeting in the Lost Creek Church, Juniata Co., Pa., May 15 and 16.

In the Perry Church, on the 4th and 5th of June at Bro E. D. Book's, one mile south of Blain.

Dry Valley, Mifflin Co., Pa., May 17, commencing at 10 o'clock.

Yellow Creek, Bedford Co., Pa., Junel 2.
Clover Creek, Blair co., Pa., June 4.

DISTRICT MEETINGS.

District meeting of Middle Pa., at the house of brother Henry Hoff, in Adams Co. Pa., May 12, 1874.

District Meeting of the first District of Virginia April 17, and 18, '74.

Of the North Eastern District of Ohio, May 13, 1874.

Of the Middle District of Iowa, May 9th, 10th and 11th.

District Meeting of Eastern Pa., will commence on the 7th of May. Delegates to meet on the 6th.

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NOTICE.

Having been repeatedly requested to get out some more of our old selection of Hymn Books, and circumstances preventing its accomplishment last year, we would say to the brethren that we are now getting out a small edition, and expect to have them ready by the first of May. The price will be as follows:

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YOUTH'S DEPARTMENT.

NOW I LAY ME DOWN TO SLEEP.

"Golden head so lowly bending,
Little feet so white and bare,
Dewy eyes, half shut, half opened,
Lisping out her evening prayer.

"Well she knows when she is saying,
'Now I lay me down to sleep,'
'Tis to God that she is praying—
Praying him her soul to keep.

"Half-asleep, and murmuring faintly
'If I should die before I wake,'
Tiny fingers clasped so saintly,
'I pray the Lord my soul to take.'

"O the rapture, sweet, unbroken,
Of the soul who wrote that prayer!
Children's myriad voices floating
Up to heaven, record it there.

"If, of all that has been written,
I could choose what might be mine,
It should be that child,s petition,
Rising to the throne divine."

While the muffled bells were ringing,
'Earth to earth, and dust to dust,'
My free soul, on faith depending—
Faith, and love, and perfect trust—

"Would approach Him, humbly praying
(All the little ones around)— [ing.]
'Jesus, Savior, take Thy servant!
Give to her Thy children's crown."

How Tender Grapes Are Spoiled.

First little fox—"I can't." Some of you have formed the habit, when an act of self-denial is required of you—some errand for father or mother—of saying "I can't." Beware of this little fox.

Second little fox—"Not just now." When you are deeply interested in a story and it is school-time, you have said," not just now," "Pretty soon," "In a minute or two." How much good do you destroy? Beware of this little fox.

Third little fox—"It wasn't me." When you laugh in the school-room everybody says, "It wasn't me," or when a ball has gone through the school-room window, everybody says, "It wasn't me." It is the best way to say, I had something to do with that." Beware of this little fox.

Fourth little fox.—"I can't help it." A little boy has a wretched temper, and he says, "I can't help it." He has heard grown people say it. A little girl always trips and falls, or is always knocking something off the table, and says, I can't help it." When the French army was in danger of being defeated by the Austrians, a French bugler got into the rear of the Austrian army in the early mist of the morning and sounded a retreat, and the whole army fell back, and the French were saved. Be wise like this French bugler, and conquer your temper, or you will get to be a coward and unable to stand up before your duties and perform them.

Fifth little fox—"I don't care." Many boys and girls by constantly saying get into habits of not caring. One little thistle seed floating in the air, if allowed to take root in the earth, will produce thousands of others. A man had a great many servants, and in order to test them he put a great stone in the middle of the road. Twenty passed by without trying to remove it. At last one came up who said it ought not to be there, and with great efforts removed it, and found hidden underneath a purse of gold to reward him for his carefulness. So you will lose the esteem of others, the greatest prize you can win, if you do not drive away this little fox.

Praying Better Than Stealing.

Some poor families lived near a large wood-wharf. In some one of the cabins was a man who, when he was sober, took pretty good care of his family; but the public house would get his earnings, and then they suffered. In consequence of a drunken frolic he fell sick. The cold crept into his cabin, and but one stick was left in his cellar.

One night he called his eldest boy, JOHN, to the bedside and whispered something in his ear.

"Can't do it," said JOHN, aloud.

"Can't—why not?" asked his father, angrily.

"Because I learned it at the Sabbath-school, 'Thou shalt not steal,' "answered JOHN.

"And did you not learn, 'Mind your parents,' too?"

"Yes, father," answered the boy

"Well, then, mind and do what I tell you."

The boy did not know how to argue with his father, for his father wanted him to go in the night and steal some sticks from the wood-wharf; so JOHN said to his father:

"I can pray to-night for some wood; it's better than stealing, I know,"

And when he crept up into the loft where his straw bed was' he did go to God in prayer. He prayed the Lord's Prayer, which the Sabbath school teachers taught him, only he put something in about the wood, for he knew 'God would give wood as well as "daily bread."

The next noon, when he came home from school, what do you think he caught sight of, the first thing after turning the corner? A load of wood before the door, *his* door. Yes there it was. His mother told him the overseers of the poor sent it; but he did not know who *they* were. He believed it was God; and so it was.—*The Christian to Work.*

Value Of The Morning Hours.

Tom Jones was a little fellow, and not so quick to learn as some boys; but no one in class could beat him in his lessons. He rarely missed in geography, never in spelling, and his arithmetic was always correctly done; as for reading no one improved like him. The scholars were fairly angry at him sometimes he out did them so constantly.

"Why Tom, where do you learn your lessons? You don't study in school like the other boys"

"I rise in the morning, and study an hour before breakfast;" answered Tom.

Ah! that is it. "The morning has gold in its mouth."

There is a little garden near us, which is the prettiest and most fruitful spot in the neigborhood. The earliest radishes, peas, strawberries, potatoes, grow there. It supplies the family with vegetables, besides some for market. If any body wants flowers, the garden furnishes the sweetest roses, pinks, and "all sorts" without number.

The soil we used to think, poor and rocky, besides being exposed to the north winds; and the owner is at his business all day, yet he never hires any one to dig or to weed for him.

"How do you make so much out of your little garden?" he was once asked

"I give my *mornings* to it," he answered; "and I don't know which is the most benefited by my work, my garden or I."

God is the God of love—Christianity is a religion of love. Jesus Christ was an incarnation of love. He was love, living, breathing, speaking amongst men. His birth was the nativity of love; his sermons, the word of love; his miracles, the wonders of love; his tears, the melting of love; his crucifixion, the agonies of love; his death, the sacrifice of love; and his resurrection, the triumph of love.

LITERATURE.

New York Tribune Extra, No. 15. 20 cents.

This extra has just been received and we congratulate the publishers in giving to the public something that cannot fail to interest such especially as are given to scientific research. The following is a Synopsis of its contents: Discoveries on the sight of Ancient Troy Brown—Sequard's Lectures on the Nerves, Proctor's Farewell Lecture on Astronomy and The Germ Theory of Disease.

The Ministry we Need By S. Sweetser. Published by the American Tract Society 2?? Washington Street Boston: Hurd & Houghton 13 Astor Pl N Y

This is a neatly bound volume of 124 pages filled with reading of great importance, embracing subjects of rare interest especially to our ministers and teachers. The following are the opening chapters: "The Work," "Confidence in the Truth," "The Love of Christ." Good-will to Men," "Enduring Hardness," &c. We have perused its pages with interest and profit and believe that thousands more might do the same.

The Christian Sabbath Vindicated and the Sabbath in its political aspect. By Ignotus. Philadelphia. Claxton, Remsen, and Haffelfinger, Publishers.

At this time, when the Sabbath question is being discussed through our columns, we look with pleasure towards any source which will throw a beam of light on the subject. With this feeling we opened the above named volume expecting that important revelations would be made. In this we were not altogether disappointed as the arguments as far as they pertain to the subject are good and have weight, but, as the saying runs, the author did not bone his subject, but ran wild dabbling into themes quite foreign to the title and intent of the work and also of revelation. The whole argument might have been put in one-fifth of the volume and done credit to the author by omitting some twenty-three chapters for another volume bearing a different title, such as the "Public policy of Zerehoam," "Meditations of Angels," "Reasons for the humble birth of Christ." "Political import of baptism," &c., &c.

The Phrenological Journal and Life Illustrated for May must suit all classes of readers, so diversified is its reading matter. Beginning with an appreciative sketch of Charles Sumner—a portrait accompanying—the large pages are filled with other interesting subjects, viz: Conversations about Faces, or running analyses of several distinguished characters; Horse Physiognomy, with illustrations; Are troubles blessings in disguise?—a Southern lady's opinion of affairs down South; Charity, True and False—a practical hint for the times of scarcity; The Latin and Teutonic Races—an elaborate and learned article on the causes of modern Germanic growth; A visit to Pompeii—a pleasing recital of an incident of travel; How to Govern and Train Children—the mother who reads the Journal will be grateful for this; Yale metaphysics—a sharp and logical consideration of Dr. Porter's strictures on Phrenology; A real Gentleman—everybody should read it; Life in the Deep Sea—an elegant bit of composition; Sir Bartle Frere, the African Commissioner, ect., ect. Price 30 cents; $3. a year. Address S. R. Wells, New York.

TREATING THE WRONG DISEASE.

Many times Women call upon their family physicians, one with dyspepsia, another with palpitation, another with trouble of the breast, another with pain here and there, and in this way they all present alike to themselves and their easy going and indifferent doctors, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all symptoms caused by some uterine disorder; and while they are thus only able perhaps to palliate for a time, they are ignorant of the cause, and encourage their practice until large bills are made when the suffering patients are no better in the end, but probably worse for the delay, treatment, and other complications made, and which a proper medicine directed to the cause would have entirely removed, thereby instituting health and comfort instead of prolonged misery.

From Miss Lorinda E. St. Clair, Shade Athens Co., O., Oct., 14th, 1872:

"Dr. R. V. Pierce, Buffalo, N. Y., Your Favorite Prescription is working almost like a miracle on me. I am better already than I have been for over two years."

From Ella A. Schafer, Zanesville, Ind. Aug. 3, 1872:

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From Mrs. John K. Hamlin, Odell, Ill., March 19, 1872:

"Dr. Pierce—The Favorite Prescription has done me good, which I am very thankful for."

Report of Annual Conference. 1873.

We have on hands complete sets of the numbers of the *Pilgrim* containing the phonographic report of our last Annual Conference, and as many of our subscribers did not get the *Pilgrim* at that time, we now offer to send them to all such as would like to read the report, post paid, for 20 cents. Send in your orders at once.

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6 10	8 26	Pleasant Grove	3 40	8 58
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6 35	8 55	Coffee Run	3 15	8 35
6 40	9 03	Rough & Ready	3 09	8 29
6 48	9 10	Cove	3 01	8 20
6 51	9 13	Fisher's Summit	2 58	8 17
AR7 05	9 25	Saxton	LE2 45	LE8 05
LE7 10	LE9 30		AR2 40	AR8 00
7 25	9 45	Riddlesburg	2 25	45
7 33	9 52	Hopewell	2 20	7 38
7 45	10 05	Piper's Run	2 05	7 26
7 53	10 10	Brallier's Siding	2 00	7 20
8 00	10 17	Tatesville	1 55	7 12
8 05	10 20	B. Run Siding	1 49	7 09
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7 50	10 10	Dudley	2 00	7 20

The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. Sayler, Double Pipe Creek, Md.
Leonard Furry, New Enterprise, Pa.

The Pilgrim is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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Box 172 Huntingdon, Pa

The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., MAY, 12, 1874. NO. 19.

POETRY.

PEACE BE STILL.

BY WESLY.

See the maddened waters, raging
Lash the shores of Galilee;
Wind and wave in war engaging,
On the dark Tiberian Sea.

See the vessell swiftly flying
Toward the debris covered shore;
Hear the frightened sailors crying,
'Mid the tempest's awful roar.

Now each heart to grace a stranger
Breathes a prayer on pallid lips;
But one cries amid the danger,
"Is not Jesus in the ship?

Yea HE slumbers on HIS pillow,
Nothing daunted, though the breath
Of the tempest, strew the billow
With the countless seeds of death.

Now his followers gather near him,
As the waves in fury rage;
For they know that devils fear him,
Can He not the storm assuage?

See He rises from his slumber,
Whilst the waves the vessel fill,
And rebukes the ocean's thunder
With a whispered, "Peace be still."

What a calm prevades the ocean,
It is harmless as a rill,
Not a breath to wake its motion,
Since the mandate "Peace be still."

Oh! that Jesus' love may ever
Each disciple's besom fill,
When we near death's angry river,
May He whisper, "Peace be still."

ORIGINAL ESSAYS.

PLAINNESS OF SPEECH.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Isaiah 58: 1.

Some very good people, who, no doubt would be greatly shocked should any one question their reverent regard for the teachings of the sacred Scriptures, seem, nevertheless, to have become wise above much of what is written in them, in the way of admonition and warning as regards certain great sins, especially sins of the flesh. They seem to think in these days of super-refinement, when in the gay world of fashion, it is customary to gloss over with delicate phrases, evils which, when called by their true name, become hideous and revolting, that it is hardly allowable to speak out plainly and use the good old Saxon language when we would denounce vice and warn against its deplorable consequences. Such persons seem to think that those who, either from the pulpit or through the press, would rebuke vice must do so in language tame and pointless, and in terms indefinite and obscure, lest some one should consider the rebuke personal or its terms indelicate. Now all such over-sensitive people show, in our judgement, a very imperfect appreciation of the value and potency of the Divine method of dealing with vice and all manner of wrong-doing. We pride that all the worthy line of prophets, evangelists and apostles, who spoke by inspiration, employed no uncertain language, but rather great plainness of speech, when they rebuked the vices and crimes of those to whom these words were first addressed. "Cry aloud and faint not;" seemed to have been the watchword. When Nathan had his plain talk with king David he left his majesty in no doubt whatever as to what was meant and who was meant. *"Thou art the man,"* left no room for misconstruction. And we find the Bible ever deals with vice and sins of every degree, plain direct language is always used, language that a wayfaring man, though a fool, cannot misunderstand. Is there not a lesson here that it would do well to heed? Are there not thousands of young and inexperienced persons falling daily into the traps set by evil-doers who lie in wait to deceive, and who ply their arts with increased success because many of their hapless victims have never been fairly warned and plainly told of their danger? It was a wise provision in the old Church economy which called for the continual reading, in the hearing of all the people, of many portions of the Old Testament Scriptures that are now seldom heard read in many bodies of Christian people, as for example, such Scriptures as the sixth and seventh chapters of Proverbs, where there is a plainness and directness in the warnings and admonitions against vice, which some good people would seem now to regard as rather lacking in delicacy and refinement. Sins that are most sharply and in the plainest terms pointed out and reprobated in the sacred Scriptures—sins which sap the very foundation of the social order, degrade humanity below the brute creation, and poison the springs of moral life, many persons now seem to think should never be mentioned either in the pulpit or in the press. It is indelicate, say these prudish people to mention such matters in any stronger language than *the social evil*. Beyond this there must be a profound silence observed to all such plague spots. We may discuss without stint sanitary questions, and call for the removal of that which promotes merely phisycal evils, but when we come to *moral evils*, to the existence of the houses of those who, in the rather strong language of the Scripture, are the *way to hell, going down to the chambers of death*, we must be very, very cautious. We must be just the opposite of plain and outspoken. Now we venture to think differently, and believe firmly that it is our duty as journalists to denounce and expose vice, especially vice of the most pernicious character, in language which can admit of no misconstruction. In a word we are the advocate of plainness of speech in regard to the great evils to which we are now calling public attention. And in this we have no doubt that we will have the approval and support of every worthy citizen."

So speaks Charles C. Fulton, editor and proprietor of the *"Baltimore American and Commercial Advertiser."* And although no religious paper, yet he lays hold on all grades of vice and immorality with such vigor and plainness of speech, that the guilty ones cannot misunderstand. The *American* never gives an uncertain sound, and a certain class of evil-doers dread falling into the criticism of the editor of the *American* more than all the preachers combined, and I feel well assured that he excites a greater moral influence than the whole city pulpit. These well established truths have suggested to my mind the propriety of plain preaching, and plain *dealing* in our dear brotherhood against evils, innovations, and departures from the gospel as understood, believed, as observed by the ancient and general Brotherhood. It is a fact painfully true that there is a kind of preaching, and dealing with certain grades of departures from the simplicity that is in Christ, very aptly termed by some, "milk and water preaching." Milk and water mixed is neither milk nor water, so I infer that those who employ the term, mean to say, that the preaching is neither pure gospel, nor pure world, but a mixture of both. Brethren are these things so? If so, how stands our account with the Master when he will come to his house to reckon with his servants with whom he has left the house with authority, and every man his work?

My dear brethren, we all know that there is a painful departure, in perhaps all of our churches from the simplicity that is in Christ in the article of dress, and why is it so? Simply because of this compromising religion with the world. I am now 33 years in the ministry of the word, and I tell you brethren there has a great change set in since. But what is the preacher to do? Parents stand up against him, accusing him of *strenious* and *meddlesome* in such *minor* things, and it is not as such and such things would be &c., as if one evil was to balance the other, and so square the account. This class of parents constantly affirm that a little gayety in dress in young people does no harm, and it will all get right, &c. Now to all such I will use plainness of speech and tell them what I do know about it. And that is, first, it draws the children from the love and society of the brethren and the services of the church, and attaches them to such whose fashions they follow. Thirty years ago when preachers were over night with the brethren, and that often occured, for parents would urge them to come, urging in justification for their demand, *we have children grown* &c. &c. All on such occasions were together, children would hear the brethren talk to, and pray for them. Many, very many, were the tears shed on such occasions both by parents and children. But since fashion prevails in the Brethren's houses, how, O how is it now? It is no uncommon thing for brethren and parents to spend the evening in one room without seeing the children who are with their gay fashionable associates merry-making in the parlor in the other end of the house. Let one case at hand suffice. I in company with another ministering brother spent the night with one of this character of families. We four occupied the dining room, adjoining it was the parlor in which the daughters were enjoying their Roman Catholic society; a door led from the dining room to the parlor and when the father requested prayer, we requested that the parlor door be opened. "O no!" said the mother, "that would so insult the girls that they would never forgive me." I however opened the door and stood in it awhile to let them know who did the deed, so that it they had any curses to dispense they might know upon whom to bestow them; they however came in and bowed with us in prayer. I need only add that these parents have no children in the Church, and judging according to appearances they never will have, though they have Catholic sons-in-law.

Another. Sometime ago I preached for the brethren in their county town in an adjoining State, and observing a sister whose features I recognized seated in the rear of the house with a peculiar head-dress; a "milk and water" hat, or bonnet surely, for it was mixed with world and religion, about three fourths world and one fourth religion, and indeed was in fashion with neither. After meeting I was standing on the street corner for the conveyance to come up to convey me on, while thus waiting she came along, and giving me the hand of fellowship she said, "Father Sayler I suppose you don't know me." "Yes I do, I recognized you in church." "Oh I suppose you find fault with my bonnet, but you must bear with me, you must make some allowance for me." &c. "Sister why do you think I find fault with your bonnet? Did your conscience tell you that?" "Yes, but you must

make some allowance for me." "Why make allowance for you? Did God deliver two sets of services, or systems for salvation, one for you and one for others?" "Yes but you must make some allowance, I must accommodate." "Who do you accommodate, the world or the church, who do you serve, God or the devil? You cannot serve both, one or the other is your master." Yes but you must allow me— At this stage the conveyance came up and we parted.

Remained over night with a family in which parents and children love and serve God. To this family I repeated this dialogue, and from them learned the reasons why this sister thinks certain allowances must be made in her favor. The circumstances are as follows: She lives a mile or so from town, and between the two is located a college and seminary, where they manufacture Lutheren preachers &c. The mother, this sister, (the father opposed it) will have her daughters to suit the taste and fancy of the students, and of course fashionable dressing enters largely into the programme, three married students, one at least a Lutheren preacher. This one however before marriage felt that she ought to be a sister and requested one of the ministering brethren to have her case attended too, but at the same time she felt that she ought to reveal the state of her mind to her intended husband. He promptly replied that that could not be, if you unite with that Church I cannot marry you, and that was the last of her religion. Now this mother, after accomplishing all her desires in that direction, claims allowance because she must accommodate, not God and the brethren, but her Lutheren sons-in-law.

My dear brethren, these may be considered *extreme cases*, but it is just where this world compromising principle in the Church leads to. The Savior says, "Iniquity abound, and the love of many will wax cold." Yes brethren, so cold that we may even claim exemption from religious duties, and family discipline, because we have compromised with the world, and have sacrificed our children to the Moloch of fashion and pride. And to such an extent has this thing gone that the preacher who does open his mouth in plain and unmistakeable language against it, he will very soon have empty seats to preach to.

Another degrading, and degenerating evil exists around us in would-be professed religious circles. The child of Valentine Cook, christened and called THE MOURNERS, OR ANXIOUS BENCH. The advocates of this idolatry teach the people that the only way to religion is through its process, and many are made to believe this monstrous falsehood, among whom are found even Brethren's children; while all close observers know that every time a person is ground in this mill they generally come out worse than before. If it be a woman she adds a flounce and a ribbon—if not downright debauchery. If a man, a bottle of rum is taken along to the picnic &c., &c. But so notorious has this thing become, that to speak of it in plain and unmistakable language brings curses down on the head of the daring preacher. Even parents will say "*Preach the Gospel*, and let such little matters alone." These are like those Mr. Fulton says we ought only to speak of that grade of vice, he so vigorously attacked as the *social evil*. He however wishes these to know that he thinks differently, and will speak in language that will admit of no misconstruction. So brethren let us do with an undivided and unbroken point; and that which remains may, and will be strengthened, but if not there is great danger of one candle-stick being removed.

D. P. SAYLER.

"GO YE INTO ALL WORLD."

The above is a text much used in our periodicals of late and some find much fault with the Church in not doing her duty in evangelizing the world. I am not an apologist for the Church in not having done what might have been done. If amiss in her duty, it is so just in proportion as her members are amiss in their duties individually. But just here I wish to say that we should not put more stress on any passage of Scripture than really was intended. We must understand the text in a qualified sense. The Savior did not mean the persons to whom he delivered the message should themselves go into all and every region of the world and that they should teach every individual person. But as he said "the Kingdom of heaven is at hand" and *all* men press into it, we understand in this expression that all had the privilege of setting the bond free, male, female, Jew and Gentile. So with "go ye into all the world," privilege is now granted to go into all the world and teach all nations The disciples did not get into all the wide world yet we cannot say they failed in their duty. The Church has not yet been instrumental in carrying the Gospel in its purity to all the world, yet it is not good policy to be upbraiding the Church for her failure in duty. When we look back and see what has been accomplished in a proud world, in a *fast age* with a doctrine so averse to the carnal and proud mind, we have to say blessed be God for his blessings upon the labors of our brethren and the prosperity of Zion. We admit more might be done to advance the Master's Kingdom than is done, but we want to call attention to a few things before we launch with broad sails into the missionary seas. First, we want the fountain pure or the stream cannot be pure. We do not question the purity of our plan of salvation as it emated from our Lord, but looking at the visible church as the fountain from whence influences go forth and teachers are sent, it is essential we hold it forth to the world a doctrine in harmony with the Gospel, and our teachers be students of Christ's school. Our brethren at Annual Council labor and faithfully too to neutralize opposing elements and harmonize our faith and practice to the principles of the Gospel that we may have one mind to the one body, as respects the divine scheme of redemption and the adopting principles belonging to the same. After the faithful labors of our brethren are over we have criticisms, something like this: "The great question of carrying the Gospel to the whole world was laid aside, and matters of no importance taken up and the time spent upon them."

To this we will say, "from little acorns giant oaks grow," and if the questions termed by some, "of no importance" are not attended to, step by step they lead to matters of such magnitude that our nationality, as the people of God, will be lost and we drift out into the stream of popular religion. If we cannot maintain the purity of the Church and her heaven-ordained principles at home, it is not wise to devise means to carry our principles with their defects to the world at large. We are often cited to the success of other denominations abroad. In the main they teach doctrines not fully in harmony with the Gospel. Unless we can send forth a doctrine that will harmonize with the teachings of our Savior, and men who bear the marks of a crucified Redeemer in their bodies—whose lives are expressive of the characteristics of the life of Jesus, we had better send none. We believe our desire for the conversion of the world is as strong as it need or can be, and we are willing in our limited capacity to work to that end, but we want a *genuine true conversion*—a conversion *to God* and not a conversion merely to some worldly religion that make momentary sanctified saints, while hours and days are spent bowing at the shrine of worldly idolatry. We have too much of that now. Pride with a presumptuous hand is robbing the Church of that important outward evidence of the principles of non-conformity to the world. Where that evidence is wanting we fear it has shallow root in the heart, and if lacking in the heart, conversion to God after the order of the Gospel is lacking. Unless the peculiar principles of the Church are enforced, maintained and respected, we need not concern ourselves about the missionary cause, others are doing enough to convert the world to a religion without a cross.

But what we do want is our principles enforced and carried out in practice, the Church kept free from innovations, and every effort possible put forth to spread the Gospel in its purity to the world. We are pledged to our God and to the Church, and to our conscience to do what we can for a maintenance and perpetuation of our cherished principles—the principles of our fathers, from the fact that they so beautifully harmonize with the Gospel of peace. We may be well spoken of, but it is better, much better, for us to suffer than for the truth to suffer if we can help it. Now we venture the prediction that if we all throughout the Brotherhood will crucify self entirely and, compromise our opinions upon the basis of the Church rules and regulations such as we know they were when we united with the Church and thus have peace at home—in the Church—and work in one concert of action, soon, very soon the Gospel of peace will wing its way over distant lands and enfold within its blessed embrace, thousands upon thousands as golden sheaves for our Heavenly Father's use. Union and prosperity at home will insure prosperity abroad. J. S. FLORY.

REPENTANCE.

Repent every one of you.—Acts 2 : 38.

Having investigated the term faith and showed the difference between Assenting and Saving faith, the next link in order is that of Repentance. The definition of the term repentance is sorrow for any thing done or said, the pain or grief which a person experiences in consequence of the injury or inconvenience produced by his own conduct. Repentance is also the giving up of any practice upon the conviction on the part of the penitent that such practice is an offence to God. In theology repentance is distinguished by Evangelical and Legal. The latter usually called repentance simply, is real penitence, sorrow or deep contrition for sin as an offence and dishonor to God; a violation of his holy law and the basest ingratitude toward a being of infinite benevolence. This may exist, without a reformation of life. It is termed a legal repentance in order to distinguish it from evangelical repentance. This legal Repentance is always accompanied by this assenting to dead faith, while Evangelical Repentance is accompanied with saving faith made perfect with works. Legal repentance is that feeling and terror that exists in man called fear being excited by the terrors of legal penalties. It is that emotion in man produced and excited through the fear of punishment not accompanied by that love that casteth out fear. It may exist with us as long as life shall last unless we banish it from us and implant in its stead pure evangelical repentance, which is an abandonment of sin, a turning unto God, living a new life, hating the things that we once loved and loving the things that we once hated; having that perfect love that casteth out fear, consecrating our lives unto God, with a total disrelish for any thing that would dishonor or displease him. This is evangelical from the fact that it converts or changes the mind from sin unto God. The other is legal or in other words, adjuncts of repentance, and not Repentance itself, but is so closely connected with it that it is hard to show the distinguishing line. We as a body of believers, believe that evangelical repentance consists in turning from sin. This of course is accompanied with sorrow that we have displeased God, which sorrow arises from the fact of our knowledge of sin; this godly sorrow not being repentance with in its self, but only the adjunct or flower of it, this flower may wither and leave no sign that it ever existed. But when the flower produces fruit, which fruit is a turning from sin, this is repentance and brings salvation not be repented of. "This salvation is Christ." Luke 2: 30.

Is repentance then essential to salvation? Looking at it in this light we are bound to acknowledge that it is. It eminated from God and was commanded by the "Horn of salvation that God raised up," (Matt. 3 : 2.) Jesus who obtained all power in Heaven and in earth (Matt. 28 : 18) and stamped his own divine power upon it. "Except ye repent ye shall all in like manner perish." (Luke 13.) "Repent ye therefore and be converted that your sins may be blotted out when the times of refreshings shall come from the presence of the Lord." Acts 3: 19. Such is the characteristics of repentance. It is of such a character that we cannot lawfully approach God without it. May the good Lord help us to so frame our minds that we may be awakened out of sleep before it is everlastingly too late. "Come unto me," is an injunction of our Savior. Matt. 12. For the time is come that judgment must begin at the House of God, and the first begin with us, what will be the end of those that obey not the Gospel, and if the righteous scarcely be saved where will the sinner and the ungodly appear. 1 Peter 2. "He will not stand with the righteous, therefore he will not stand in heaven." 1st. Psalm. "For he will thoroughly purge his floor, gather the wheat into his garner, but burn the chaff with unquenchable fire." Matt. 3. From the above we see at a glance that repentance is essential to salvation from the fact that it is commanded by the highest power known to man, even by Jesus Christ, the Son of God. Take heed to the way, draw nigh to your God and he will draw nigh to you. May the good Lord assist you in so doing, is my prayer. In our next we will notice the ordinance of Baptism and the of-

fice it is intended to fulfill. Yours in love. JOHN W. FITZGERALD.

(Selected.)

GOVERNMENT OF THE CHURCH.

We must take heed how we govern the church of God. Our Lord usually called the Church "the kingdom of God," and "the kingdom of heaven;" and he has not been less careful in providing for its government, than for its enlargement. The scriptures afford all necessary instruction on the subject. On this point a responsibility as weighty as eternity rests upon the Church. Her official members are made stewards of their Master's house. To them has he commited his treasures, to them has he given a charge to feed, instruct, and correct his children and he will not fail to avenge the wrongs practiced upon them. If we say our Lord delayeth his coming, and shall begin to beat our fellow servants, he will come at a time when we look not for him; and he has informed us that we may expect no mercy at his hand. We have, therefore, no less need of caution in this particular than in those already noticed. It should be impressed upon the mind of every member of the Church, whose duty it is to judge in the Church, that he take heed *how* he acts in the discharge of their duty. On this subject our attention is called to a number of particulars.

1. We should be faithful in noticing what may be considered small deviations from the Christian character. Custom may have removed the reproach from some sins, and they may be termed trifling offences; but custom can never sanctify sin, or make that right which is wrong, nor can a perseverance in what is wrong ever bring our Lord to consent to it. We are not willing to resign the small pecuniary claims we hold against those with whom we have dealings, nor allow our property to be purloined in small articles, or pass unnoticed small insults upon our persons, or slight aspersion upon our characters. When, then, should we be less particular with the interest and honor of our Divine Master, when they are committed to our care? God has said, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Lev. 19: 17. The scriptures are a sufficient standard by which we may determine what is proper to be allowed in the Church. These little unnoticed *foxes* spoil the tendervines of the Church. They characterize the worldling, proffessor of Christianity. Our own faults may not be urged as a reason for indulging others in theirs. This would be a mutual encouragement to sin, and a kind of mutual assurance against its consequences. Mutal faithfulness will promote the general health and the increase of the Church.

2. In the government of the Church we must be prompt. Faults should be noticed as soon as they are known. They are not likely to correct themselves, but will increase in strength and number by letting them pass unnoticed. If a sin be considered trifling, and a solitary individual only be concerned in it, if connived at, it will probaly become general, until, by its long continuance and the numbers implicated, it becomes hopeless to attempt a correction. In this manner have all the corruptions of Christianity obtained there standing in the Church. And thus the honor of religion, and the reputation of the Church, materialy suffer, and perhaps the unfortunate member perishes. It is therefore needful that the remedy be applied as soon as the disease appears.

3. We should be impartial in the government of the Church.

No person should be privileged to do wrong. In this particular we are exceedingly liable to err. It is difficult to reprove the faults of those whose friendship is needful to us or whose relations are numerous and honorable, or whose age and former usefulness entitle them to our particular regard.

We may fear that a faithful course in such cases, will result in the withdrawal of pecuniary assistance, or in family disaffection. But whatever may be the consequence, we must not forget the admonition, to "know no man after the flesh." The members of the church have equal right to justice. Although this equal administration of discipline may sometimes be painful, the health and prosperity of the church requires it. To permit a faulty member to live in such a manner as to impoverish his own soul, and bring it to ruin, is a wrong method of manifesting our kind feelings, either for him or his connection. It is well known that persons in such circumstances do not wish to be reproved; but our covenant engagements binds us to do it; and if we neglect it, we shall incur the displeasure of our Master.

The faithfulnes of the prophet Nathan with king David. 2nd Sam. 12: 7—14; Micaiah with Ahab, 1 Kings 22, 17—21, and John the Baptist with Herod are noble examples of Christian duty. "Open rebuke is better than secret love." And,

4th We must be meek, spiritual, and scriptual in the discipline of the church. "Brethren if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; consider thyself, lest thou also be tempted"—Gal. 6: 1. Too unkind or overbearing in such cases, would be the direct way to harden and disaffect the unfortunate brother. The object to be had in view in all our labors of this kind, should be to "gain our brother." And we should be scriptual in what we do. There has been many discipline makers, and many rules have been made for *what offences* and in *what manner* we shall deal with our delinquent brethren. But not much credit is due to those who have affected to be wise above what is written. The rules the scriptures give will be found in the end, to be the best calculated to affect the desired object. We assume an awful responsibility when we depart from them. There are but few, comparatively, who are invulnerable to acts of kindness and to a tender Christian solicitude. We must also be unwearied in our efforts to reclaim a wandering brother—not less so than when we attend on a brother who may be sinking under a literal sickness. In this case, if the first or second dose of medicine prescribed for him has not the desired effect, we do not abandon him, to fall a prey to his disease; but persevere in our efforts while life remains. And should we be less patient and persevering in saving a son from hell, than we are in restoring a body to health? Certainly not. And "he that converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

James 5: 20. E. H. ROSENBERGER.

Hints To Young Ministers.

Your prayers and promises, your baptism, your election to the ministry, and all other legal forms to which you have submitted, considered formally, are all very well indeed as far as they go.

The severe trials success, and the great rewards all follow these outward signs or ceremonies, if you are faithful.

"The servant is not greater than his Lord." If the right way for your Master to be made perfect, was through sufferings, then it is the right way for you to approach perfection. If you want to approach the greatness of Paul, you must expect and endure perils. You are not fit to have an important trust in the gospel ship untill you have seen her approach, encounter and escape from great storms, dangers, and enemies.

You are much better qualified to fill any position in the church after you have by reason of perils wished yourself out of the church and dead, and have repented again and again, than you were before.

Do not be discouraged or astonished when you get into perils among false brethern. The Christian world is yet comparatively speaking in its infancy, and every thing outside of it is gross darkness. The period when "all shall know the Lord" is yet, comparatively speaking, far distant. Almost the whole world lies in wickedness. It is cold and selfish. Hypocracy and self righteousness predominate in almost every nook and corner of it. Highly educated beasts abound, while good saintly loving men are few. Therefore do thou "the work of an evangelist." "Make full proof of thy ministry." Do not think when you are able to preach three, four, or a half dozen good sermons that you have finished the work.

See well to the real wants of your congregation. For this purpose you will study human nature as a physician studies anatomy. But what would you think of a physician who is obliged to go home and consult his books every time before he knows what to do for his patient, or of one who has all his life despised medical and all other schools, finding his way into a hospital with a pair of saddle bags full of many different kinds of medicines, throwing it around among the sick by hand fulls telling them that the medicine is all good,— to help themselves, and that so much science and system and study about it was all a humbug! Therefore give attendance to reading. Do not read merely to obey the command as an external form of righteousness without life or spirit. The best text book for your purpose is the Bible. It is the foundation upon which you must build if you are successful in the end. To you it must be the book of books now and forever. There are other books which you should, read but two or three careful perusals of them should be sufficient to give you all the knowledge you need of the subjects of which they treat. You should lay them on the shelf as you did your primer. Not so with the Bible, you must refer to it and draw supplies from it as long as you live. Therefore read it carefully and thoughtfully to the end of your life. J. B. GARVER.

Allen Pa.

SECRET PRAYER.

In various ways did the Savior set forth the importance of prayer. He did so by the form which he composed; by the example of prayer which he exhibited; by the miracles in answer to prayer which he performed; by the promises concerning prayer which he gave; by the instructions on the subject of prayer which he delivered; and by the precepts regarding prayer which he enjoined.

Of those precepts, one of the most important is contained in these words: "But thou when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." This is a precept the neglect of which cannot fail to lead to the most serious consequences. To live in the habitual disregard of the special exercises to which it relates is altogether incompatible with true piety; and to attend to it in an irregular and perfunctory manner, clearly indicates the want of spiritual mindedness.

Matthew Henry well said that "apostasy from God begins at the closet door." In view of the truth of this observation, how earnestly should the Christian guard against slighting this gracious command of the Redeemer! Let the consideration of all that is solemn in departing from the living God; all that is ruinous in making shipwreck of faith and of a good conscience, constrain us, whatever we neglect, to attend with all diligence to the closet of secret prayer.

All deeply pious persons have much private intercourse with God; the closet is to them a hallowed place, a Bethel to their souls, a spot which they find, like Jacob of old, to be none other than the house of God and the gate of Heaven. It is a Tabor where spiritual transformations are realized; where we are changed from glory to glory by the spirit of God.

Christian, resolve to prize thy closet more, and to frequent it oftener. It is only thus that thou wilt become a follower of those who, through faith and patience, shall finally inherit the promises. They found the advantage of drawing nigh to their Heavenly Father, and, if thou wilt imitate their example, thou shalt not go unrewarded. The benefits will be great and numerous. "Thy Father which seeth in secret, shall reward thee openly." Remembering this promise,

> "Go when the morning shineth,
> Go when the moon is bright,
> Go when the the eve declineth,
> Go in the hush of night.
> Go with pure mind and feeling,
> Fling earthly thought away,
> And in thy closet kneeling,
> Do thou in secret pray."

—*Evangelical Messenger.*

SPRING.—Spring has come again—the resurrection morn of nature has burst upon the world—all things animate and inanimate seem to be praising God, our soul in accents of sweetest joy would whisper, "Blessed be God," that we are what we are with a hope through Jesus' blood we shall in the resurrection morn come forth to meet the rising throng.—*J. S. Flory*

Higher and higher rises the current of "popular religion," the surging billows wash around the "Rock of Ages" but impregnable are her bulwarks—stand dear one, upon that foundation—cling to the cross and then thou shalt go up higher; let go and soon the sweeping flood will bear thee away to the great abyss of ruin!—*J. S. Flory.*

Peace does not dwell in outward things but within the soul; we may preserve it in the bitterest pain, if our will remains firm and submissve. Peace in this life springs from acquiescence not in an exemption from suffering.—*Fenelon.*

The tender father values his child's kiss, because it is a gush of love from the child's heart. Thus God approves even of the simple wish when nothing is done, because he sees the heart that desires to do it.—*Norman Macleod.*

The Weekly Pilgrim.

HUNTINGDON, PA., MAY 12, 1874.

☞ How to send money.—All sums over $1.60, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

OUR TRIP.

As our position seems to make our attendance at A. Conference necessary we have concluded to take advantage of the opportunities afforded and go on out through Iowa and Nebraska. Since we have come to this conclusion, the time is too short to make any arrangments for either visiting or preaching, however, if at all we can make it practicable, we shall stop off by the way at such places as will be convenient, If we can determine on any special points by the way, we will drop a note to such persons as we may think will be most likely to get it. We expect our brother George Brumbaugh to accompany us. We will start between the 15th and 18th of May, and pass over Pittsburg and Ft. Wayne road to Chicago and from there over the Burlington and Mo. road to Ft. Kearney, Neb. Our principle object in making this trip will be to see the country, therefore if we stop our stay will be necessarily short.

OUR ABSENCE.

On account of attending our District and Annual Conferences we shall not be able to give the Pilgrim much personal care for several weeks, but as we expect to take our pen along and keep our eyes open, we feel assured that our readers will not lose any thing by our absence. Whatever may be for the general interest of our readers we shall try to gather up even to the crumbs. During these meetings we shall be pleased to meet our patrons and friends who have labored so faithfully for us, and where misunderstandings or mistakes have in any way occurred, they can then and there be corrected. While in the flesh we are all subject to err but if we possess the spirit of Christ, we will apprise each other of our faults and thus be reconciled.

A SUGGESTION.

As a number of our agents and readers expect to meet with us at the Annual Conference and there settle accounts, we make the following suggestion: Make out a list of all the names and their addresses, that you intend to pay us for. This you can can give to us which will save us any further trouble and enable us, on our return to give credit to the proper persons. We will be pleased to attend to as much such business as the circumstances may demand, but can not take our books along. So none need expect us to know how accounts stand unless they have a knowledge of it themselves. Hoping that the above suggestion will be duly considered we shall endeavor to oblige a swell as be obliged.

CHURCH SLEEPING.

Some think that in Church, during the time that the sermon is being delivered, is a most charming time to to take a good nap. The singing kind of sedafies the worshipping spirit, and by the time the sermon gets fairly opened the eyes are nearly closed, and where could a better place be found to sleep than right in the Church? It is so inviting, so invigorating and at the same time so safe, for surely Satan would not think of entering so holy a place as the sanctuary. Is it possible that any one professing the name of Christ can reason thus, or is it because they allow their drowsy feelings to overcome their better judgment?

The devil would have us all sleep, and nothing would please him so well as to catch a whole congregation snoozing. He first goes to the drowsy saint and whispers in his ear, "all is well," it don't matter whether you hear what is said or not, the object of preaching is to save sinners, there are plenty such in the house and it is for them that the sermon is intended and you may just as well while away a little time in sleeping as not. The sleepy saint drops his head, and while the poor minister is exerting every power to reach the soul of saint and sinner, passes the precious time in oblivious sleep. Satan, having thus far accomplished his purpose; he next approaches the minister. See, over yonder! Are not the saints commanded to pray for the minister that the word may have free course? But behold they sleep! Why thus labor and be concerned while others equally interested are not only unconcerned, but really sleep while you try to preach! The poor servant feels the mist of doubt gathering around him, his zeal fags and he wades through the remainder of his sermon as if he were all alone. He then goes to the sinner and points him to the sleeping professsor, and gently whispers, "no use, no use!" Why be alarmed while those who profess to be the children of God sleep while the "bread of life" is being delivered. Surely there can be nothing in it or they would not miss such a feast of pretended richness. Why strive to gain a thing that is so little relished by those who have it? Thus it goes. The members sleep because they feel sleepy and don't care to hear. The minister cannot preach because his brethren and sisters are sleeping and therefore are not praying for him, and sinners are not converted because they feel that none care to have them saved.

Brethren and sisters, think of things before it may be too late. Remember, you have a work to do and an influence to exert. For this God holds you responsible. It is not only our duty to attend church and remain awake but to *hear* and pray that others may hear and be benefited thereby.

A SABBATH AT HOME.

A DISAPPOINTMENT.

On last Saturday evening we hurried to the station to take the train for James Creek, it being the time for services in the meeting-house on Sabbath, but to our surprise we were about two minutes too late, as the iron horse was yet in sight, but slowwending its way onward. The result was one passenger left behind and a disappointed one too, as we auticipated a joyful season with our brethren and sisters in the sanctuary on Sabbath morning. This was one of the little disappointments of this life, and upon mature reflection, we considered it a very small one indeed compared with those which we have met, and most likely will meet yet in this life. It was all because we neglected to get ready at the proper time, and this brought to mind the great disappointment of those who do not get ready to meet Jesus while he may be found. What must be the extent of the disappointment of those who loiter away all the time allotted to them for this purpose, and Jesus calling loudly, come! come! Oh, come! and yet they indifferently linger until it is finally too late. Jesus ceases to knock at the door of the heart, and then after a while the poor soul becomes awakened from his drowsy, sleeping condition, and findeth his beloved has "withdrawn himself." He is gone, yes, gone forever. "The harvest is past, the summer is ended and I am not saved." This is a disappointment of which none greater can be realized, and the thought of this should arouse every unconverted soul to action. Dear reader get ready, the hour of death is approaching and how soon is unknown. This little incident will serve to make this a motto for ourself in the future and after our return to our *studio*, long did we muse upon this theme, "get ready." Soon we will be to pass the dark Jordan of death and then we hope to be ready to go with Jesus who will gently lead us over and land us on the sunny banks of eternal deliverance.

SABBATH MORNING

is here. What a beautiful morning! The sun in all its splendor illuminates and warms the now apparently inanimate earth; but soon its genial rays will give warmth and life to that which is apparently dead, and there will be a general resurrection demonstrating the power and wisdom of God. Then with *Cowper* we will exclaim,

"How sweet to muse on His skill displayed,
Infinite skill! in all that He has made;
To trace in Nature's most minute design,
The signature of a power divine."

This beautiful morning we think too of the many devout Christians who are now wending their way towards the house of God. In the rural life the Christian father has called early the sleeping family, the morning hymn is sung, a chapter is read, prayer is offered, the morning meal is eaten, and then away, over the hills and through the valleys to some distant church, there to worship God in His holy sanctuary. We imagine we see many of God's children on their way to church at this hour with hearts warm with the love of God. Then too, the prayers, the sighs and the groans that will ascend to God this day from the millions of worshippers, all over this land of ours. Are they all meaningless? Nay, "The prayers of the righteous availeth much," and what a vast amount of strength the cause of Christ this day must receive. The subjects of His kingdom are strengthened, sinners are converted and new soldiers are enlisted to fight under the "blood-stained banner of Immanuel. This is a thought that is pleasing and tends to buoy up the soldier of the cross. But then again, when we think of the deception, the pride, the vain mockery extant in the world there is a dark picture, and this is a theme we do not wish to think of now. The church bells are ringing and we mean to

ATTEND SERVICES

at the Baptist church. The Rev. Mr. Hooter the pastor, is a very pleasant and sociable man, and an earnest worker in the cause he advocates. Services were opened by singing the good old hymn,

"Nearer my God to Thee"

and then after prayer the following text was read: "Behold how good and how pleasant it is for brethren to dwell together in unity."—Ps. 133. The subject, "Christian Unity." The speaker had time to notice only a few points in the great subject, which was done in a very intelligible manner. He noticed first in what Christian unity consisted; 2. the basis on which it must be formed; 3. the evils resulting from the lack of unity in Christian effort, and lastly the beauty of Christian unity. He endeavored to show to the younger portion of the church, in a very plain and pointed manner, the reason why they practiced close communion. The main idea was, as they believed that the immersion of a believer in water only constituted baptism, and as it is acknowledged that baptism precedes the communion, therefore they could not consistently invite those who were sprinkled to their communion. A man's actions should always correspond with his faith, and that we thought a very fair view of the matter. The only true basis upon which true Christian unity can be established, he said, was upon God's word, and upon this all men ought to be united. This is certainly so. The Scriptures teach it in unmistakable language. Hence the apostle in writing to the Corinthians says, "I beseech you brethren by the name of our Lord Jesus Christ, that you speak the same thing, and that there be no divisions among you; but that ye be perfectly joned together in the same mind and judgment." In the main the discourse was a good one, and should. have made some good impressions After the sermon, the communion which they term the Lord's Supper was administered. Of course they

do not believe in feet-washing, or they would certainly practice it. Is it not one of the doctrines of the Bible and should not all men agree upon it? And then too, where in the Bible is the communion called the Lord's Supper? A bit of bread and a sip of wine, at the middle of the day does not look much like a supper, nor do we believe that Christ ever intended it to be called a supper. But enough of this at present. We are sorry that we cannot agree with our Baptist friends from a gospel basis on these points. We however cherish a very kind feeling towards them, and indeed toward all the different denominations. But while this is so we shall endeavor to prove all things by the infallible guide and hold fast only to to that which is good. Whosoever will come down to the plain teachings of the Bible with a mind willing to comply with them all, we are willing to accept as our brother and our sister. This we claim to be infallibly safe for Christ says, "I came not to judge the world, but the words which I speak the same shall judge you in the last day."

On Sabbath eve, we went to the Methodist church, but as we did not know the time when services commenced, we were too late to hear the text and get the main idea of the subject. We were there only in time to hear several reasons why the wicked are permitted to live. Thus ended the Sabbath day at home. J. J. B.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Letter To Sister Crouse, W. Va.

My Dear Sister:—

Yours in a late number of the PILGRIM to me was perused with much pleasure and was pleased to know I still have a place in your remembrance, and that you are zealous in the good cause of our Master. I will try and pen you a few lines hoping it may be of some interest to the readers of PILGRIM, more especially to my many friends scattered over the East and West. You say you often think of us since we left there. My mind often goes back there where I spent some years with the dear members of the Church and formed such tender ties that I hope shall never be broken, though now far separated, yet memory's chain is unbroken and you all are dear to me. It was indeed hard to part from you all, but circumstances were such that I willingly came to this territory with my husband and children, hoping all will be for the best in the end. We have had a very successful trip out and I can say I like it better here than I expected I should. We have neighbors all around us who are kind and sociable.

Have taken a claim and built a house close by the rail road, and near the banks of the Platte River; have a fine views of the valley up and down.

The most I missed when we first came was the privilege of going to preaching and meeting with the dear members. But now we are having that privilige as there has over 20 members of the Church came here since we did, and we have public preaching regular at our own house and soon will have at other places. The brethern are now making arrangments to put up a house in which to have preaching. We expect other members to move in soon.

Some of my relations and old acquaintances has moved here. You know I use to spend many lonesome days while my husband was away preaching to the needy and inquiring souls, which I was willing he should do for the sake of Jesus and a perishing world. But here when he is from home I have plenty of company, we have several here boarding with us.

We all have enjoyed good health since we have been here untill the measels was brought into the family by a family from Illinois, stopping a few days with us. All my children had them at once except Mary A. who is staying in Greely. After they were all about well the three youngest caught cold and had a relapse and were very bad but thanks to God all are about well again

I was glad to hear that the church with you is getting along in love.—How glad we are to hear such news and we hope dear sister you will give your influences always for peace, love, and union in the Church and thus be an encouragement to your dear companion who is set as a watchman on the walls of Zion, also it will encourage more of your dear children to come to the church of God. We know by experience ministers wives have crosses to bear that others know nothing about, but let us endure all things through the grace of God and hope for a reward in the world to come. To you and all the dear ones. I can say, I hope the Lord will bless you all and that you all will be faithful until death. My love to all. Your sisters in the bonds of love.

ELIZABETH FLORY.

P. S.

I am sorry our friends heard such a false report about the Indians out here and that they molested us. We don't have any fears at all. I have not seen any Indians here yet.

Dear Pilgrim:—

This cold Sabbath morning I am deprived of going to church, the roads being bad and my health not being very good, I concluded to stay at home and spend my time in composing a few lines for the PILGRIM. I do not however expect to edify any one much with what I can say or do. I have not written any thing for the paper since the new year has come in, but I think it will do yet as every day is new to us. When the old day is past we have new duties to perform and thanks to our heavenly Father for keeping us alive that we might prepare ourselves for heaven. There I think, will be no old year days; no, one eternal day with God and those that will be permitted to dwell with him. But what will be the condition of those that will be driven from God where they have to take up their abode in lamentation and weeping. No new year to change their condition. Awful thought! No change for the wicked. I think if there are any in that gulf of despair, if they could have one cheering promise from God that they would be released from their punishment, next new year by obeying him, forsaking their sins and following him, there would be nothing that God would require of them that they would not do if they could be released from their punishment. No I think that they would fall before the Lord and worship him both day and night. But that cannot be. He has given offers of mercy and salvation which in the world, after death, their will be no change. The righteous will go to the right hand of God, and the wicked to the left hand. There will be a separation between the wicked and the righteous. It may often be said why are you so particular about every little thing, but I think when we appear before the Judge of all the world, then those little things will appear big.

A few words to the careless and unconcerned sinners. How can you feel happy while living without hope and without God in the world, trampling upon forbidden paths of sin and folly? O! can you, can you, live away from your God when he is so willing and ready to save you, standing with outstretched arms willing to receive you. Oh, turn sinner, turn from your wicked ways while mercy's door is standing open to let sinners in; but if mercy's door once is closed against you, you may stand and knock but no entrance can be given to the wicked. Awful thought to those that stay away and come too late. I hope there will be some one who will read this that will give themselves to the Lord. Pray for me

NANCY WISE.

Scenery. Hill. Pa.

Dear Pilgrim:—

Brother Samuel Garber came here the last of December and preached a few sermons for us. The weather then became very cold and as other ministers were expected soon, the brethren concluded to discontinue the meetings for the present. We think brother Garber did his duty in warning sinners to flee the wrath to come, and teaching them what is that true and acceptable will of God, by which they might gain an entrance into the region of eternal bliss. As we were disappointed in the other ministers the above is the only preaching we had the past winter besides our regular appointments. On April 25, the Brethren assembled at the house of our Elder J. S. Snyder to transact such business as might come before the Church. Among other business was the following: One fallen member received; resolved to hold our lovefeast on the 6th and 7th of June, and a choice made for a Speaker and Deacon. The lot fell upon brother Michael Herman for Speaker, and Abram O. Diehl for Deacon. May the Lord give them grace to perform the work whereunto they have been called. Brethren Jacob Brower and Benjamin Flory were with us at the above named meeting and preached for us the day following to a large congregation assembled at our school house. May the Lord bless their labors. How pleasant to set under the sound of the Gospel. It is a sweet, though faint foretaste of Heaven, that new Jerusalem the city of God, that place of which is written "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." Then my dear brethren gird on the whole armor of God and go forth fighting the battles of the Lord, and we shall become more than conquerors through Him that loved us and enter in through the gates into the sunny clime of happy deliverance. From your young brother in Christ. S. C. MILLER.

Brooklyn, Iowa.

More About The Sabbath.

Dear Pilgrim:—

It does seem that there has been enough written concerning the Sabbath but still I feel like casting in my mite if it will have any tendency to adjust the matter.

Br. Moore (I think) opened the fire and we heartily agree with his position but there are some that do not.

I do not wish to be understood as accusing any of ignorrance but it does seem to me that the parties do not properly understand each other.

It appears that there are two days discussed and one meant. I do not understand Br. Moore to say that the Sabbath was ever changed, but sets forth the Christian Sabbath.

Now that the Lord God rested on the seventh day and that the Jewish Sabbath according to the law is on Saturday is a conceded fact, hence we do not obey or observe the Jewish Sabbath.

Why? Because Christ was the end of the law. Lo I come to do thy will O God. He taketh away the first that he may establish the second.

"Old things have passed away and all things have become new." Hence we observe that Christ came to fulfill the law not to destroy it. To illustrate: If we have made a contract we are expected to fulfill it, but I opine that we are not apt to fulfill it but once, and then when it is fulfilled, it at once becomes null and void and we are not held to it any longer. Christ did necessarily have to destroy the law, to make it void into us, but when it was fulfilled that was the end of it to us. Hence we find ourselves under the gospel. But if we are to obey the Jewish Sabbath why not obey the law in other particulars such as sacrificing &c. Then inasmuch as Christ was the end of the law, and gave us the gospel. he naturally gave us another day. And he rose on the first day of the week, and on that day the appostles assembled. On that day we concluded to celebrate the rising of the Lord and Master as the apostles did,—devote the first day to the Lord in place of the last and work the remaining six.

Prove all things and hold fast to that which is good.

J. B. LAIR.

INFORMATION WANTED.

In a letter from Bro. John Beechly, I am directed to go to A. M. from Columbus by way of Dayton and Cincinnati, by the Cincinnati, Hamilton, & Dayton R. R., from Cincinnati by the Mississippi & Ohio R. R. to St. Louis, from there by the Chicago & Alton R. R. to meeting. And according to the distances Bro. Beechly named it is 22 miles shorter than the published distance from Baltimore to St. Louis. This however is not the line Bro. J. H. Moore published in PILGRIM No. 17. Perhaps brother Beechly named the above line because I had made St. Louis a point in my letter to him.

It is proper that the Eastern Brethren should be well informed on this subject so that they can take the *shortest* and *cheapest* line. The published distance from Baltimore to St. Louis is 968 miles, and the fare at this date, April 27th, is $23, and I think it is the cheapest line. Going by Indianapolis certainly must add to the distance. It is 704 miles from Baltimore to Indianapolis, and from there to meeting seems like a long distance. And as brother Davy says that the Pittsburgh, Fort Wayne, & Chicago R. R. will take and return persons to A. M. for four cents per mile, I think all who can conveniently reach the B. & O. R. R. should avoid that line, as four cents per mile is but a fraction less than full fare charged by the Baltimore & Ohio R. R. The distance from Baltimore to

Columbus is 509 miles, and the full fare is $13.50, but a fraction above 2½ cents per mile. Local fare may be a shade higher.

In my report of arrangements with the B. & O. R. R. I requested the brethren West to designate *a line* from Columbus to meeting. This should have been done, and all who come by that road be directed to go by that line. Now it appears that two lines are designated. Which of the two shall we take? The *shortest* and *cheapest* we want. Let us know before we go. The arrangements made and published by Bro. Davy and also J. H. Moore to connect my arangements at Columbus to Indianapolis over the Pan Handle R. R. is impracticable to Eastern brethren. Bro. Davy says that all must procure *tickets* from him in advance. This is not understood and is too inconvenient to comply with. Procuring a ticket, implies paying for it, and how can this be done? We from the East having a long distance to go, had better buy the cheapest fare through, and return the best way we can to Columbus, and from there home I expect no trouble. D. P. SAYLER.

OUR ANTEITAM LETTER

{ WAYNESBORO, PA.
{ May 6, 1871.

Our Lovefeast will be held (D. V.) on the 3rd of June at the Antietam meeting house (Price's) Franklin Co., Pa., 2 miles north of Waynesboro.

On the evening of May 1st. brother Leonard Furry and brother Samuel A. Moore, of Bedford Co., visited this Church and remained until the morning of the 4th, and then went on their way to the Marsh Creek Church, *en route* for our Annual District meeting in York Co. They preached the word boldly and persuasively to saint and sinner, endeavoring to excite us to an appreciation of our profession of godliness, and a closer walk with our Father. O that we would put into practice the good counsels we hear so frequently. But we are prone to forget some duties, and live too much after the vain customs of "this present evil world." Dear brethren you will have the thanks of all the faithful in Christ wherever you go, for straight-forward, plain, pointed preaching of the self-denying Gospel of Christ.

It was gratifying to meet these dear brethren with whom we became acquainted when we were Assistant Editor of the *Companion* in 1869, and hear them preaching the same primitive doctrine of saving grace. Brethren, we trust you may be moved to come this way again ere long. May our Father comfort us all, and help us to "purify our souls in obeying the truth" in pure faith and abiding charity. Unworthily,

D. B. MENTZER

Railroad Items.—Important.

The following directions are intended for those who wish to attend the A. M. from the east, and avail themselves of the railroad arrangements that center at Indianapolis.—Let all those from the east make for this point that you may avail yourselves of the half-fare arrangements that I have made between this place and Bloomington.

Aim to be in Indianapolis very early on Saturday morning, May 23d. The train, for the west, will leave this place at 3: 50 a. m. and pass through Crawfordsville 6: 09, Danville 8: 00, Urbana 9: 25, and arrive at Bloomington 11: 50. Here you will lay over a few hours and then take the South bound train on the Chicago & Alton R. R. and arrive at Annual meeting the same evening about 6 o'clock. The fare from Indianapolis is about six dollars, and at the meeting I will give you a ticket that will return you free. (These tickets will cost you about 5 or 10 cts. each, just enough to pay me for making the arrangements.) Pay full fare going, say nothing to the agent about it, as they know nothing of it. Those who wish to do so, can also, make their way to the A. M. in good time, by leaving Indianapolis at 3: 50 on Monday morning May 5 These directions are not intended for those who wish to pass over this road to meeting before the above mentioned time. They can go when they please and at the meeting they will get their return tickets.

At Bloomington you will pay full fare to the A. M. and at the meeting receive your return ticket. I will aim to meet the train in Urbana at 9: 25 on Saturday morning, May 23. Those who order the Railroad map will have no difficulty in keeping this route. Observe the above directions in connection with my former article and you will get through all right.

J. H. MOORE,

Urbana, Ill.

[*Companion*, please copy.]

Mail Management.

Editors Pilgrim:—

Please announce to the Brotherhood through the PILGRIM, that all mail matter coming to parties during the Annual Meeting should be directed in care of C. C. Gibson, Girard, Macoupin Co., Ill. it will then be delivered to the owner at the meeting. DANIEL VANIMAN, *Corresponding Sec. Virden, Macoupin Co., Ill.*

MISCELLANEOUS.

The Presbyterians are now about raising funds to erect a chapel in West Huntingdon for Sabbath school purposes and lectures.

As the Lovefeasts are now being held in the different churches, we hope soon to have reports. Some one in every church should give a report of the meeting. These reports need not be lengthy. Be short and to the point. Let us hear from all.

W. H. BAILY of Raliegh, W. Va. says, "To the many brethren who are waiting for appointments from me, I would say, I am now suffering from a fall that I had sometime ago and in consequence, had to cease preaching for the present and perhaps forever. Pray for me."

HUNTINGDON has dismissed old Mr. "Panic" and gone to work. New houses are building up all around, and improvement seems to be the order of the day. The weather, so far, has been quite unfavorble to building, but as it has now, for a few days, cleared up with better prospects, foundations are being commenced and soon we will see houses on them.

EVENING AT HOME, is the title of a new quarterly journal, devoted to useful and instructive reading for the family circle,—a pleasant family companion. It is published by H. A. Mumaw, Elkhart, Indiana, at 40 cents a year. Each subscriber receives as a premium a copy of GOOD MAN'S LEGACY, a neat pamphlet valued at 25 cents. Subscribe for it. Liberal terms offered to canvassers.

SISTER Wealthy A. Clark an employee in our office for over three years left last week and went to her home near Shirleysburg, Huntingdon Co., Pa. She served a very creditable apprenticeship, and had become one of our most useful and reliable hands. Being at the business so long, she preferred a chance of labor, at least during the summer season.

BRO. W. B. Sell of Mo., under date of April 27, says: "By these few lines I inform you that we arrived safely in the neighborhood of Martinsville, Mo. on the evening of the fourth of March. Since here we have had 7 meetings—good order and very good attention to the word spoken. We learned since here there are about 13 members in this county—Harrison. Some are from Pa. Some from Indiana, some from Iowa, and some from Virginia.

A "FALSE PROPHET."—A remarkable man, claiming to be the Messiah, has recently appeared in Arabia, where his fame has spread far and wide. He came forth from the desert, where he spent many years mortifying the flesh, and he pretends to work wonders and perform miracles, and give the evidences of his Divine mission. He has a melodious voice, remarkably brilliant eyes, and a fascinating appearance, and is *wielding* followers.

WE HAVE just received a Report of the Service Commission to the President. It embraces the theory and result of the reform introduced by the President pursuant to the act of March 3, 1871.

The results of this reform are more readily seen on paper than by practical observation. While we live in a country we are more or less concerned about its government and our prayers should ever be for a wise and just administration, and every step in this direction should meet our approval, but as long as hot-headed politicians are to receive all public favors and help to hold the government reins, but little advance towards equity and moral good can be expected.

THE WAY TO MAKE TIMES GOOD. While going down street we noticed a man just commencing an excavation in his lot, and enquired of him, the design. The reply was, "I intend to build a house to help make the times good." That man understood the wants of the times and had decided on the only sure remedy. Croakers may hang around the corners and grumble about the hardness of the times and scarcity of money a thousand years, but they will never get any better until people "go to work." This man starts a move that may indirectly benefit half the town. A score or two of such men in every town would do the county more real good than a thousand such sittings as was our late financial congress.

PERSECUTION OF THE BAPTISTS IN SOUTH RUSSIA.—At the march meeting of the Evangelical Alliance Council of the British the Rev. Dr. Blackwood introduced Pastor Oncken, of Hamburg, and made a statement on the subject of the persecution still carried on in the district of Cherson, South Russia. Letters were also read to the Council, giving particulars, by which it appears that members of the Orthodox Greek Church had, for professing altered views on the subject of baptism, and for leaving that communion, been heavily fined, beaten, imprisoned, and threatened with banishment to Siberia. A chapel for the use of the Baptists, and towards the creation of which the German churches contributed, had been closed by the Government seal. The subject was carefully considered, and thanks were presented to Rev. Mr. Oncken for attending meeting and supplying information on the subject. The Council assured him that their most careful consideration would be given to the case.

RELIGIOUS STATISTICS OF CALIFORNIA.—A Franciscan monk took posession and planted Papal missions here 104 years ago. Protestantism first gained a foothold 25 years ago, and to-day has 108 Methodist and 38 Methodist (South) churches, 67 Baptist, 66 Presbyterian, 64 Congregational, and 40 Episcopal churches, and a number of other denominations—not a bad record for 25 years. But many of these churches are weak, and must have help from abroad; and Home missions and Sunday school missions can have little aid from them. Oregan and Nevada, too, are greatly neglected and sadly needing Sunday schools, which are found to be wonderfully adapted to their needs, as numerous examples show. A small village which, a few years ago, had a very bad name, which was a byword, had a Sunday school organized by a missionary of the American Sunday School Union, which grew into a church, and the village is now redeemed. Another Sunday school, similarly organized, has grown into a church, with a settled pastor. There is progress on all sides.

STATE OF RELIGION IN LOUISIANA.—A correspondent of the *Watchman and Reflector* writes very despondingly of the state of Louisiana. He says: "I have been living in Louisiana over twenty-one years, and never before witnessed the degree of religious unconcern which exists in the State at this time. It is not confined to any denomination or section of the State, but there is an alarming indifference on the subject pervading all sects and all parts of our territory. A reviva. of religion, even of small proportoins, would be almost an anomaly." This state of things he ascribes partly to the unsatisfactory political and temporal condition of the people. "The people of Louisiana feel (I was going to say hopeless), I may safely say eminently insecure, so far as their temporal future is concerned. I do not believe they are prejudiced against the colored population, but they feel (and I think justly), that with negro rule, which seems inevitable here, down go all the material interests in the state. The people of Louisianna see their danger, and it alarms them. The majority are already hopelessly involved in debt, and a dark future looms up before them. The result is, that mind and heart are fixed upon temporalities, and then find no time to devote to the great subject of salvation."

A terrible tornado passed over Nashville and vicinity, Tenn., recently doing an immense amount of damage. It crushed in the fronts of several large buildings, including a Methodist church, and many small buildings from their foundations. Many poor families were rendered homeless. At Nashville the Cumberland river had risen twenty feet in the channel, and the width of the river increased from one hundred feet to one mile. In the lower streets of the city hundreds of families have been compelled to move. From all portions of Tennessee are reports of great damage by water.—The bridge over the Tombigbee river below Chattanooga was floating when a train ran on it; the engine and three cars went into the river, and the engineer and fireman were killed. From New Orleans it is reported that delegations of planters from the river parishes, bordering on the Ouashita and Red river, as well as from parishes bordering on the Mississippi, waited on the Governor, stating that their cattle and stock had all been drowned, and their lands and houses inundated and themselves and their laborers reduced to destitution by the unprecedented flood. They are so straitened they have been compelled to appeal to the United States authorities for a supply of rations until they can get to work again.

BRO. J. C. Richer of Peru, Miami Co., Ind. says: "The Spring has been very cool and dry in this section of country, consequently the wheat crop has suffered very severely. Wheat on the upland is almost a failure. A great many farmers are plowing up their wheat fields and putting them in oats and corn. Wheat on the River bottoms is pretty good. The grass is not growing much yet, consequently feed for stock is getting very scarce. Farmers have sowed their oats and have a good deal of their ground plowed for corn. Yesterday it rained and last night snowed and stormed, and this morning it looks like mid-winter. The earth enwrapped in a mantle of snow about five inches deep, and still snowing and blowing. How we long for the warm rays of the sun and warm spring showers which would be so reanimating to all created nature. Fruit so far is promising yet, good prospects for peaches, which we don't have every year. Health is good in this part of the country. I only know of one sick person and he has been confined to his bed for a long time."

Eld. John Murray of Quarry, Marshall Co., Iowa says: "As others are giving accounts of the weather &c. through the PILGRIM I will also state how it was here about Easter. On the 4th inst in the afternoon my wife and I went twenty miles south-west to visit old Bro. and elder Samuel Garber. Found them well and enjoyed our visit much, but found it very disagreeable traveling as the roads were very bad and pretty cold. That night snow fell to cover the ground. The next day, Easter Sunday, went with them to meeting in that neighborhood, and for the first time had the happy privilege of uniting with them in the celebration of the resurrection of our blessed

Redeemer, which proved to be a feast to the precious souls present. About 10 o'clock the sun came out and the snow melted. In the afternoon we returned home again, but found our 20 miles long enough, as the dust was now mud from the snow that had fallen and melted.

I have now lived in Iowa 17 years and last winter was the pleasantest winter I ever seen anywhere. But winter before last was the roughest I ever seen anywhere. There is quite a difference even in different parts of Iowa. Here in the central part we generally have not much snow before Feb. and March, but last winter we had plenty in January to make good sledding and we had the best sledding and sleighing for about six weeks that I ever saw anywhere, and the weather so pleasant that people could enjoy sleighing.

I also wish to say through the PILGRIM to our dear brethren, sisters, and friends, that through the care love, and mercy, of my kind Father in heaven, I am permitted to enjoy tolerably good health, and am again able to travel and preach some, which was far beyond my expectation one year ago. I have not suffered from the effects of the Catarrh for several months, thank God."

ANNOUNCEMENTS

LOVEFEASTS.

Please announce through the PILGRIM that a communion meeting will be held on the 30th and 31st of May 4 miles south east of State Center in Marshal Co. Iowa.

Eld. JOHN MURRAY.

Please announce that the Brethren in Shade Creek congregation, Somerset County Pa., intend the Lord willing, to hold a lovefeast on Thursday the 18th day of June. 1874. The general invitation is given and especially to ministering brethren. By order of the church. JOHN CUSTER.

Spring Run Church, McVeytown, Mifflin Co., Pa., May 19, P. M.

Falling Spring Church, Franklin Co., Pa., June 2nd.

Communion Meeting in the Lost Creek Church, Juniata Co., Pa., May 15 and 16.

In the Perry Church, on the 4th and 5th of June at Bro E D. Book's, one mile south of Blain.

Dry Valley, Mifflin Co., Pa., May 17, commencing at 10 o'clock.

Yellow Creek, Bedford Co., Pa., Junel 2.

Clover Creek, Blair co., Pa., June 4.

Lower Fall Creek, Ind., June 20, 21.

Aughwick, Huntingdon Co., Pa., May 16th.

Falling Spring, Franklin Co., Pa., June 2nd.

NOTICE.

Having been repeatedly requested to get out some more of our old selection of Hymn Books, and circumstances preventing its accomplishment last year, we would say to the brethren that we are now getting out a small edition, and expect to have them ready by the first of May. The price will be as follows:

Single copy, (English) post paid,	$0.35
Twelve copies " "	4.00
Single copy, (Ger. & Eng.) "	.60
Twelve copies, " "	7.00
" " Express	6.00

Address, H. J. KURTZ.
Poland, Mahoning Co., O.

MARRIED.

RADY—SMITH.—By the undersigned, April 26, 1874, at the residence of Mr. Smith, Mr. John Rady to Margaret A. Smith. Both of Tippecanoe Co., Ind

SAMUEL ULERY.

DIED.

KNEPPER.—Also in the same congregation, March 8, '74, brother Peter Knepper, aged 71 years, 4 months, and 24 days. Funeral services by the brethren, from Matt. 24: 44.

ETTER.—Also in the same congregation, April 28, '74, brother Jacob Etter, aged 76 years, 5 months, and 13 days. Funeral improved by the bretbren from Rev. 14: 13.

D. H. BONEBRAKE.

TANGER.—In Logan Church, on April 22, 1874, David Tanger, aged 63 years, 11 months, and two days. Disease, dropsy and heart disease. Funeral services by Eld. Joseph N. Kauffman and the writer, from Mark 13: 33.

The deceased died very suddenly. He was as well as usual, walked to his sons and walked about the farm through the day, but sometime during the night his companion awoke and hearing him make some noise, spoke to him but received no answer. She became alarmed and ran to her sons one fourth mile distant, but when she returned with her son the spirit had fled. Old and young take warning.

J. L. FRANTZ.

HARSHBARGER.—In Spring Run congregation, Mifflin Co., Pa. April 30, 1874, Charles Elmer, son of brother David H. and sister Isabella Harshbarger, aged 1 month, and 3 weeks. Funeral sermon by the brethren, from Mark 10: 13.

Dear brother and sister, you now have a little angel in heaven. Jesus said, "Suffer little children to come unto me, for of such is the kingdom of heaven," and except we humble ourselves as a little child we cannot enter into the kingdom of God. Now if we follow Christ in all his appointed ways, we will all meet the sweet litile boy in the paradise of God. S. W. BOLLINGER.

BOYER.—In Falling Spring congregation, Franklin Co., Pa. April 23, 1874, our beloved brother and Elder, William Boyer, aged 76 years, 10 months, and 18 days. Funeral improved by the brethren from the words, "I have fought a good fight." Brother Boyer had the oversight of the church upwards of 25 years, and in the ministry a much longer time. In his death the church has sustained a great loss. But our prayer is that his spirit may fall in a great measure on our two old brethren who will have to take his place in the church. He leaves a widow, but no children.

YOUTH'S DEPARTMENT.

THE MORNING BRIGHT.

Children, the birds are waking,
Their early notes I hear—
Come, rouse you from your slumbers,
The glorious morn is here—

The robbin's low sweet chirrup,
As he nestles 'mid the leaves,
The swallow's little twitter,
In his home beneath the eaves.

They shake their feathery garments,
And warble forth their song,
Rejoicing in the daylight,
Their notes of love prolong.

The sky is bright and glorious,
The sun about to rise;
Come, children, from your slumbers,
And ope your wondering eyes.

The dew is on the flowers,
And they raise their pretty heads,
The violet, and the daisy bright,
From out their lowly beds.

The air is fresh and balmy,
The world is wide-awake;
Come, children, from your slumbers
Awake! awake! awake!

First kneel and bless your Maker
For all His care and love,
And ask His pardon for your sins,
And mercy from above.

Thank Him for all His mercies,
For health, for life, for rest,
For pleasant sleep, and morning light,
And sunshine warm and blest.

Ask Him to kindly guard you
Throughout the livelong day,
Make you be good, obedient, kind,
At study or at play.

God's blessing then upon you,
Come forth at early dawn,
And see God's glad and glorious world
On this bright sunny morn.

—*N. Y. Observer.*

THE NAME OF MOTHER.

Oh! how much is in that name—"Mother!" It is the whisper of a gentle voice that rocks to sleep in the cradle of its love every care of life. It has a charm that sustains and cheers us when every thing else earthly fails.

Mother! It is the voice that we never tire listening to, and its sweet tones make us forget life's burdens.

A mother's love! can any one fathom it? Pure, deep, and truthful, springing from no improper or selfish motives, it is always ready to make any sacrifice, however painful, for the pleasure of the subject of its affections. We look in vain through the world for another example of such love as hers.

Have you a mother? Cherish her comfort her, cheer her by your pleasant looks and consoling words: devote the remainder of your life, if you are spared, to the care and comfort of her "who had thine earliest kiss."

Have you no mother? None to go to in the trying hour? None to share your taoubles and to whom you can tell your grief? Do you realize the absence of the hand than a lothers most gentle and loving? Live then to meet her above? Let your life be a constant remembrance of her who has gone!

Dear child,

"Be kind to your mother, for when thou was young,
Who loved thee so fondly as she?
She caught the first accents that fell from thy tongue,
And joined in thy innocent glee."

Youthful reader, thy mother is the best earthly friend. The world may forget you—thy mother, never; the world may willfuly do you many wrongs—thy mother never; the world may perseeute you while living, and when dead plant the ivy and nightshade of slander upon your grassless grave; but thy mother will love and cherish you while living, and if she survives you, will weep for you when dead such tears as none but a mother knows how to weep. Love thy mother? Do you love her? What is the proof? Jesus says "He that loveth me keepeth my commandments."

Now, if you love your mother it will manifest itself. Every little boy and girl who loves mother will be kind, attentive, obedient, ready to do quickly whatever told cheerfully, smilingly. A son that will disobey his mother exhibit a spirit of unkindness toward her, treat her disrespectfully or abusively in the least, is sure to smart for it sooner or late. Nature herself cries out in vengance against it; all heaven gathers blackness. The most fearful, awful judgments are denounced against disobedient, recreant sons and daughters. Hark! "Cursed be he that setteth light by his father or his mother; and all the people shall say, amen." *Deut.* xxvii. 16.

"The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."—*Prov.* xxx. 17.

There are a great many occasions when mothers do not see fit to give their children leaf to go where and do what they wish, and how often they are rebellious and pouting in consequence of mothers decision. Trust her, and smooth down her ruffled feelings by the sweet and beautiful thought, "My mother knows best." It will save you many tears and much sorrow. It is the gratitude you owe her who has done and suffered so much for you.

Keep nothing concealed she ought to know; never do anythig you would be ashamed to tell her. Be willing always to open the secret recesses of your heart.

Be sure to make your dear mother a *special* friend, a friend above all others, and chief confident. Conceal nothing from her, but make her acquainted with the company you keep, the books you read, and even the faults which you commit.

Happy the sons, happy the daughters who are not afraid to communicate to their mother their most secret objectionable thoughts. Whilst they remain thus artless and undisguised they are free from danger.

"A mother's love, how pure,
How tender and how strong!
How long it will endure;
How passive bear each wrong!"

—*The Christian Cynosure.*

PLANTING.

If a girl plants in her garden "morning glory" seed, a vine will grow up and have beautiful flowers. When a boy goes to school and plants spelling, arithmetic and other good things in his head, after a while they will sprout and bear excellent fruit, better fruit even than cherries and strawberries.

There are other seeds we should plant in the spring time of life; one we will call "Faith in Jesus Christ," this will blossom into "Forgiveness of Sin," Another is "Love to God," and that will ripen into the sweet fruits of "Obedience." Another is "The Gift of God" or "The Holy Spirit;" ah, if we place that in the garden of our heart we shall have a rich cluster of fruits, "Love," "Joy," "Peace," "Gentleness," "Goodness" and "Meekness." When these are in flower we have the most beautiful bouquet that can be presented to God. But these seeds don't grow nor develop so well if we leave off planting them till late in life—till we are old. So let boys and girls make everything within, ready for the good husbandman and keep away the enemy who will sow bad seed. Fence in your garden with "Prayer."

But if we plant the seed "Selfishness," what a horrid crop of bad weeds will spring up! Here is a list made out by one of the undergardeners (Paul was his name) "Envyings," "Hatred," "Strife," "Drunkenness," "Uncleanness," and many still worse. Sometimes even "Murder" grows from "Selfishness," and perhaps oftener than those people think who do not read the Bible, for there we are told that out of the heart proceed "evil thoughts" and "murders."

Now if you see this bad weed "Selfishness" growing in your garden, root it out, for it has a tendency to grow wild and rank, and spreads and chokes out all the other good little tender plants. "Idleness" is a bad weed: often it has "Theft" for its fruit. So be sure what you sow in youth.—*Child's World.*

TO PUT AWAY FAULTS.

One day I was watching a great Newfoundland dog. He had been told by his master to fetch him a basket of tools that the gardiner had left in the shed. The great dog went to obey his younger master. He took hold of the basket with his mouth, but he could not lift it. What did he do? Give it up? No never! One by one he took the things out of the basket and carried them to his master.

One by one! That is what we must try to do with our faults. Try and get rid of them one by one. Jesus knows how hard it is for you to do this, and so he has given you a word that will help you to do it, and that word is "To-day."

I will show you how. Take one fault—we will call it bad temper—and in the morning, when you get out of bed, ask God for Christ's sake to help you "to-day" to overcome that bad temper. Perhaps by and by something will begin to make you feel angry; then remember your prayer, and try and drive away the angry feeling, and say, "Not to-day."

If you have learned any bad, wicked words, like some poor children in the street, who do not know any better, then ask God for Christ's sake to help you to day; then, when you are tempted to do so, remember, "Not to-day," I will not say wicked words to-day." And do the same with all your faults. Take them one by one, and try for one whole day not to give way to them. It will come easier then.—*Guiding Star.*

GENERAL INTELLIGENCE.

The following is a statement of the facts touching intemperance, and should cause every one to seriously reflect:

"It" says the *Independent*, "gives a million drunkards and paupers, a hundred thousand idiots and insane, and nearly or quite a thousand murderers and suicides every year. Add to these the homes that are desolated by intemperance, and we have a host of slaves like that liberated by war. Not one drunkard but began as a moderate drinker, intending to remain such. One in ten of our moderate drinkers becomes a drunkard, and eight out of the other nine are injured, and not one of them benefited by the indulgence. It was the example of reputable men who drank moderately, which encouraged this army of drunkards to think that they can safely do the same. The result is poverty, death and hell. How any man, with these facts before him, can make his brother to offend, we cannot understand. It is not enough to say the drunkard does not follow the example of the moderate drinker. He does follow it till his moral sense and will are weakened, and he outruns his teacher.

COLD IN THE EAST.—We have been complaining of a chilly April, after an unusual mild winter, but the whole season has been exceptionally severe in many of the sunny, eastern climes. From Constantinople we have the following remarkable account:

"The winter has been unusually severe; the snow deep. Bears and wolves driven into the towns by the prevalence of the snow have been roaming through the streets of Scutari. They have also been at Hissar, prowling around Robert College, the inmates of which did not dare to venture out after night fall. Mr. Hanson, the English banker shot a wild boar on his own grounds on the Asiatic side of Bosphorus. Several persons have been killed by wild beasts in the neighborhood."

Bayard Taylor, writing to the *Tribune*, from Cairo, Egypt, March 20, says: "As it to make the change more emphatic, the wintry weather we tried to escape by leaving Italy has followed us here. After a sharp north wind on Tuesday, Wednesday came in cloud and a chilly rain which lasted all day, and obliged us since fire places are unknown, to sit in cloaks and to go to bed early inorder to keep warm. March is usually the most pleasant month of the year in Egypt; but now, when Constantinople is snowed up, and people freeze to death on Chios, we must needs shiver on the banks of the Nile."

ORIGIN OF AN OLD PHRASE.—"To scrape acquaintance" comes to us from the Roman Emperor Adrian. He was at the public baths one day, when he saw one of his veteran soldiers scraping his body with a tile. That was such poor luxury, that Adrian ordered that his old comrade should be supplied with more suitable cleansing materials and also with money.

On a subsequent occasion, when the Emperor again went to the bath, the spectacle before him was highly amusing. A score of old soldiers who had fought under Adrian were standing in the water, and each one currying himself with a tile and wincing at the self inflicting rubbing. The Emperor perfectly understood what he saw, and what was the purpose of the sight. "Ha! Ha!" he exclaimed; "you had better scrap one another, my good fellows." He added, "You certainly shall not scrape acquaintance with me."

The cost of liquors in the United Kingdom in 1871 was $541,000,000, and the liquors drank there in six years, 1895 to 1870 inclusive, would build 22,000 miles of railroad, 7,000 more than they now have. The quantity of grain used for the six year's drink would make bread sufficient to support the whole population of the United Kingdom for two years, and the amount spent would build a fine house for every family of five persons. In New York city three glasses of liquor are drank for every loaf of bread eaten, the liquor costing thirty cents and the bread ten. If the waste occasioned by drink could be stayed, a national debt would be unknown and taxes would be trifling; if it continues without abatement there is danger that the debt will increase beyond the ability to even meet the interest.—*Carleton Sentinel.*

In the course of last year, there were published in England five hundred and seven new novels, and two hundred and twenty-one new volumes of poetry. To these may be added, for the year's product, half as many more books of the same sort published in this country. A similar fertility has occurred in previous years. But how many of these books have had any just pretensions to be read or remembered? To be as charitable as possible, it may be asserted, that nine-tenths of the annual crop of novels and poems represent only the waste of human aspirations.

It is reported from New Orleans that the Mississippi floods have brought partial or or entire ruin upon 25,000 persons in and near that city. Northern cities are contributing largely to their relief. Many of the finest plantations of Louisiana are under water, a number of women and children are reported drowned, hundreds are without food and shelter, and vast herds of stock are dying for want of food.

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When applied with Dr. Pierce's Nasal Douche and accompanied with Dr. Pierce's Golden Medical Discovery as constitutional treatment, Dr. Sage's Catarrh Remedy produces perfect cures of the worst cases of Catarrh and Ozena of many years' standing. This thorough course of medication constitutes the only scientific, rational, safe and successful manner of treating this odious disease that has ever been offered to the afflicted. So successful has it proven that the proprietor has long offered a standing reward of 500 for a case of Catarrh which he cannot cure.

INDISPENSIBLE EVIDENCE.

THOS. J. BISHOP, of South Brooklyn, N. Y., writes that his wife had suffered since a child with Catarrh until it had resulted in what eminent physicians pronounced Consumption; that she has used Dr. Sage's Catarrh Remedy with Dr. Pierce's Golden Medical Discovery, and they have worked wonders with her case.

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March 17, '74.

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$25 Per Day guaranteed using our Well Auger [illegible] W. W. GILES, St. Louis, Mo.

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Persons have been writing to me to know if they can purchase land here; yes but *not at Government prices.* The following are chances with others to purchase.

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160 acres of choice land nostly natural hay land, under ditch. Price $7 per acre cash.

160 acres good farm land, frame house, ten acres in cultivation, good water, near town. Price $1,200.

All the above lands on the Denver and Pacific R. R.

J. S. FLORY.

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6 35	8 55	Coffee Run	3 15	8 35
6 40	9 03	Rough & Ready	3 09	[illegible]
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6 51	9 13	Fisher's Summit	2 58	8 17
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7 33	9 52	Hopewell	2 10	7 38
7 45	10 05	Piper's Run	2 08	7 26
7 53	10 10	Brallier's Siding	2 00	7 20
8 00	10 17	Tatesville	1 55	[illegible]
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The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., MAY, 19, 1874. NO. 20.

POETRY.

LONGING FOR HOME.

BY WESLEY.

I am longing for the coming,
Of the snowy-vestured band,
That shall bear my weary spirit
To the sinless Summer land.
As I tread the narrow causeway,
Through this thorny vale, I dream
Of the joys that ever brighten,
Where the pearly waters gleam.

Where the flowers, by the river,
Give their fragrance to the gale
Where the ransomed of the Father,
The rich odor may inhale:
While a strain, unknown to mortals,
Wakes the echoes of the shore,
As it sweeps its glassy surface,
In the happy evermore.

I am waiting for the signal,
That shall speak my full release,
And present my welcome passport
To the realms of perfect peace.
Yea, and when my lagging sandals,
All the dusty way have trod,
I shall sing among the angels,
By the golden throne of God.

I am longing to be going,
Yet my Father's kind command,
Bids me tarry mid the shadows
Of this misty lower land.
When my pilgrimage is ended,
I shall stem the turbid flood,
And recline upon the bosom
Of the spotless Son of God.

(Republished by request.)

ORIGINAL ESSAYS.

PARABLE OF THE UNJUST STEWARD.

This parable was addressed to the disciples, but in the hearing of the Pharisees. The rich man represented the Lord, himself, the sole proprietor of all things. The steward, the man who is entrusted with worldly riches and misemploys them. Every one is in some measure the Lord's steward, and all his posessions and endowments are entrusted to him that he may with them glorify God, and do good to men. And an account will soon be required of his use of them. The steward in this parable was accused by the Lord of wasting his goods. He had employed his Master's property in his own indulgences, or suffered it to be by others, or wasted it by bad management. Thus men spend their riches in gratifying their pride, vanity, or curiosity. They lavish them upon those who do not want them in such expenses as tend to encourage vice or folly; in short, they do not obey the commandments and seek the honor of God in using them, and stand accused of wasting their Lord's property, though they neither amassed wealth by repine or injustice, nor hoard it. Nay, though they obtain a high reputation for generosity, for that must be wasted which is spent to no good purpose. Matt. 25: 14—30.

The Lord is not described as expostulating with the steward who could neither deny the charge nor excuse himself, and was therefore ordered to make out his account and quit his stewardship.

This teaches us that men will not at last be able to vindicate their waste on improper expidenture of worldly things, and that death will shortly turn every man out of his stewardship. When the steward heard the decisive sentence of which he knew there would be no reversal, he considered in what manner he might so employ his present advantages that they would stand him in stead, when dismissed from his place; otherwise he foresaw that his case would be very wretched, as he had never been accomed, and was not able to dig or get his living by hard labor, and was ashamed to beg his bread after having lived in credit and plenty. This represents the wretched state of ungodly men put out of their stewardship by death. Accordingly the steward devised a plan well suited to his purpose, and consistent with his character, determining to seduce his Lord's debtors to concur in defrauding him for their own advantage. By this measure he could at his Lord's expense confer an obligation on them, and making them *accomplices* in fraud, they would be restrained from informing against him, and yet if they should refuse to give him in his distress assistance, he would have them in his power, and as a desperate man who had nothing to lose, he could inform against them to the great injury of their characters and property. Thus he made himself sure that they would one after another entertain him in their houses, or provide for him some other method of subsistence. He therefore called them to him separately and ordered one of them to give a note of hand, as we say, for half of what he really owned, instead of one for the whole, and another with the deduction of one fifth, and so to the others. When the protest came to light, his Lord commended the unjust steward, not for his iniquity, but for his policy. He could not deny but it was a well conceived plan of providing against the time of approaching distress; and in this respect alone it is proposed for our imitation. For our Lord added that the children of this world are wiser in their generation than the children of light. Worldly men who make temporal things, their primary object are more prudent in respect to their present interest than the children of light. The people of God are in respect to their eternal concerns in the choice of their object, foolish, but in the selection of means and perseverance in subordination, every other concern to the favorite pursuit, and rendering everything subservient to it in politic contrivances, to prevent disappointment, to get over untoward circumstances, and to reduce advantages from them in these and various other particulars, they are exceedingly wise in their generation, yea, far wiser even than real believers who are not given up to the pursuit of their great object, here so active and unremitting in the choice and use of means in order to the attainment of it. Much more then, are they wiser than men in general are about their religious concerns or than professed Christians are in improving their advantages.

The Lord seems in this place to teach us that the good things pertaining to this present life were granted to us by God, not that we should not spend them to our own will, but that we should dispose of them as entrusted to us by the Lord, in entire faithfulness. But men, those to whom greatest abundance is committed, are used to abuse them in luxuries by gratifying themselves and others. Hence it comes to pass that the Lord no longer enduring this waste, justly determines to deprive us, as bad stewards of our stewardship, either by taking our abused goods from us, or calling us by terminating our lives, to his tribunal. But the proper way of averting this doom and procuring the continuance of our stewardship and obtaining the means of greater beneficiencies, is to make amends to the poor, by a charitable use of them. Thus it will come to pass that God perceiving that we more properly use these things will count us more worthy of more valuble endowments.

J. N.

THE NECESSITY OF PRAYER.

Pray without ceasing is the teachings of the New Testament and by its rules we profess to be governed, but some will say we can not always pray. That is a mistake. I for one would say we can, for it is just as easy to have our thoughts directed heavenward as soon as we awake in the morning as it is to have them directed to our temporal matters. I don't wish any better opportunity to do this than when I am following my plough. A brother said to me once when a man has hands about him to work, he has not time to pray and have family worship. What a mistake! If this world were our home this might do, but we fear, there are too many live in this way, for we often meet with brethren that seat themselves to their tables and partake of the gifts that God has given them without thanking him for them. Daily prayer is too much neglected, for by it we overcome temptation, the more we give attention to prayer the less danger there is of us being drawn into the snares of the world, such as "Granges" or other secret lodges which belong to the world. I often think that is why some of the brethren are drawn, and enticed away from the Church. I think it an easy matter to get rid of those that trouble us about joining their societies. I had a neighbor who tried hard to get me into the temperance lodge, but I told him I had no appetite for ardent spirits and besides all that, I had joined the Church of Christ and that required all my means and time, and had none to spare for others, and I do consider that the Church of the Brethern is the oldest temperance society on the earth. Why do we leave the Church and go to these societies? What can we expect of them? Can they do more for us than God who is the giver of all things spiritual temporal? Therefore dear brethren and sisters, let us keep ourselves unspotted from the world so that we may be ready when the Master calls that he come not upon us as a thief. Let us be engaged in prayer.

A. J. KREPS.

Mc Veytown, Pa.

In its own sphere, power is greater than Suffering; but, in *this* sphere, Suffering is greater than Power. Power creates; Suffering cannot create. Power provides, Suffering cannot provide. But can Power redeem? Oh, no! it is Suffering, and Suffering only, that redeems. Power can illuminate the obscure constitution; Suffering cannot do that. But can Power correct the perverted character? Oh! no Suffering, and Suffering alone can do that. Power, like the lightning, strikes a single object; suffering, like the cloud, baptizes the world with its tears, and bends the rainbow of peace over mountains all rustling with thanksgiving and valleys of silent beauty, all sparkling with praise.—*Thomas. H. Stockton.*

The setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of of the evening fall behind us, and the world seems but a dim reflection itself—a broader shadow. We look forward into the coming lonely night; the soul withdraws itself. Then stars arise, and the night is holy.—*Longfellow.*

Our brightest, moments are frequently those which arrive to us from the bosom of care and anxiety; the gems that sparkle upon the dark ground.

Baptism—What is It?

Having examined briefly the itemes Faith and Repentance and found that they emotated from God, and binding prerequisite to our entering the Christian Church, the next link in the chain is that of baptism. In discussing this subject our aim will be to be more particular and enter into a deeper investigation than we did of the subject of faith and repentance, as the minds of professing Christians are more divided upon this subject than they are upon the former subjects. We will begin by asking the question, what is baptism? Answer. It is a sacrament of the New Testamenant and is attributed to the nations of the earth. Math. 28. Mark 16. And is the inducting rite into the Christian Church. John 3. And is the antitype of the ark in which Noah was saved. Peter 3. The word is defined by Webster thus: The application of water to a person as a sacrament or religions ceremony by which he is initated in to the visable Church of Christ, and says Webster, this is usually performed by sprinkling or immersion. But that it was primatively performed by sprinkling is seriously doubted. All of the laws pertaining to the Kingdom of this world are liable to be changed, and when ever a law is changed the law that takes its place, or the change that takes place in the old law, is just as legal as it was before it was changed and this is right, for the law is with the people to change as they think proper. "But Christs kingdom is not of this world." John 18:36. "And to this kingdom of Christ there is but one law given and that is God." "See that you refuse not him that speaketh. "Hebrews 12 and 25. "And think to change times and laws." Dan. 7 and 25. "But receive a kingdom that cannot be moved." Hebrews 12 and 28.

"For till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Math. 5 and 18. He that rejecteth me and receiveth not my words has one that judgeth him; the words that I have spoken tho same shall judge him in the last day." John 12 and 48. "Remember them which have the rule over you, who have spoken unto you the word of God. Whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday and to day and forever." Hebrews 13:7, 8. Although we have a right to change our own fundamental laws that we have enacted and that pertains to earthly kingdom, we as the subjects of Christs kingdom have no right to make any change in the law pertaining to that kingdom, neither have we a right to define any word in that law so as to make it signify something that God never intended it to signify; for as quoted above, Jesus must be the same yesterday as he is to day. Now I am speaking unto you and if I do not make Jesus the same now as he was then reject me.

Words are the sigas of ideas. God in delivering his law to the people made use of words, and whatever those words meant when God made use of them, is the thing that God wants us to do. The New Testament was written in the Greek language, words were selected from the Greek vocabulary and whatever was meant, or the sign expressed by the word, when it was selected is what God wants us to do. There are three words in the Greek language namely, *Baptizo*, to dip, *Rantizo* to sprinkle, and *Elkizo* to pour. Hence if God had wanted us sprinkled with water, he would have used the term *Rantizo* to have expressed it, and if he would have wanted the water poured upon us, he would have used the term *Elkizo* to have expressed it, as these two words are expressive of sprinkling and pouring, hence it is evident that sprinkling and pouring does not have any relation to the ordinance, seeing these expressive signs are not used. But that God did intend us to be dipped under the water is evident from the fact that God selected the term *Baptizo* to express it, and that this Greek term *Baptizo* is expressive of dipping we need only refer to the Greek lexicons themselves. In the Greek and English lexicons of Donnegan *baptizo* is defined thus; To immerse repeatedly into a liquid. Bretschneider defines the same word properly often to dip, often to wash. Liddell and Scott, authors of reputation, define it in the same way. So much then for the Greek termination of the word. We will next see if John the baptist and Christ and his apostles so understood it. Turn to Matt. 3:5, and read, "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and was all baptized of him in Jordan. And Jesus when he was baptized went up straightway out of the water." Matt. 3:16, "And were baptized of him in Jordan." Mark 1:5. "And was baptized of him in Jordan, and straightway coming up out of the water." Mark 1:9, 10.

Thus we have shown by the mouth of two witnesses that John the baptist baptized the people in the river of Jordan and not out of it; that Jesus himself was baptized in the river and that he came straightway up out of the water. "And he commanded the chariot to stand still and they went down into the water, both Philip and the Eunoch and he baptized him, and when they were come up out of the water, the spirit of the Lord caught away Philip, that the Eunoch saw him no more." Acts 8:38, 39. Also in this case the candidate and the administrator both went down into the water and both came up out of the water. Ah yes, says the critic, I admit that John the baptist and the apostles went into the water to perform the rite of baptism, but can you tell us how the rite was performed prior to their coming out of the water? Yes, I have told you that the definition of the Greek term *baptizo* as given by the lexicons was to dip, to wash, to immerse. Yes but I would prefer Bible proof. Well then to the Bible we will go. Christ says, "Except a man be born of water and of the spirit he cannot enter into the kingdom of heaven." John 31:5. Hence while they are in the water they must be born of the water. "Know ye not that so many of us as was baptized into Jesus Christ was baptized into his death; therefore we are buried with him in baptism into death. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. Rom. 6:3–5. "Buried with him in baptism wherein ye are also risen with him." Col. 2:12. Then we must also, while we are in the water, be buried and planted together with him in the likeness of his death. Now turn to Heb. 10:21 and read, "And having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Thus we have shown independent of the lexicons, that they went into the water, that they must be born of water, and that they must be buried, hence they are under water, that the must be planted, hence their bodies must be covered with water, and their bodies must be washed with water, hence they must be dipped in the water, and this is the rite as performed before they come up out of the water. Sprinkling and pouring is not baptism, as Christ and his disciples never instituted it, and therefore must have eminated from those who have changed times and laws.

We readily understand now that the rite is performed by going into the water, and being buried under the water, and our bodies washed with water, and you have proved this very satisfactorily to my mind by the signification of the term *baptizo*, and also by the practice and teachings of Christ and his apostles. Yes, this conclusively proves that immersion is the mode, and that by trine action. Trine, what do you mean by that expression? I mean that the candidate must be dipped into the water once in each respective name of the Trinity. Jesus Christ in commissioning the twelve, uses this language, "Baptizing in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:12. We have noticed that the lexicons defined the word *baptizo* to immerse repeatedly, and and also to dip, and to wash. *baptizo* is the encompoond of *bapto*. The writers of the Old Testament employed the term *bapto* in every instance but one. In one instance they employed the term *baptizo* in the case of Naaman's the prophet and commanded Naaman to dip himself seven times in the Jordan, hence if *bapto* means one dip, *baptizo* means more than one. The Savior in the commission makes use of the term *baptizo* when he says, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now we will see if this language will bear out the idea of the lexicons in defining *baptizo* as being a frequentative verb, How could believers out of every nation be baptized with one dip if I would take you into the water, call the names of the trinity, and then dip you under the water? Would that be dipping you? I trow not. Or if I would call the name of the Father and then dip you, would that be dipping you? I think not. But if I would say, I baptize you in the name of the Father, and then dip you, then say, of the Son, then dip you again, and then say of the Holy Ghost, and then dip you again, this would be dipping you. The language is, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. We notice that this language is a compound sentence, made up of suppressed sentences. The sentences being suppressed by the use of an elipsis, baptizing them in the name of the Father, stands as a single proposition, and is a complete sentence. And of the Son, is not a complete sentence, it being shortened by the use of the copulative conjunction *and*. Now whenever a sentence is shortened in this way we have a perfect right according to the rules of Grammar to complete the sentence. When this is to be done we must have a rule to work by. Grammarians tell us that we must use the first sentence as a model. Hence when we supply these sentences according to the established rules of Grammar, we will make the first clause of the second and third sentences read just like the first sentence. Then the commission recorded by Matthew 28:19, would read as follows: Baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost. Hence trine immersion. Suppose I would give my note in this form. I promise to pay unto you one hundred dollars in gold, and of silver, and of greenbacks. Would one hundred dollars satisfy you to give up that note? I trow not. You would want three hundred, which would be yours justly. Just so I want three dips in baptism, seeing that the language is constructed precisely alike. As the Father, and the Son, and the Holy Ghost, three distinct names constitute one triune God, even so does one dip into each name constitute one triune baptism, and nothing short of this is a valid Christian baptism. This is the baptism that can be traced in an unbroken line from the present age to the apostolic age, and is the only baptism that can so be traced. If any of you doubt this, send 75 cents to J. H. Moore, Urbana, Champaign Co, Ill. and he will send you the documents to prove it. Call for the "Historical Chart and Trine Immersion Traced to the Apostles," and read them well, and you will come to the same conclusion.

I will now dismiss this part of the subject by asking, what we are baptised for? Some people say that ye are baptised in the place of being circumcised, therefore say they, baptism in nothing more than circumcission made without hands. Col. 2:11. Baptism is performed by the hands of an administrator, hence there ideas must be incorrect. Others affirm that it is to represent the death and burial of Christ, and therefore they immerse backward. When Paul says we must be planted in the likeness of his death he don't saya thing about being planted in the likeness of his burial, but in the likeness of his death. Romans 6:5. When Christ died he bowed his head. John 19 chapter.

Paul says, "As often as ye eat this bread and drink this cup you do shew the Lord's death till he comes." Cor. 11:26. Hence it is the office of the communion to commemorate his death and sufferings, and as there is no use of two sacraments to express the same thing, baptism must mean something else. What is it?

In order that we answer this question correctly we will have to appeal to the scriptures. Dipping and bathing the body in water was associated with divine service under a former economy, and belonged to the ceremonial law of cleansing, which law was added because of transgression. Gal. 3. All of the Jewish sacrificial offerings were instituted for the purpose of cleansing them of their immoral defilements. Now then turn to the 18 chapter of Numbers and read. The law as instituted by God is a purification for sin. 19th verse, "And a clean person shall sprinkle upon the unclean on the third day, and on the seventh day, and on the seventh day he shall purify himself and wash his clothes and bathe himself in water and shall be clean at even." I might sight you to similar instances of this kind, but this is enough to show that dipping or bathing the flesh in water was incorporated in the law of cleansing, and must be observed by the Jews in order to insure the remission of their sins, for the law further says, "But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation;" hence brethren the flesh in water, under the Jewish economy was for the remission of sins. Now let us examine the gospel baptism. Mark says, "The beginning of the gospel of Jesus Christ the Son of God as it is written in the prophets, be-

hold I send my messenger before thy face which shall prepare the way before thee. John did baptize in the wilderness and preach the baptism of repentance for the remission of sins, and there went out unto him all the land of Judea and they of Jerusalem and were all baptized of him in the river of Jordan confessing their sins." Mark 1: 4, 5. Matt. 3 and Luke 2. A critical examination of John's mission shows that it was the receiving of the gospel; that baptism and repentance was associated with it, and that this was for the remission of sins.

Now let us examine the commission of Christ as recorded by the different evangelists and see what we can learn from them. Math. says, "teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Math. 28: 19. Mark says, "Go ye into all the the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Mark 16: 15, 16. Luke's record stands thus: "Thus it is written and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and the remission of sin should be preached in his name among all nations beginning at Jerusalem. Notice first that where Matt. and Mark uses the term baptize, that Luke makes use of the phrase remission of sins. Hence Luke understood that baptism was for the remission of sin.

Now let us see if the rest of the apostles under stood it in the same way. Remember that Christ says, as recorded by Luke, repentance and remission of sins shall be preached in his name among all nations, beginning at Jerusalem. In the second chapter of Acts, the apostles says, that "they were all in one place with one accord, and suddenly there was heard the sound of a mighty rushing wind and it filled all of the house where they were sitting, and there appeared unto them cloven tongues as of fire and sat on them, and they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance. When this was noised abroad the multitudes came together, and there was present devout men out of every nation under heaven. Some began to mock and say, they was drunken. But Peter stood up and preached Jesus that he was approved of God, and that they had taken him and crucified him. When they heard this they were pricked in their hearts and began ot say, "Men and brethren what shall we do? Then Peter said unto them, repent every one of you and be baptized for the remi sion of your sins, and ye shall receive the gift of the Holy Ghost." Peter did not say be baptized in the room of circumcision neither did he say to commemorate, his death, but for the remission of sins, hence baptism is for the remission of sins. The devout Ananias so understood it for he says, "And now why tarriest thou, arise and be baptized and wash away your sins calling upon the name of the Lord." Acts 22: 16. Hence we as a body believe that baptism is for the remission of sins, not that the water has any virtue with in itself, but by obedience to the command we secure the remission of our sins.

My dear reader I have dropped these thoughts for your own benefit. May you study them well, and by the assisting grace of God may you be brought to the true light of the gospel is my prayer. In our next we will notice the Christian Salutation. Yours in love.

JOHN W. FITZGERALD.

Personal Experience of the Promises to the Churches.

How hard it is to yield the natural will and come to the resolution of the repentant prodigal when he said, "I will arise and go unto my father, and will say unto him, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants." But to each who does so resolve, and not only resolve, but does arise and go to the Father, how free and gracious is his welcome. All the past is not only forgiven, but not even so much as mentioned against him. The old robe of or false righteousness is removed, and the best robe put on, and instead of being a hired servant he receives the adoption of son-ship. Being now reconciled to God by the death of his Son, he receives the spirit of adoption, and is saved by the Lord Jesus as his life. Having entered the way, he needs power to overcome his spiritual enemies, and to walk in the highway of holiness, and is encouraged to fight in faith by the promise to the church of Ephesus, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." In his journey he soon finds that one of his greatest enemies is self, and that he who will save his life shall lose it, but that he who will lose his life for Christ's sake shall find it, and he sees need to lay hold of the promise to the church of Smyrna. "Be thou faithful *unto death*, and I give thee a crown of life." But how often does the soul find it hard to die not only once, but to die daily, as did the Apostle. Having once surrendered to the Savior, the pressing temptations of the enemy, the lustful uprisings of the flesh, or the allurements of the world in their myriad forms may draw aside into sad falls, because of not watching unto prayer, and keeping the mind towards him who is a Savior near at hand, even in the heart. In this stage of experience, we may be often almost ready to give up the struggle, feeling it impossible to reach the desired haven, being impelled rather by fear of the second death to work the works of righteousness, than by love to him who so loved us that he gave himself for us. Again he renews us by his grace, leads us to hearty confession of our failure, washes away our sin of omission or commission, and cleanses us from all unrighteousness. Humbled by our experience, the blessed comforter teaches us anew to give all up to Christ, to take his yoke upon us, and accept the promise to Pergamos, and feed upon the hidden manna, and know the white stone and new name to be ours.

Now dwelling lowly and prayerfully with the Lord Jesus, knowing that we have been baptized into the likeness of his death, and keeping our eye of faith fixed upon him, we know also his resurrection power—we are led along as one in his triumph, and receive the promise to Thyatira. Through him who makes us more than conquerors, we have power over nations, or combined forces of sin and satan—the morning star rises in the heart in glorious fullness. As now we steadfastly walk in the light, as God is in the light, the blessed truth is sealed upon the heart and understanding, and through the cleansing from all sin by the blood of Jesus Christ, we can grasp the promise to Sardis, that our raiment is white and clean—that our names will not be blotted out of the book of life, and that we shall be confessed by the Lord Jesus before his Father and the holy angels. This state may be continually approached through our varied experiences as the eye is kept single. It is entered into and maintained by faith in the keeping power of Jesus, whenever the soul is willing and ready to receive it. A state in which there is no need of going back again to Horeb to receive the "fiery law," for the law of the spirit of life in Christ Jesus has made us free from the law of sin and death—the sanctifying power of God making us pillars in his temple which shall go no more out, having stamped upon us the name of God, and the name of the city of our God. He writes upon us his new name—"The Lord our righteousness." This is the promise to the abiding church at Philadelphia, and in the Lord our righteousness we may stand and rejoice for days, or months, or years, in the hope of the glory of God. Then when the time comes, whether sooner or later, by lingering disease, or sudden and unexpected death, we shall inherit the promise to the seventh church, and sit with the Lord Jesus on his throne in the kingdom of God. We shall be made like unto him, shall see his face, behold him as he is, and shall swell the song of redeeming love—*Friend's Review.*

Oyster Chistianity.

Why you don't think, Deacon, that it's, wicked to sell oysters and give the profits to the Church, do you?" said I.

"Not at all," he replied; "but my point is this: individual Christians may do many things which are beneath the dignity of the Church *as an organization.* There is unquestionably a wide difference between the rights and duties of the organized Church and those of the individual members thereof. Individual Christians ought to make money, all the money they can honestly, and give much of it to the Church; but Christ's kingdom as such has certainly not an appointment to make money, nor any right to go into trade and commerce and put itself in competition with the world as a rival for profits and gains. And if it has no right to do it all the year round, it has no right to do it once in two months, or once in ten years. Christ's kingdom is not of this world, and if his people were more diligent in business and more generous in giving, the apparent necessity of putting his Church in this false and dangerous attitude would not exist.

And the whole thing grows out of an erroneous view of Christian beneficence. Why does God call upon us to do and give to the support of his kingdom? Is it because his resources are exhausted and he needs our help? Certainly not. It is to our honor and for our good. We need to give our money far more than he needs to have it. And all this sugar-coating of duty, this bribing us to beneficence with a stick of candy and a piece of cake, not only implies a sinful reluctance and stinginess of which we should speedily repent, but is destructive of a precious means of grace, and is in the very face of God's own wise and kind appointment. Are we so ungrateful to him who though he was rich, for our sakes became poor, and so unwilling to be like God, the great Giver, that we must be tempted with fun and frolic and feasting before we will do what ought to be our sweet privilege and great delight? And more, the influence on the young is deceptive and ensnaring, making them believe that this is beneficence and serving God, when really they are having a good time and serving themselves.

But you have often told me that by this means we get money from outsiders, which we very much need, and can be obtained in no other. Now what a humiliating confession of feebleness and greed is this! We must beg from the world, and that too by doubtful devices to support the Church of Christ! Is not this bartering the other kingdom to mock our Master and despise us for our niggardliness toward our Savior who bought us with his blood?

This talk about developing the social element of the Church, and interesting the outside world by getting it to give something to the cause of Christ, is utterly insincere. *The avarice of the old* and *the worldly gayety of the young* lie at the bottom, and are the procuring cause of every festival in the Church."—*Herald and Presbyter.*

SINNERS WARNED.

What excuse will you have sinner? Stop and think for one moment. Do you know why you are living in the condition you are? Have you ever thought if I should be called away suddenly to meet my Judge, what excuse will I have for not preparing for that solemn event which I know will surely come? Or have you some trivulous excuse framed for which you are staying away from Christ? Is it because somebody that is in the Church does not in accordance with their profession? Or do you expect to come to Christ after you have served the enemy of your souls a little longer? Do you suppose these excuses will avail anything when you are called to give an account for your stewardship here? Remember our time and talents are the Lord's and he has given them to us to improve for his use. Friendly sinner, I fear such excuses will be of little value. Because somedody else does wrong I will stay away from Christ and be lost, eternaly lost. Oh! awful thought that we should be forever debarred from all the enjoyments of heaven, and not only so but be in continual torments forever and ever Oh! kind reader, let me entreat you to ponder these weighty matters well. Think of eternity and even think am I safe, should I be called away now? May God help us all to prepare for that solemn event which awaits us all.

MARY HOOVER.

Chatham, Ohio.

When I say "one ought to bear malice," and then do all manner of evils to mine adversary, how shall I be able by words to win him, while by deeds I am fighting him away! Let us catch them then by our mode of life, and by their souls let us build up the church, and of these let us amass our wealth. There is nothing to weigh against our soul, not even the whole world.
—*Chrysostom.*

It is a blessed provision of our nature that the mind forgets its sorrow and remembers its joys. Though the iron may enter into the soul, yet nature will heal those wounds, save for the memorial scar; and though the pillars of our hope be scattered, yet around those broken bases they gather the wild flowers and the clinging moss which veil deformity with beauty.
—*Frederick Arnold.*

The Weekly Pilgrim.

HUNTINGDON, PA., MAY 19, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

TO OUR CONTRIBUTORS.

As Bro H. B. B. expects to be absent two or three weeks, we will be pleased to have our contributors supply us with plenty of good essays, correspondence, &c. Our help at this time is hardly sufficient, and as we will have to spend some time at the ease, and attend to the business, we will be very busy, and should have plenty of manuscript from which to make selections. Please think of this brethren and sisters and let us have your best thoughts.

EVIDENCE OF CONVERSION.

The best evidence of genuine conversion is obedience. The Psalmist exclaimed, "Oh that my ways were directed to keep thy statutes!" Paul's inquiry after his conversion was, "Lord what wilt thou have me to do?" and years after this we hear him say, "I delight in the law after the inner man." Christ seems to put a higher estimate on obedient ones than his kindred according to the flesh. On one occasion when surrounded by a great crowd of persons, he was informed that his mother and brethren were without and desired to speak to him, and he answered: "My mother and my brethren are those which hear the word of God and do it." Christ certainly had a very warm affection for his mother, for while hanging on the cross he commended her to the care of the beloved disciple John; and we have no evidence to believe that he had not a kind regard for all his relations, yet on this occasion he seemed to affirm a higher relationship than those than of an earthly nature. Those who obeyed him were closer than a mother, a brother or sister. We may learn from this that a union to Christ may be formed by obedience to him that is more intimate and sacred than that of the flesh, that there is something in service that to Jesus surpasses that of affinity and consanguinity, and that we can attain to true discipleship and give evidence of it only by becoming "doers of the word," doing the whole will of Christ in sincerity and truth.

J. B. B.

THE LORD WILL PROVIDE.

In a recent visit to our home in the country, in company with several others, one of them remarked while traveling over the hills and through the valley, "There are a great many "ups and downs." This remark reminded us of the nature of our journey through life. There are certainly a great many "ups and downs" in it, and just as it is necessary that there be ups and downs, rough and smooth places on the earth in order to adapt it to the wants of men, so it is necessary that the journey of life be interspersed with the rough and smooth. The Christian needs these rough and smooth places, he needs the mountains and hills to loom up before him, he needs trials and privations to exercise and strengthen the inner man just as the physical body needs to be exercised in order to strengthen it. Hence the apostle says, "We must through much tribulation enter into the kingdom of God." There is however a great consolation to the Christian heart that notwithstanding these tribulations are necessary, and that we must endure them in order to be fitted for an entrance into the kingdom, God always provides a way, and will not tempt or try us above that which we can bear.

We have on record many striking examples of the manner in which God provides for his children, and these should teach us while encountering the many privations of this life to put our dependence on him with a full assurance that he will deliver us. What an apparently unsurmountable obstacle must have been in the way of the three Hebrew children when they refused to bow to the golden image! Was not the thought of being cast into the fiery furnace enough to frighten them from the path of duty? Yea, verily so, but they trusted in God. He, they said, is able to deliver us from the burning fiery furnace and will deliver us from their hands, O king. They were delivered, the Lord provided for them, and Christian friends, how often are we called upon to bow to the god of this world, and what fiery trials we must often endure because we will not render obeisance. These are the "ups and downs" in the Christian's way that are sometimes apparently unsurmountable, but if we will put our confidence in God as did the Hebrew children, when about to be cast into the firery furnace, or as did Moses at the sea, the Lord will provide a way.

But the thought of these "ups and downs" in the Christian life contributing to our spiritual strength is a very pleasing thought. Strength of body is desirable, and this is acquired by use and exercise. Our situation in this world and the means by which we gain our subsistence is such as is intended to develop and give strength to the body. The Lord has provided for us in this respect, and so it is with us spiritually. Our trials, our tribulations in this life are the means God has provided to exercise our our souls, and give us strength for our day and trial. The Hebrew children were much stronger after they had been delivered from the fiery furnace than they were before; *i. e.* if there existed within them a distrust or fear, if they should have been called upon to endure trials of even larger magnitude in the future this would at least be diminished. It was a means provided to try them and give them spiritual strength. This is the light in which we should look at all the trials that we have to endure for Christ's sake in this life. The apostle Paul felt this when he exhorted the Corinthians to purity of life, and after commending them with great "boldness of speach" for the upright manner in which they lived, declares that he is filled with comfort, and exceedingly joyful in all tribulation. 2. Cor. 7: 4. Let us then, dear Christian friends, look upon all the trials and privations in the Christian life only as means provided to give us spiritual strength, and in view of the of the fact too, that God always provides a way of deliverence, should we not rejoice? Ah yes, let not your hearts be troubled, Christ has overcome the world, and has promised to to be with those who put their trust in him even unto the end of the world.

There is a means also provided to keep us on the way that leads to God. As the poet has expressed it,

"Dark and thorny is the desert,
Through which pilgrims make their way.
Yet beyond this vale of sorrow,
Lie the fields of endless day."

This field of endless day we are all striving to reach, yet without the presence of some one to guide us through this wilderness world, we should never reach the promised land. In this we are provided. As the angel in the pillar of cloud conducted Israel through the wilderness to the covenant inheritance, so the sacred presence of the Lord, though invisible, now leads and guides the true Israel in the right way to the heavenly Canaan. This pillar of cloud was to them a pledge of safety and so under the care and presence of almighty God we as Christians pursue our way to the New Jerusalem. What a glorious thought that we are thus provided with the presence and protection of God. Why should we fear? Let us place our feet firmly on the platform of right defying the enemy of souls to lead us where the light of the Lord never shines, and where apostate men and angels are plunged into the blackness of darkness forever. Let us ever be guided alone by the word of truth, and with this as a light to our path, and a lamp to our feet, we may eventually reach the heavenly Canaan that rest which remaineth for the people of God.

J. B. B.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

CHURCH COUNCIL.

Not forsaking the assembling ourselves together as the manner of some is: and so much the more as you see the day approaching.—Heb 10: 25.

Brother Brumbaugh:—As I am not able to work for a few days, I thought I would write you a few lines for your paper, and if you can see no good design in it, give no room.

Dear Brethren and sisters, I fear the passage of Scripture referred to is not carried out in this nineteenth century as the apostle Paul intended for the Hebrew brethren to do. We often hear the above text quoted when we meet together where there is to be public preaching, which I think is not quite what the apostle meant, for this reason: According to the instruction that he gave Timothy, the word must be divided, hence we should apply this to the members that they should meet together more frequently, not to tell our experience, over and over, but to exhort one another of what sin is, and the different ways that we may sin, especially, when there are new secret organizations springing up among us, so that we may have warning in time, and the ministers clear their skirts and the blood will not be required at their hands. I think I have seen, years ago the necessity of holding Church Meetings more frequently. We have what we call councils meetings; but they appear to increase in proportion to the amount of trouble in the Church. I am led to think sometimes that if we had no difficulties to settle, some members would think that that there would be no need of them. I differ with such. Remember Paul says, "exhorting one another." Some days the brethren do not get time to exhort as they should, to fill the demand of the text. It is necessary to have such meetings when there is no trouble.

There are many things to speak about that would not be suitable in public. In the four following verses. Paul is speaking to the members, and shows the necessity of exhorting one another, and says, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, and then refers to he fact that those who despised Moses' law died without mercy under two or three witnesses." "Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God and have counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite to the Spirit of Grace.?" Such texts as these would be good to consider in council. The same writer says to the Roman brethren: "How shall we that are dead to sin live any longer therein?" I will refer you to two kinds of sin. "And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him. But the soul that doeth aught presumptuously, * * * and that soul shall be cut off from among his people. Because he hath despised the word of the Lord and hath broken his commandments, that soul shall be utterly cut off, his iniquity shall be upon him." Numbers 15: 28, 30, 31. Peter tells us what Moses said concerning Christ, after this manner, "And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people." Now let us notice the directions that Christ gave to his disciples in a Church capacity, as I understand it. Matthew and Mark gives it, If their hands or feet offend them they should cut them off, but in the 5th chapter it makes it plainer by saying it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell. Paul in speaking about the Church says, "Now ye are the body of Christ," *i. e.*, members in particular. So I understand the Sa-

vior to mean that when a member does a premeditated sin, he should be cut off from the Church as sooo as it can be proven on him. Christ has not left himself without a witness. We have at least two, namely, Ananias and Saphira his wife. Peter undoubtedly understood that it was his duty to cut them off without drawing out of them an acknowledgement for further testimony to us; God sanctioned it by his power, caused him to fall down and give up the ghost. Now I wish you to notice that the Church lost nothing by so doing, for believers were the more added unto the Lord, multitudes both of men and women. For the different kinds of sin we have rules given how to deal with them.

Paul tells us of another kind of sin that took place in the Corinthian church, and writes to them thus: "It is reported commonly that there is fornication among you, and such fornication is not so much as named among the Gentiles, that one should have his father's wife.—1. Cor. 5: 12. He tells them the nature of that sin in the next chapter, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." Now this appears to be a milder form of sin than the one we have been citing you to, yet he had to be delivered unto Satan for the destruction of the flesh. Notice how zealous Paul is for the purity of the Church. "But now I have written unto you, not to keep company, if any man that is called a brother be called a fornicator, or covetous, or an idolater or a railer, or a drunkard, or an extortioner: with such a one, no not to eat. He also wanted to know of them if they did not know that a little leaven leaveneth the whole lump, and he tells them to purge out the old leaven that ye may be a new lump. There is more on my mind on this subject but must hasten on to another class of sins.

When Luke records the Lord's prayer he says, "And forgive us our sins as we forgive every one that is indebted to us." But in Matthew it reads thus, "And forgive us our debts as we forgive our debtors." Then after his prayer he comments upon it and says, "for if ye forgive men their trespasses, your Heavenly Father will also forgive you." Then again in the 18th chapter he says, "Moreover if thy brother shall trespass against thee," &c., and in the last verse he says, "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Now what is the true name of the sin? I have come to the conclusion to call it a trespass, according to the promise we all made, that if our brother would trespass against us, we would go and tell him his fault, &c. We all know how it reads. But the point in that is, we must acknowledge our faults before the brethren is under obligation to forgive us. Now if we would all live up to what we promised and commit no willfull sins, there would be but little labor for the Church to do in that direction. I fear that some have gone spiritually asleep, because love and mercy are ringing in their ears. The carnal mind is apt to think that they might do something wrong for gain, and if they are "churched for it they will justify themselves as long as they can, then if they can't prevail, they have only to acknowledge to what the Church puts upon them. Then the Council must hold him as a member again. But if he can only keep it out of the Church he will feel all right, on account of Love and Mercy, thathe heard preached so much. We are not allowed to be more merciful than God is. King Saul tried that and what was written aforetime was for our learning. Then learn something here, and do not save those who should be cut off. Our prophet may hear them bleating in the Church where they ought not to be, and you may be brought to account for it. you cannot clear yourselves by saying the people spared them. Brethren let us meet more frequently and get in advance of difficulties, that others may see our good works, and be encouraged to join with us, that God may be glorified, and we edified.

A PILGRIM.

THE LOVE OF GOD.

Dear Editor:—

As I feel somewhat unwell to-day and not able to work, I thought I would communicate a few thoughts to the PILGRIM, and if you think them worth a place in the PILGRIM, you may insert them.

As I was contemplating upon the goodness of God I thought I would drop a few lines in that direction. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have eternal life. I thought how good was God, and how condescending the Savior in making a way possible for our salvation, when there was no eye to pity, and no arm to save. God in his wisdom provideth a way that fallen humanity might again be reinstated into his favor, and he has sent His dearly beloved Son into this lower world as a lamb without spot and without blemish, to deliver the perfect plan of salvation to a dying world; and while the world was emerged in sin and folly the Savior made his appearance and undertook our redemption. Though He well knew that He must give his life a ransom for the fallen sons and daughters of Adam, yat he did not refuse to do so. He never murmured nor complained; He was as a lamb led to the slaughter, so opened he not his mouth but calmly submitted his life a ransom for ours. What condescending love the Father has bestowed upon us!

While we contemplate the love of God our hearts overflow in gratitude to him for such condescending love, and methinks He has yet that same love to the fallen sons and daughters of men that he had when He was in His humiliation here below.

His great heart is yet overflowing with love to the sons and daughters of humanity because they are the ransom of his blood and I believe it is a source of joy to him when sinners leave their sinful ways and return to Him. For He say that angles in heaven rejoice over repenting sinners, and it seems to me that Jesus will much more rejoice since they are the price of His blood that he shed upon the rugged tree, on Calvary's Summit.

Dear sinner, will you not come unto Him that He may smile upon you and rejoice over you, as the purchase of His holy Blood. Hear him say, "Behold I stand at the door, and knock if any one hear my voice and open the door I will come unto him, and sup with him. He also says, "Take my yoke upon you and learn of me for my yoke is easy and my burden is light." My kind friends is it possible that some of you have grown old in sin, and the Savior has stood without all the time, pleading for admitance and you have not yet opened the door of your hearts, and suffered him to enter?

My dear and dying friends, You who are walking the downward road without Christ and without hope in the world, I call upon you, and entreat you as one that loves your soul, and the Redeemer's cause, do not put off the loving Savior any longer; do not bolt the door of your hearts against your best friend who has done so much for you, and so kindly cared for you, and has so often been pleading with you to give Him your heart. But you still put Him off. You have often grieved Him. Oh! do not grieve Him any longer, for remember that He has said My Spirit shall not always strive with man. I fear that the good Spirit may soon take his everlasting flight and leave you forever in the dark. Oh! what a lamentable condition that will be! How can you be so indifferent to your eternal interest!

How can you procrastinate any longer in view of the certainty and shortness of your lives? Will you risk it?

Can you endure the idea of meeting your Creator unprepared, with the frowns of a bleeding and dying Savior upon you? Jesus will then refuse to own you for hear his own word: "Whosoever is ashamed of Me and my words, in this sinful world, of him will I be ashamed, before God and the holy Angels." Then dear sinners hasten to embrace your loving Savior while the day of grace is being prolonged, while the invitation is extended ere the night of death overtakes you. Do not suffer him to plead in vain. Do not tramp His holy blood under your unholy feet any longer, but resolve at once to embrace your Savior. Open the door of your affections and suffer him to enter and reign there supremely. Oh! consider what he has done for you; how he has left the shining courts of Heaven, and come down into this lower world to shed his blood for you. Oh! don't you imagine you see him upon the Cross there bleeding and crying "Father forgive them," surrounded by a murderous mob who are railing, mocking, and deriding Him while the holy blood is trinkling down from his hands and feet, which were always engaged in works of mercy and benevolence to the human family. There he died for you and for me. He never murmured nor complained. I ask you the solemn question, dear sinner, do you not desire an interest in the blood of that dying Lamb of God? I entreat you once more in the name of Jesus to forsake your sinful ways and seek peace and pardon in the bleeding wounds of our Savior. The Angels of light and glory are watching your return with deep interest. Jesus is watching your return with great anxiety. To day if you hear his voice harden your hearts, but admit Him at once, invite Him into your house, ask Him to take full possession of your hearts, when you lie down to sleep ask Him to watch over you when you arise from your couch of repose, ask Him to go with you ask Him to go with you through all the meandering scenes of life, and finally when the day of life is drawing to a close ask Him to wind up all your sorrows in death and in eternity and save you with an everlasting salvation.

J. C. RICHER.

GREELY, COLORADO.
May 4th, 1874.

Editors Pilgrim:—

Having a little leasure I will drop a line from this place. I came up from Buffalo a few days ago, have just returned from Denver. In that City as well as here, emigrants are coming in daily, the hotels are doing good business, some of the emigrants go to the mountains, to the mines, some remain in the towns, and some go down to the Platt and elsewhere in quest of claims. Some of the many get disgusted with Colorado in a day or two, (especially if it should just happen to storm as it does here as well as elsewhere,) and return eastward but little wiser than before they came so far as Colorado is known to them. Such was the case with several brethren recently from Ind. They visited Denver and this place, and returned. A correct idea of Colorado cannot be formed by only visiting along near the base of the Rocky Mountains. And again we say to all that think of coming out to this Territory, if you expect to find good farms to preempt, in a thickly settled community, plenty of fruit and the conveniences of life all to hand, you will be sadly mistaken. Such things are yet in the future, in sections where free farms are to be had. Men and women of energy and courage may, and can succeed, such only should think of coming here, unless health is the object. Persons having good homes where they enjoy peace and plenty, should not be hasty in seeking to do better. Yet we can say the opening for capitalists here is good indeed.

Since coming here I have become acquainted with Bro. Beckner of Tennessee who is living here, and friend Reiman and sister Reiman, the latter is the daughter of Eld. Geo. Baker of Iowa. Bro. George's son, G. W. and family also live here. The firm of Baker and Reiman are doing a good business here, second probably to no other firm in general merchandise and groceries. They seem to be well pleased with Colorado.

There are busy times here now with the farmers. A large crop is being put in, small grain looks fine. The past week has been unusually warm and pleasant, just now we are having an exhibition of "winter lingering in the lap of Spring," it is blustery and cool. The mountains are full of snow which gives us the assuance thatt we shall have plenty of water this coming Summer.

The Indians here left the Platte Valley and have gone to their own reservation, and it is thought never more to return. Truly yours,

J. S. FLORY.

ANSWER TO INQUIRY.

Bro J. Wise:—I will try and answer your inquiries. I mean that the A. Meeting is the out growth of the Churches, and it is the prerogative of the Churches to say what shall constitute the Annual Meeting and give power, hence it being created by the Churches, it cannot out of its author or it destroys itself, or by limiting the privilige of the Churches, it weakens own power.

Now this we think has been the case when the committee was appointed to devise means to lessen the expense of the A. M. They took from the Churches the very germ of Annual Meeting's existence, for it existed by the Churches through delegation, but they said no representation of Churches but trusted to promiscuous numbers. Now that will do for an Annual Meeting of persons but not for a council of *The* Churches. Hence we said the Churches form the Annual Meeting.

2. We think it would be proper to continue the District Meeting to dispose all local questions, but in case any thing arises of a general or doctrinal character that concerns the intire Brotherhood it should be represented, as it has now gone beyond a local Church and such a delegate

could be neutral as to his local connection.

3. How shall questions be decided by that body?

Ans. By any form that that body may adopt, by silence, by acclamation, or by a majorty suposing there would be wisdom enough to adopt the best.

4. We think such a body should possess wisdom and the spirit of Christianity sufficient to organize and appoint its own officers.

Yours in the bonds of love.

P. S. Meyers.

Dear Editors:—

I believe that I hall promised to give you, when I returned, a little sketch of my trip down South, which I hoped would be of some interest to the readers of the Pilgrim; but I fear I shall disappoint them, as I was so very sea-sick both going and coming, consequently I got to see but little of the country between here and San Louis Obispo, although we traveled near the coast most all the way down. I did not see much but rough, barren mountains, a few of which looked very green and pretty with some few trees dotted over them. Monterey and the surroundings were very pretty, the hills or mountains were covered with shrubbery and some very tall pines could be seen at a distance. The town itself is not large but old. There you can see a little cross put up to mark the place where the Spanish landed many, many years ago.

We also saw two dead whales there which was quite a sight for our little ones. We touched at Santa Cruz, but I was too sick to go out to look around and take notes. We also stopped a while at San Simeon which is not much more than a landing, a kind of a rough looking country around there. Next we got to San Louis Obispo landing, a still rougher place, if possible. No dwellings at all. We all stopped in a large warehouse or depot, about two hours, after which we were ushered into two narrow horse cars, and had to ride about 1½ miles over a very high and rough road that wound around the the bluffs of the ocean. I tell you it looked dangerous going over those high, narrow bridges. The road was a narrow guage railway. Our friends met us with conveyances and we were soon gliding over nice rolling hills, with their beautiful carpets of green. I was somewhat disappointed in the country. I expected to see large valleys, and vegetation, crops &c., much more forward there than here, but not so; our crops, flowers, vegetables &c., here in Suisum valley was ahead of theirs, but their feed range was better than ours, but then there is so little stock there that it is not eat off like here. The land there is very rolling and hilly with small valleys, and beautiful streams of water running almost on top of the ground with little or no banks. One drawback to that country, the land is most all under Grants, and consequently you cannot get a Government title, but they are coming into market. They say this fall there will be two or three of the grants bought into market and be sold out in pieces, to suit the buyer. There is some splendid stock country there, nun some very large dairies. We in our travels stopped at one very large dairy ranche, slept in an old house built a hundred years ago, and said to be haunted, but we did not see nor hear anything to frighten us, though we had the privilege of going all through it. We saw some very old Spanish relics. I must now tell you that we had the pleasure of going all through an old Spanish Mission, one-hundred and two years old, built by the Spaniards and Indians. There were at one time 10,000 indians at work on the building, doing the rough and heavy work. It is an adobe,* but of course there is a great deal of wood about it. The Catholic Priest was very kind in taking us all through the building. It is very large, 300 feet square. The furniture, pictures and flowers were very ancient, being brought from Spain and Mexico about 100 years ago.

There was an old Church organ turned by hand, with a drum inside. Many large and beautiful oil-paintings, mirrors and very many large bells in the windows. Old bureaus, chairs and many other pieces of furniture, real old fashioned and queer looking. By being somewhat inquisitive, I got to find out and see the "baptistry" and "confession" rooms. Oh, I thought, what an idea to go in to confess to a poor mortal man! How much beter to confess to God. They keep holy candles burning all the time. The candlesticks, I presume were gold. They were several feet high. Among the last things the Priest showed us was an old dressing case filled with the most costly satin robes, of pink, blue, black flowered, and of most all colors, trimmed with heavy gold laces and fringe and just as rich as they well could be and just like the other things of old. Just over the dressing case were some of the most frightful looking images I ever saw. It was Christ as he was crucified on the cross, with his head bowed down in agony, and blood running from his bleeding hands and feet where the rugged nails were pierced through his flesh, was all so natural that one could not look on it without the most profound feelings. It carried me back over 1800 years to the time when he was shamefully nailed to the cross. How vividly it brought everything to my mind. Of course we can and do think of Christ as he was crucified, but when we see it all before our eyes, justas natural as life, it causes a different feeling to come over us. The Mission and the grounds have gone to ruin a good deal but they are fixing them up again and they, the Spanish and Irish Catholics, still hold service there, there are a great many Spanish living in and around San Louis, but as the whites are fast settling up and the Spaniards are leaving. The town of San Louis is improving with good schools, several churches, a fine court house &c. It is a very pretty place with its nice olive groves and mild climate.

Kate Gambell.

Cordelia, Cal.

*Perhaps the readers do not know what "Adobe" means. The are made like brick and dried in the sun.

Railroad Arrangements.

I have made arrangements with the Chesapeake and Ohio R. R. for persons attending Annual Meeting as follows:

Round trip tickets to Springfield, Ill., which is not far from the place of the A. M., at the following rates:

From Richmond, Va., to Springfield and return, $25.40.

From Gordonsville to Springfield, and return, $23.15.

From Charlottsville to Springfield and return $22.40.

Ask for round trip tickets to Springfield, Ill., to attend the German Baptist's Conference. Passengers leaving the last three points mentioned in the morning, arrive at Cincinnati, O., the next morning, and Springfield the following day. The route is to Huntington, W. Va., by the way of the Chesapeake and Ohio railroad, thence by steamboat to Cincinnati, and thence by way of the Indianapolis, Cincinnati and Lafayette R. R. to Springfield, Ill.

The above rates are low indeed, but I am sorry that I did not get the arrangement completed sooner so as to give a more general knowledge of the arrangement. J. S. Flory.

NOTICE.

I was in Toledo to-day (May 6th,) and saw Mr. Parsons, the General Agent of the Toledo, Wabash and Great Western R. R. and the arrangement is complete. Pay full fare going asking no questions, and at the A. M. Bro. John Beechly will give you a pass to return home free. Brethren from Pennsylvania and northern Ohio should take the Pittsburg, Ft. Wayne and Chicago R. R. at Pittsburg and run west to Ft. Wayne, and there change cars and take the Wabash Valley road to Springfield without a change of cars—fare, $10.70, and return trip free. And from Toledo—if any wish to go that way—the fair is $14.00. Return tickets good until June 5th. You must get Bro. H. D. Davy to send you tickets, or rather orders to get tickets with, from Pittsburg to Ft. Wayne, then you are all right for Springfield, Ill.

John P. Ebersole.

ADDRESSES WANTED.

Bro. John S. Miller wishes to know the whereabouts of James E. Benton, says he borrowed a watch of him while teaching school, and has left and taken the watch with him. Any person knowing where he is will confer a favor by dropping me a note containing his address. Also wishes the address of Bro. William Warner, having some business to transact with him.

Address John Selliler, Box 106, New Paris, Elkhart Co., Ind.

NOTICE.

All those coming to the Annual Meeting by way of Toledo, Wabash, & Western R. R. from the East, when you get to the city of Springfield, Ill., do not get off at the city depot or you will cause yourselves trouble, but keep your seats till the train again starts and runs a mile or more west of the city, which will be the proper place for you all to get off, at the St. Louis & Alton junction. Those coming from the West on that line will also watch and not let themselves be carried a mile past the place on up to the city.

Isaac Barnhart.

MISCELLANEOUS.

Sister Kate Gambel of Cordelia, Cal. In a recent letter to us says, "Our prospects for fruit and a crop are excellent. Haying has commenced. Our men started out to work at the hay this morning.

Bro. A. Hutchinson's address is changed from Oak Hill, Fayette Co., W. Va., to Peterstown, Monroe Co., W. Va. He further says that his afflictions are such that forbid him to write for the paper. He wishes the work much success and asks an interest in the prayers of the faithful everywhere.

Bro. J. C. Richer of Peru, Ind. sends the money to pay for the Pilgrim the remainder of the year for a poor widow with the hope "that she may be persuaded to join in with the people of God's choice and walk with us hand in hand to the mountain of the Lord. To this end I desire the Pilgrim may continue to labor and bear upon its wings food both for saint and sinner, that each may receive a portion in due season. To this end may the Church labor, and to this end may the Brethren be engaged in prayer, is the desire of your weak brother."

Bro. J. H. Garman of Sinking Springs, Highland Co., Ohio, says, "The motto of the church with us is, onward and upward. The third Sunday of this month a number who had made the good confession, were buried with Christ in baptism, and rose to walk in newness of life. May the Lord speed the good work, till there be none found to advocate the cause of the wicked.

At this date, April 29, the weather is cold for the time of the year. Ice one fourth of an inch thick on the rain tub. The weather is very wet and cold here. Not much plowing done yet for corn. The ground having been too wet. Wheat bids fair for a good crop. There has been a great deal of typhoid fever in this part of the country the past winter, and a number of deaths. The measles have also been raging all over this part of the country."

Bro. John Barnhart of Ill. says, "Please insert a few lines in your valuable paper for the benefit of J. H. Moore's pamphlet entitled the "Perfect Plan of Salvation; or Safe Ground," a neat and well gotten up pamphlet of 25 pages of good reading matter, contending that it is safe to obey the word of God, which is the ground and pillar of the truth. Buy them brethren, buy a thousand and sell them to everybody. If you can't sell them, give them away. Jesus will never censure you for giving to his children good food. The Brethren have sustained Bro. Moore well in his little work on Trine Immersion. Now we hope the Brethren will be still more liberal in distributing his second work as it is much cheaper, only ten dollars per hundred copies. Let us do all the good we can for Jesus in public and private, give him the glory by contending for the Gospel as given to us by our Lord and Master, in his written word."

What the People say of us in Col.—The Buffalo Colony, under charge of the Rev. Mr. Flory, at Buffalo, something like 100 miles down the Platte, is likely to be prosperous. We learn that Mr. Flory went to Julesburg, a few days since, to receive five families. It will be news to most of our people that this is a colony of religious people, they being Dunkards, who, without doubt, are among the most thrifty and moral of all the denominations. There are several communities of these people in Pennsylvania and Ohio; they always make good citizens, and they are certain to become wealthy. They do not believe in war, nor in the necesisty of government, as they do not vote. The location they have chosen for their colony is represented as choice, and as they have the Platte to draw from, they have abundance of water. We welcome them to Colorado, and especially to our country of Weld.—*Greely Tribune.*

Bro Joseph Hart of Princeton Ind. says he has a daughter, and the only member to her knowledge living in Texas. She has not heard the Brethren preach for four years. She appreciates the Pilgrim very highly, and those of her neighbors to whom she has given it to read seem to be very much pleased with the Christian spirit which it manifests. Some of her neighbors have never heard of such an organization as the Brethren. Brother Hart wants to know why it is that the stone the Prophet saw cut out of the mountain without hands, was to roll on the feet and toes of the image, and destroy, and eventually fill the whole earth is making such slow progress? The Brethren organized in 1720 or 21, and the Methodists in 1784, and draw the contrast.

There is not a State or Territory in which they have not organizations, while there is some that we are unknown in name, principle, and practice. My humble opinion is, as long as the Church stands on the ground it does at present, it will never fill its destiny, but as soon as it begins to send out able brethren everywhere to preach, and support them in carrying out the world-wide commission, we may then look for many conversions to the Christian religion, and we need not look for it any sooner.

BAPTISM OF FIVE HONDRED NEGROES.—On Sunday last five hundred colored persons, recent converts, were immersed in the river Appomattox, at Petersburg, Va. Long before the ceremony commenced, the hillsides overlooking the river were covered with acres of colored people. The bridge, was densely crowded, and a large number of boats were anchored in the streams thronged with eager spectators. At one o'clock A. M. 1,000 voices chanted an anthem three or four feet between them. The ceremony began by passing the candidates from hand to hand from the shore to the clergyman, who stood to his waist in the river. The work went rapidly on until the the hundreds were plunged beneath the muddy waters. When each convert came out of the water he began the most extravagant manifestations of delight ecstatic joy ever witnessed and so violent were these demonstrations at times that it often required the strength of four or five able-bodied men to guide them. Immediately after the ordinance the converts were attired in a regular uniform and formed in line. A procession was then formed numbering about 10,000, who marched back to the church, where the jubilee continued amid the greatest enthusiasm.

DIED.

SMITH.—Martha Rosanna, wife of Peter Smith, and daughter of James and Martha Reynolds, aged 36 years, 5 months and 6 days.

Mrs Smith was married to Peter Smith, June 13th 1855, in San Joaquin Co., Cal. She was the mother of five children, 3 girls living and 2 sons dead. The writer preached the funeral discourse of the eldest son some two years ago, and the youngest with its mother's. I conversed with Mrs. Smith before she died. She seemed resigned to the will of God, believed in Jesus Christ that he was her Savior, with that hope she left all things here below, the Spirit returned to God who gave it and the body to the earth.

DENNIS.—In Yolo Co., Cal., on the 17th of April 1874, brother John Dennis, age not given.

He sent for the writer of this notice about two weeks before his death to be baptized, feeling very anxious to be baptized before his last days on earth. When baptized, he rejoiced much that he had in full faith complied with the terms of salvation. In about ten days after his baptism he left all things here below, rejoicing in the hope of a blessed immortality and eternal life beyond the grave. His body was interred in the Cottonwood cemetery. The writer preached the funeral discourse to a large concourse of people. Disease consumption.

ELD GEO. WOLFE.

FOSSE.—In the Ashland Church, Ashland Co., Ohio, March 28th 1874, sister Susan Fosse, wife of brother David H. Fosse, and daughter of brother Samuel and sister Elizabeth Flickinger, aged 27 years, 7 months, and 12 days.

The subject of this notice united with the church in Somerset county, Pa., at the early age of 14; was married March 18th 1867, and moved to this church soon after, accompanied by the love and best wishes of all who knew her. She had poor health during her entire stay with us, and at times was seeming very near the cold river of death. Her last illness continued about two months, in the latter part of which her bodily suffering was very great. She bore all her afflictions with Christian fortitude; and having been a true follower of the meek and lowly Jesus, she went down into the dark valley without fear, being fully resigned to the will of him who giveth us the victory.

With a desire to obey in all things and to use every means of grace the Lord has provided, she called upon the elders to annoint her as the gospel directs; and we feel that the church has lost a faithful and exemplary member. While her husband is bereft of a dear companion, her two little ones, of a loving mother, and the neighborhood of a peaceable and devoted Christian lady, we rest secure in the hope that one more has been added to the sainted number in Heaven. Her brother Samuel Flickinger and her two sisters, Catharine Lint and Eliza Fike from Dale City Penn'a, came a few days previous to her death and remained until after the funeral, the services of which were conducted by the writer and others, from 2 Timothy 4: 6—8.

ANNOUNCEMENTS

LOVEFEASTS.

H. B. Brumbaugh:—

Please publish through the PILGRIM that we in the Cemogordo Church intend to appoint meetings for the Brethren going to A. M. and wish them to stop with us and stay till Monday noon. Stop at Cerrogorda on the Toledo, Wabash & Western R. R. By order of the church.

JOHN METZGER.
JOSEPH HENDRICKS.

Please announce through PILGRIM, a communion meeting on the 14th & 15, of June, in the Woodland church Barry Co., Michigan, at brother Isaac Smiths, 6½ miles N. W. of Nashville. An invitation is extended to all, and especially ministering Brethren. Those coming by rail-road will stop off at Nashvile where they will be met on the 13th and conveyed to the place of meeting. J. N. MILLER.

Bro. Brumbaugh:—For the benefit of those who are interested I will state that the fare on the Indianapolis, Bloomington and Western R. R. from Indianapolis to Bloomington is $6.00, and return free. From Bloomington to the Annual Meeting and return about $4.00, so that the round trip from Indianapolis to the Annual Meeting will be about $10.00.

J. H. MOORE.

Bro. Brumbaugh:—

Please announce that there will be a communion meeting (the Lord willing) at Geo. Dillings, five miles from Urbana Champaign Co., Ill,

Mayview, on the I. B. & W. R. R., is the nearest station. Meeting to commence June the 20th at 10 o'clock. An invitation is extended to all and especially to ministering brethren.

A. B. SNIDER.

Mayview Ill.

Spring Run Church, McVeytown, Mifflin Co., Pa., May 19, P. M.

Falling Spring Church, Franklin Co., Pa., June 2nd.

Communion Meeting in the Lost Creek Church, Juniata Co., Pa., May 15 and 16.

In the Perry Church, on the 4th and 5th of June at Bro E. D. Book's, one mile south of Blain.

Dry Valley, Mifflin Co., Pa., May 17, commencing at 10 o'clock.

Yellow Creek, Bedford Co., Pa., Junel 2.

Clover Creek, Blair co., Pa., June 4.

Lower Fall Creek, Ind., June 20, 21.

Aughwick, Huntingdon Co., Pa., May 16th.

Falling Spring, Franklin Co., Pa., June 2nd.

NOTICE.

Having been repeatedly requested to get out some more of our old selection of Hymn Books, and circumstances preventing its accomplishment last year, we would say to the brethren that we are now getting out a small edition, and expect to have them ready by the first of May. The price will be as follows:

Single copy, (English) post paid,	$0.35
Twelve copies " "	4.00
Single copy, (Ger. & Eng.) "	.60
Twelve copies. " "	7.00
" " Express	6.00

Address. H. J. KURTZ.
Poland, Mahoning Co., O.

YOUTH'S DEPARTMENT.

I WOULD GRIEVE MY MOTHER SO.

SELECTED BY E. N. STIFLER.

I cannot go with you to-night,
You well the reason know;
The scenes may all be fair and bright
But I am sure 'twould not be right,
To grieve my mother so.

I cannot speak the words you spoke
A half an hour ago,
I know you say 'tis but a joke.
But should e'en such words provoke,
'Twould grieve my mother so.

I cannot touch the cup you drain,
Though sparkling it may flow,
Your invitations are in vain,
'Twould only bring me grief and pain,
And grieve my mother so.

I care not for your scoffs and jeers,
Or names which you bestow;
I'd rather brave a thousand sneers
Than cause my mother any tears,
Or grieve her true heart so.

Better Whistle than Whine.

As I was taking a walk early in September, I noticed two little boys on their way to school. The smaller one tumbled and fell, and though he was not very much hurt, he began to whine in a babyish way—not in a regular roaring boy cry as though he was half-killed, but a little cross whine.

The older boy took his hand in a kind and fatherly way, and said:

"Oh, never mind, Jimmy; don't *whine*; it is a great deal better to *whistle*."

And he began in the merriest way a cheerful boy whistle.

Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charley," said he; "my lips won't pucker up good."

"Oh, that is because you have not got all the whine out yet," said Charlie, "but will you try a minute, and the whistle will drive the whine away."

So he did and that was the last I saw or heard of the little fellow, they were whistling away as earnestly as though it was the chief end of life. I learned a lesson which I hope I shall not soon forget, and it called out these few lines which may possibly cheer another whiner of mature years, as this class is by no means confined to the children.

It is better to whistle than whine;
It is better to laugh than to cry,
For though it be cloudy the sun will soon shine
Across the blue, beautiful sky.

It is better to whistle than whine.
O man, with the sorrowful brow,
Let the words of thy child scatter murmers of thine,
And gather his cheerful now.

It is better to whistle than whine.
Poor mother! so weary with care,
Thank God for the love and the peace that are thine,
And the joy of thy little ones share.

It is better to whistle than whine.
Though troubles you find in your way,
Remember that wise, little fellows of mine,
And whistle *your* whining away.

God bless the brave boy for the cheer
He brought to this sad heart of mine;
When tempted to murmur, that young voice I hear,
"It is better to whistle than whine!"

—*Christian World.*

"IS FATHER ON DECK."

A number of years ago Captain D. commanded a vessel sailing from Liverpool to New York, and on one voyage he had all his family with him on board the ship.

One night when all was quietly asleep, there arose a sudden squall of wind which came sweeping over the water until it struck the vessel and instantly threw her on her side, tumbling and crashing everything that was moveable, and awaking the passengers to a consciousness that they were in imminent peril.

Every one on board was alarmed and uneasy; and some sprang from their berths and began to dress, that they might be ready for the worst.

Captain D. had a little girl on board, just eight years old, who of course, awoke with the rest.

"What's the matter?" said the frightened child.

They told her a squall had struck the ship.

"Is father on deck?" said she.

"Yes; Father's on deck."

The little thing dropped herself on her pillow again without a fear, and in a few moments was sleeping sweetly in spite of winds or waves.

Blessed child! How her confidence shames our doubts and fears and restless vague surmisings. She had faith in father and she had no room for fear. And how is it with us? We have our storms and troubles and temtations. We fear and tremble. What is the matter? Is it not our time to ask, "Is Father on deck?" Father understands all about the vessel, the winds, the waves, the storms, the squalls, the tempest. "Is Father on the deck?"

Yes, blessed be God, Father's "on deck" all the time. He that keepeth Israel shall not slumber nor sleep.' He is "on deck," for he says, "Lo, I am with you always." He is "on deck," for he said, "I will never leave thee nor forsake thee."

Tempted, troubled, distressed and frightened souls, look up. Give to the winds thy fears. Rest in God's faithfulness and love. Cast every care upon his arm.

"Fear not the windy tempests wild,
Thy bark they shall not wreck;
Lay down and sleep, oh, helpless child,
Thy 'Father's on the deck.'"

—*The Christian.*

THE BRAVE SAILOR-LAD.

A few days out from this city, a great ship was overtaken by a terrible storm which lasted nearly a week.

One day, at the height of the tempest, the rigging at the main-mast head got tangled, and some one had to go up and straighten it. The mate called a boy belonging to the ship and ordered him aloft.

The lad touched his cap, but hesitated a moment; cast one frightened glance up and down at the swaying mast and furious sea, rushed across the deck and down into the forecastle In about two minutes he appeared, and without a word seized the ratlins—the rope-ladders of the vessel—and flew up the rigging like a squirrel. With dizzy eyes the weather-beaten crew watched the poor boy at this fearful height. "He will come down alive," they said, to each other.

But in twenty minutes the perilous job was done, and the boy safely descended, and straightening himself up, with a smile on his face walked to the stern of the ship.

"What did you go below for when ordered aloft?" asked a passenger of the brave boy.

"I went—to pray," replied the boy with a blush, and a quiver of the lip.

—*The Christian at Work.*

WHEN IS MY TIME?—This question was asked by a bright little girl who was fond of talking at the close of the day to a busy father. When is my time! The query will carry its own moral to every parent who reads this. Let fathers and mothers whatever duties may seem imperative, find "a time for talking with the little ones." Their time! perhaps only fifteen minutes, but their time, exclusivly and cheerfully. How many homes would be brighter, and how many children counted saved, if this advice was followed.

As long as this life lasts there is effort and toil: nor unto them that undergo them can any consolations give more aid than those of patience. —*Cyprian.*

It is almost impossible to state any truth strongly without seeming to conflict with some other truths.—*Emerson.*

As a ship meets at sea, a moment together, when words of greeting must be spoken, and then away upon the deep, so men meet in this world; and I think we should cross no man's path without hailing him, and, if needs, giving him supplies.—*Beecher.*

No gift of God does or can contradict any other gift except by misuse or misdirection.—*Coleridge.*

LITERATURE.

THE S[illegible] SERIES OF PICTORIAL HISTORIES, for schools and families, By S. G. Goodrich, (Peter Parley,) comprising Eight Books,—Child's Pictorial History of the United States, England, France, Rome, Greece, of the World, and a Natural History. Published by J. H. Butler & Co., 723 Chestnut Street Philadelphia, Pa.

It is extreme folly to place into the hands of a child, or learner an inferior school or text book, when it is possible to occupy its place with one of superior merit. These Histories though first written many years ago, have been kept fully up to the times, by subsequent and recent editions, so that no series [illegible] market excells or even equals them. In them the great historical facts, eventful epochs, and important dates are presented in that lively and pleasing style which has even made Peter Parley's writings acceptable to the learner, and of which he is peculiarly the Master. The illustrations are profuse and in most instances well executed. The binding and mechanical execution of the volumes, is such as would commend them to the most fastidious—substantial and tasteful. No effort has been spared by this enterprising Publishing house to make every series of its text books worthy of the confidence of the public, and the patronage so liberally bestowed upon them. We have called the attention of our readers to some of the publications of this house, and recommend all interested in text books to address D. W. Procter agent Huntingdon, Pa., for circulars, or terms for introduction.

NO SEX IN EDUCATION; or an equal chance for both Girls and Boys. Being a review of Dr. E. H. Clark's "Sex in Education." By Mrs. E. B. Dufley, author of "What Women Should Know." 16 mo. cloth $1. J. M. Stoddard & Co, Philadelphia.

Few books issued of late years have elicited so much genuine feeling among the women, and called forth so much criticism as Dr. Clark's book. Many of his utterances are extremely unpalatable to them, and the result has been that several volumes opposing his theories have appeared. Of all the replies, none has equalled in directness, and argumentative force the one by Mrs. Dufley. She is an unprofessional woman, possessed of the advantage of testing her theories by personal experience, attacking the position of a professional man on a subject which he is supposed to have thoroughly mastered. She appears in behalf of her sex, and demonstrates in a satisfactory manner that he is wrong in his premises, and that his deductions are not founded in fact. The book contains much that is valuable and interesting, and is well worth reading. Its arguments are based upon facts which it will be difficult to controvert. The whole subject is one that cannot be too carefully considered.

—*Lippincott's Magazine* for May contains its usual freshness and fineness commanding the interest and gratifying the taste of its readers. Every article in this number is full of attraction; and those who are interesting themselves in the discussions upon cremation, will be specially interested in the paper entitled "Burning and Burying in the East," by Fannie R. Feudge, giving much curious information in reference to the customs in Burmah, and among the Chinese, and the account of the manner of the disposal of the dead in that part of the world is just now exceedingly useful. Did our space admit we should like to give the readers of the PILGRIM extended quotations from the article. (J. B. Lippincott & Co., Philadelphia.)

—*Scribner's Monthly* opens with an illustrated poem, "The District School," well worth the cost of the number. Edward King leads us this month through the mountains of Tennessee, Georgia, and South Carolina, with excellent descriptions, illustrated with well executed engravings. E. C. Steadman's criticism on Tennyson, the poet laureate, represents a high degree of literary excellence. "The Doctor's Wife," by Mrs. Davis is a story of a life comprised in two pages, which for its brevity and merit commends itself and its author. This is an excellent number of an excellent periodical. (Scribner & Co., N. Y.)

—*The Schoolday Magazine* for May has an attractive table of contents. It is the best dollar magazine of which we have knowledge. (J. W. Daughaday & Co. Philadelphia, Pa.)

"HOUSEKEEPERS" OF HEALTH.

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MEIGSVILLE, Morgan Co., O., Mar. 24, '72.
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6 40	9 20	Marklesburg	3 25	8 45
6 52	9 03	Coffee Run	3 16	8 35
7 00	9 37	Rough & Ready	3 09	8 29
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AR7 25 LE7 30	10 LE10 5	Saxton	LE2 45 AR2 40	LE8 05 AR8 00
				45
7 45	9 45	Riddlesburg	2 25	7 38
7 33	9 52	Hopewell	2 20	7 26
7 45	10 05	Piper's Run	2 08	7 2[illegible]
7 53	10 10	Brallier's Siding	2 00	7 12
8 00	10 17	Tatesville	1 55	7 0[illegible]
8 05	10 20	B. Run Siding	1 49	7 05
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The Weekly Pilgrim.
PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. B. & GEO. BRUMBAUGH.
Corresponding Editors.
D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., MAY, 26, 1874. NO. 21.

POETRY.

Salvation's Stream.

BY WESLEY.

Salvations stream so full and free,
From dark Golgotha rises;
Dispelling gloom's dark scenery,
Which mercy's form disguises.

The clouds roll down the mountain side,
And faith the scene illumines;
Behold Salvation's swelling tide,
Through lightless valleys foaming.

See, grouped about its lovely source,
Celestial flowers blooming;
Throughout the mystic river's source,
The nauseous air perfuming.

Anon upon its emerald bank,
Are seen repentant mortals;
Who long from stagnant pools have drank,
Hard by destruction's portals.

Whilst millions in its waters pure,
Their leprous forms are laving,
From Satan's direful hand secure,
Redemptions joys receiving.

Harmonion's strains unheard by men,
Athwart its waters quiver;
And echo through the fertile glens,
Which skirt Salvation's river.

I flows along through sin's dark valley,
Unstirred by hell's commotion;
Until it greets the heaving swell,
Of Love's unbounded ocean.

ORIGINAL ESSAYS.

JESUS, MARTHA AND MARY.

From the conversation between Jesus and Martha concerning Mary we may learn a very important lesson. Jesus no doubt was a very welcome visitor at the house of Martha and Mary and we can not think Martha was destitute of piety, or tha tshe cared nothing about the blessed truths taught by Jesus, but she seems to have been one of those women that cared so much for the temporal wants of her visitor as to go beyond prudence while Mary war so devoted to her Master as to choose the one thing needful, instruction from Jesus that she might have eternal life, and that should never be taken away from her. It seems to us Jesus by his gentle rebuke, wished to remind her that it would be better to choose the one thing needful—instruction from him, than to be cumbered about so many things that only tend to the carnal or temporal wants of guests.

We have many Marthas in this age of the world and church. See a prototype of Martha in the character of that brother that is so cumbered about many things to make money that he scarcly find time to go to church meeting, or public worship, especially if it is a few miles off, or would require the sacrifice of a few hours of *precious* time, and see too, how he spends hundreds of dollars to build and fit up a house for visitors! The only one thing needful, instruction from Jesus as taught in the Sanctuary neglected too much. Among the sisters we meet so many Marthas; dear, well meaning souls, that are so often cumbered about many things so as to serve her guests with an abundance of the dainties of life, and it may be their untiring devotion in this respect is too often publicly praised, rather than Jesus-like gently rebuked. If the one thing needful is neglected in preparing to entertain our guests, it would be wisdom to attempt a reform. However a reformation that strikes at the lusts of the appetites would be no more popular than a strike at the lusts of the eye. yet duty is the better course to follow.

We are a people that love to visit and mingle one with another, but due consideration should be used lest this pleasant intercoorse should tend more to our hurt than good. In no way could our time be more profitably employed while together, especially on the Lord's day, than to choose the one thing needful, and that is instruction from Jesus, which we can have by reading his word and exchanging sentiments and getting religious instructions from these that are experienced and informed. This can not be the privilege with "Martha," who is busy bringing from cellar, larder, store house and kitchen, and preparing for her guests a sumptuous steaming and smoking meal,—hours of tiresome labor employed, and that too on *a day that should be a day of rest.* We have frequently on such occasions hardly had time to spend even a few moments in conversation with sister "Martha." And should it be so with the heads of families? Mother and father can choose that one thing needful, Mary-like, in learning, instructing or imparting something interesting to their guests, while the daughter or domestic help loses the influence that otherwise might have exerted over their minds by their presence. The tendency in the direction of neglecting the one thing needful, is we fear, a growing evil. If instead of making the Sabbath day a feast for the fleshy appetite, we would make it rather a fast day and a feast to the soul, in way of brotherly love and instruction, we would come nearer chosing "the one thing needful."

We would not ask a total abstinence from food, but be satisfied with what was prepared the day before. At our communion meetings we feel satisfied bodily even with the "fragments" taken up, then why should our petted appetites require more at the houses of our brethren? We want a reform, if needed, such a reform that will work for good—tend to the spiritual benefit of the visited, such a reform that will give the whole family an opportunity to be benefited by the intercourse of visitors. Shall we hint that the dull sermons, dull head-aches and stupid demeanor is the result of too much serving on the part of sister "Martha" when "strange" brethren are around. Experience teaches lessons not easily forgotten. In way of admonition I would say let us all have the one thing needful, upon any occasion let us be willing to sit at the feet of Jesus and learn of him the way of eternal life, that that cannot be taken away. Mary's conduct was commendable in the eyes of the Lord, even under the fault-finding eye of her sister, she felt happy at the feet of Jesus, especially so under the sweet tones of her Master commending her conduct. And so with any sister "Mary" that loves to sit at the feet of Jesus, to learn of him. "Martha" may complain or find fault; no matter Jesus commends. All will be well in the abundance of God's love and mercy, the one thing needful will ever remain to enrich the soul.

J. S. FLORY.

THE TWO WITNESSES.

To Sister Margaret Deardorff.

In reading the PILGRIM I see that my explanation of the two witnesses was not satisfactory to your views, and that you supposed them to be two living beings, who have not yet made their appearance, &c.

Now I take the liberty to give you a clearer statement why I believe the two witnesses are the word of God, *i. e.* the Old and New Testaments. Please take notice that their prophecy is not limited to one thousand, two hundred, and three score days, but they shall prophesy that length of time clothed in sackcloth. These 1260 days are the same as the forty-two months spoken of in the second verse, and refer to the time when the Holy City shall be trodden under foot, I believe that has been fulfilled during the period of papal triumph 538—1798. During that time the witnesses were in a state of sackcloth, or obscurity, and God did give them power to endure and maintain their testimony through that dark and dismal period.

The word of God *i. e.* the Old and New Testaments, declare that all who corrupt, or oppose its testimony and turn people away from it shall be hurt, devoured, and killed. See Mal. 4: 1. Rev. 20: 15. 22: 18, 19.

By the word of God did Elijah shut the heavens that it rained not for three years and a half. By the word of God Moses turned the waters of Egypt to blood, and surely the two witnesses will "smite the earth with all plagues as often as they will;" *i. e.* as often as plagues are recorded on their pages to transpire. The world will yet have to experience the infliction of the seven last plagues, "When they shall have finished their testimony." Finished, when? Forever? No. In sackcloth "the beast that ascendeth out of the bottomless pit shall make war against them," &c. In the 7th chapter of Daniel, and other places, we see that a beast in prophecy means a kingdom or power—"out of the bottomless pit," no foundation—an atheistical power, spiritually, Egypt, like Egypt. Ex. 5: 2.

France, about the year 1798, denied the being of a God. She made war on the Bible. They did do away with the Sabbath and the law, they took a vile Roman and set her up as the goddess of reason, and publicly worshipped her. Yes in France our Lord was crucified,—spiritually—in his members. At the massacre of St. Bartholomew in the night of the 24th and 25th of August 1572, under the reign of Charles IX were murdered not less than ten thousand, and within the space of one month, more than thirty thousand followers of Christ. The motto of the French infidels was "Crush the wretch," meaning Christ. I think it may be truly said "Where our Lord was crucified." Other nations who saw France make war against the Bible would not engage in it; they would not "suffer her to be put in graves," put out of sight among themselves, though she was oppressed in France three years and a half. Great was the joy of the infidels all over the world when they heard what France had done. But just three years and a half after the decree passed the French assembly suppressing the Bible, a resolution to supercede the decree was taken up and passed thus again.

The witnesses "stood upon their feet" and the joy of the infidels were turned into fear. Shortly after that the British and American Bible societies were organized; they scattered her everywhere. She has been translated in more than a hundred and eighty different languages. This way I believe the two witnesses have "ascended up to heaven in a cloud." In a cloud, *i. e.* heavenly dignity. The Bible is exalted above all praise, it is a most invaluable blessing of God to man. "Their enemies beheld them." See the infidels now, they are ashamed to speak against that book in decent company, they have to go down to the places of rum and infamy if they expect to find hearers to their mad frothings against the Bible.

WALDEMAR MEYERS.

Cordelia, Cal.

It is not always right to be too determined on having all our rights. It is better to "give a little" than to quarrel. If one "smite you on the right cheek," it is better to "turn the other also" than to strike back. Quarrelsome children are very likely to make quarrelsome men and women. "Leave off contention before it is meddled with," is a divine direction.

Wisdom consisteth not in knowing things, nor even in knowing them thoroughly; but in choosing and in following what conduces the most certainly to our lasting happiness and true glory. —*Landor.*

Give A Reason for What You Do

"But sanctify the Lord God in your hearts; and be ready to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: Having a good conscience; that whereas they speak evil of you as evil-doers, they may be ashamed that falsely accuse your good conversation in Christ." 1 Peter 3: 15, 16.

Men ought always, and at all times, be ready to give a reason for what they do. The Apostle here enjoins it a positive duty for Christians to do so in matters of religion. The injunction; "*be* ready always to give an answer to every man that asketh for a reason of the hope that is in you with meekness and fear," implies also for *faith* and *practice*, as well as anything men may do in the name of religion. There are cases recorded in the Scriptures where individuals were asked for reasons for what they did, and failed to give any. And in testimony that men *did*, and still *may* do things religiously for which they can give no valid reason for when demanded, I will cite three cases, and in the mouth of two or three witnesses every word shall be established. These three witnesses will prove my position.

1. "O generation of vipers, who hath warned you to flee from the wrath to come." (Luke 3: 7.) In this case the multitude came to John's baptism, among whom were the (common) *people*, the *publicans*, and the *soldiers*. John who *waxed strong in spirit* saw *viper* in them, and asked them in their true character, "O generation of vipers who hath warned you to flee from the wrath to come." As much as to say, *give a reason for your coming* to my baptism. But they have no reason to give, nor answer to make more than saying within themselves, *we have Abraham to our father*. They are properly denied baptism unless they repent and bring forth fruits worthy of repentance, and give that as a reason for baptism.

2. "And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend how comest thou in hither not having on a wedding garment? And he was speechless." Matt. 22: 11, 12. This man having done this thing coolly and deliberately, certainly ought to have been both ready and willing to give a reason for this strange act whenever asked for; but when the master of the house, upon whom he had intruded himself, asked him for one, he had none to give.

3. "And he heard a voice saying unto him, Saul, Saul, why persecutest thou me?" In this case a man of mind, intelligence, and education is engaged in acts and deeds, the doing of which involved the peace, liberty, homes, property, and even the lives of his fellow creatures. Such a man certainly should be ever ready to give a reason promptly for doing *such things*; but when suddenly asked for one, he had none to give, and hence evaded an answer by asking who it was that asked him a reason.

The great majority of the patrons of religion in our age of the world are carried along by the current of popular opinion and society, as the generation of vipers in the days of John the baptist were by the multitude. John preached the baptism of repentance for the remission of sins, and this should be the reason why they came to his baptism; but because others went these *vipers* will go too whether they know why or not; whether they can give a reason or not, they think within themselves, we have Abraham for our father, and others are going we will go too. And the man will go to the king's son's marriage because there was a general invitation given in the high way. This was all right, and the king did not ask him for a reason of his coming to the wedding, but for coming in without having a wedding garment on. The wedding garments were all made at the king's expense, and were ready for the guests in the king's wardrobe. Why then did you come in here without having one on? Give a reason for it. But poor man, he did an act for which he can give no reason and must remain speechless. So with Saul, he was carried away by a zeal not according to knowledge, and has no reason to give, and breaks down under the knowledge of guilt, and cries for, and obtains mercy because he did it ignorantly in unbelief. The generation of vipers will be cut down and cast into the fire if they do not bring forth fruits worthy of repentance. What will be the end of those who in our age are similarly carried along? A young clergyman in a sect that recognizes infant sprinkling as valid baptism, not long ago said to one of our brethren, "I have no faith in infant baptism at all. I can get no light on it. I have administered it, but have no faith in it whatever, but must do it to gratify the parents." Is this a valid reason? I would fear greatly to meet the Lord with such a one.

The apostle enjoined it upon all Christians to sanctify the Lord God in their hearts, and to be always ready to give a reason for the hope that is in them; and the hope that is in the *Brethren* is the *hope* of salvation, and to give a reason for this *hope* I write this article, which is the substance of a sermon I preached on the subject not long since.

The hope that is in the Brethren being the *hope of salvation*, and the giving a *reason* for this hope will be the reason for our faith and practice.

Hope differs from *wish* or *desire* in this that it implies some expectation of obtaining the thing hoped for, or the possibility of posessing it upon the gracious and well founded promise of God. While to *wish* is a simple desire for what is, or is not supposed to be obtainable; having no promise to sustain us in wishing or deserving the thing wished or desired. The Brethren base their hope upon the sure promise of God, as revealed to us in the Scriptures by our Lord Jesus Christ. And whereas we believe and proclaim, that all who believe in the Lord Jesus Christ and his gospel, and repent of their sins, and are baptzed in the name of the Father, and of the Son, and of the Holy Ghost, and remain steadfast in this doctrine, will be saved; and that to attain this grace of evangelical faith, repentance and baptism, a mourners bench excitement is not necessary, as it is not of God. And as this faith and practice of the Brethren is evil spoken of by gainsayers, and evil-doers, our reasons for it is herewith given as follows:

Matthew 28: 18–20, Jesus says, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Mark 16: 15, 16, Jesus says, "Go ye into all the world and preach the the gospel to every creature. He that believeth and is baptized shall be saved."

Luke 24: 46, 47. Jesus says, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Dear reader, here you have the reason why the Brethren *teach*, and baptize none but the *taught*, and *hope* to be saved in the faith of the gospel and baptism, because the Lord Jesus has positively promised salvation to the gospel believer in his baptism. Hence the hope that is in us is founded from the sure and gracious promise of God, in which hope we can never be made ashamed. And as there is no trace of a "*mourners* bench" here in the great commission of the Lord to teach the nations, and to baptize the believers for salvation, is a sufficient reason for the Brethren to reject it. But as the preaching of repentance and remission of sins among all nations must begin at Jerusalem, we will refer to the beginning of this great work by the apostles, and see whether we will find it there. For Jesus says to his disciples after he had told them that repentance and remission of sins should be preached among all nations, beginning at Jerusalem, "And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endowed with power from on high." Luke 24: 48, 49. To these witnesses we refer you; and by reference to the first chapter of Acts you will find how they all continued with one accord in prayer and supplication. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly they were all filled with the Holy Ghost," &c. (read the second chapter.) This was the power the Lord had reference to when he said he would send the promise of his Father upon them for which they must tarry at Jerusalem. And as preaching repentance and remission of sins must begin there, the power to enable them to do it will there be given and they will be ready for their work. The apostles preached "Now when they heard this they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren what shall we do?" Acts 11: 37. Here is the effect of faithful preaching; no marshal song, nor vociferous shouting, or boisterous praying being employed; but a calm, deliberate setting forth of solemn truths with an application to the guilty. What must we do? implies distress, and anxiety of mind; and if there is any healing, or consoling balm in the mourners bench we certainly will find something of its use here. Let us see whether the apostles, who are now speaking directly under the influence of the Holy Ghost, will tell these heart-pricked ones to kneel at the altar and pray, and be prayed for until the Lord will bless them. "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (verse 38) "Then they that gladly received his word were baptized." (verse 41.) "And they continued steadfastly in the apostles doctrine and fellowship." (v. 49.) There being no trace of a *bench* here is the reason the Brethren do not employ any. And as the apostles preached repentance and baptism for the remission of sins is the reason why the Brethren do so still. And as only those who gladly received the word were baptized and added to the church, is the reason why the Brethren baptize, and add none to the church but such that do likewise.

Dear reader, in giving you a reason for the hope that is in us, as well for our faith and practice, we have thus far found no trace expressed or implied of any mourners bench in the commission of our Lord to teach all nations, and to baptize them. Nor of the apostles preaching repentance, and remission of sins among all nations. We will see whether they introduced it subsequently. A reference to the Scriptures will determine the matter.

"Then Philip went down to the city of Samaria, and preached Christ unto them. But when they believed Philip's preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. See here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the spirit of the Lord caught away Philip, and the eunuch saw him no more: and he went on his way rejoicing." Acts 8: 12, 36–39. Here the apostles preached Christ and the things concerning the kingdom of God unto the people, and those that believed were baptized, and rejoiced after faith and baptism, without any mourners bench excitement. The Brethren so preach, and all true believers so believe and do.

"Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10: 46–48. In this case, the Lord without any mourners bench in order to convince Peter and the Jews generally, that the Gentiles were included in the *all nations* to whom repentance and remission of sins should be preached in the name of Jesus, granted unto the Gentile hearers of the gospel, the gift of the Holy Spirit before baptism. But Peter *a servant*, will not depart from the injunction of his Lord to baptize the taught believer, and so commanded these to be baptized. The Brethren so preach, and do.

"Lord what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do; and they brought him to Damascus." Acts 9: 6, 8. "And one Ananias a devout man came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 12–16. Here is no "*pray on brother*" till the Lord will bless you and pardon your sins, but a simple direction to the *promise* of the Lord that they that believe and are baptized shall be saved. He bids him to be baptized and thereby wash away his sins. The Brethren so believe and do, preach and hope to be saved.

"And a certain woman named Lydia, who worshipped God, heard *us*: whose heart the Lord opened that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house." Acts 19: 14, 15. "And they went out of the prison, and entered into the *house* of

Lydia: and when they had seen the brethreo, they comforted them."(verse 40.) When they saw the brethren of Lydia's household, not the *infants*, the apostles comforted them. No evidence of excitement here; all as calm as a summer's breeze.

"What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. (On the same conditions certainly) and they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. * * * and rejoiced, believing in God with all his house." Acts 16: 30-34.

Here the apostles preached the word of the Lord for salvation, the people believed it, and according to its injunction were baptized, and all rejoiced in God, but not before baptism like mourners bench religion teaches. The Brethren so preach, so believe, and so rejoice, and hope to be saved. "Many of the Corinthians hearing believed, and were baptized." Acts 18: 8. "When they heard *this*, they were baptized in the name of the Lord Jesus." Acts 19: 5.

My dear readers, in thus giving you a reason for the hope that is in us, "The Brethren," I have set the Scriptures in order before you, and they being the power of God unto salvation unto all them that believe, and we, the Brethern, do believe them, and hope in the faith and practice of them, to be saved by the grace of God. And as all you who are familiar with the Brethren know that their faith and practice correspond exactly with the faith and practice of the apostles as set before you in the Scriptures refered to. I in the name of the Lord Jesus Christ before whom you and I must soon stand to have our *faith* and *practice* tried, I now ask you for a reason of your non-compliance with it. And you practice infant baptism and patronize "mourners bench" religion, neither of which are found in the Scriptures. What reason do you give for it?

With sincerity and respect I remain your well wishing friend.

D. P. Sayler.

EXPLANATORY.

"So the last shall be first, and the first shall be last; for many be called, but few chosen." Matt. 20: 16.

I believe I have seen nothing written in explanation of the above passage of Scripture, and I do not know that I am able to give correct views on the subject myself, but if I fail perhaps some of the brethren will correct me, and in that way I can learn something myself.

It appears that many shall be called and yet there will be but a small number chosen. Now the question appears very plain to me. All the human family is called; the gospel calls them, their own conscience tells them they do wrong. In the first place Christ's Gospel tells them in plain language what they are required to do in order to become a part of the chosen few. But on account of unbelief very few are willing to be obedient to the teachings and requirements of Christ's Gospel. They strive to think that it is not necessary that we should keep all the commandments, they reason within themselves and think, I can wear clothes made in the height of fashion, and be just as good a Christian as those who wear plain clothes; if the heart is right all is right. I know that my heart is all right for I feel happy and contented. If we are true believers we cannot think that we can be saved by keeping a part of Christ's commandments and say the balance are not essential. If we are not willing to live according to the teachings of the gospel, we cannot expect to be accepted by God. Then if we are not of the chosen few it is our own fault. God will reward us if we are obedient and keep his commandments. Then brethren and sisters, let us try and live in obedience to God's commandments, so that when we have to leave this world we may be so happy as to be among the chosen few, is the prayer of your unworthy brother.

A. Pilgrim.

Do We Need A School? Yes!!!

I submit a few thoughts to the consideration of the readers of the "Weekly Pilgrim," upon the above subject Sometimes we see some expressions on the above subject, which are so untenable, and show such a want of discretion that we wonder that they are ventured, yet when we consider who that they chiefly come from those have a very limited education, and had not the privileges in their former days as are now offered, make us the more charitable toward such. We think that if such had a more liberal education, they would not use some words that are used, but would be left unused, or when used, would be more appropriate. We will try to reason a little together, by noticing some points, presented as arguments against a school. "If a college was unsafe 21 years ago it is unsafe now." This is the pith of some articles. Let us follow this method of reasoning and see where it will lead us to. If taking interest for the use of money was wrong 91 years ago it is wrong now. If purchaing bank stock 24 years ago was wrong, it is wrong now. If lightning rods were wrong 23 years ago they are wrong now. If it was wrong to hold infares 47 years ago they are wrong now. If it was wrong to take a fee for solemnizing marriages 17 years ago it is wrong now. If carriages were wrong 34 year ago they are wrong now. And if carpets were wrong 47 years ago they are wrong now. We might multiply this kind of logic, but the above is sufficient to show the short-sightedness of such reasoning It is said the church prospered in former days without a school. This is only true as far as a supported school by the church as a body is concerned. The Church has always had men of learning even from the apostles until now. The Brethren has had from the earliest history clasical and scientific men. Through whose influence, when the ordinance of Feet-washing was perverted and observed after supper, instead of before supper as we now observe it, was it set aright but by a classical brother, one who was versed in the Greek language? Those who have defended the Lord's cause, the most successfully, and through whose efforts the borders of Zion has been enlarged, has been men of facts, skill and logic. While many of these received their education directly from schools and become scholars, others received it perhaps more disadvantageously, and were a much longer time in securing it, through associations with educational men, scientific and clasical books, and in the stern school of experience. We don't want a school because we believe, that we can give our children and the world a better education than can be obtained in schools as they now are, but we do claim and believe that we can secure for our children and friends, an education in a school conducted and taught by the brethren free from many of the vices and unhealthy influences, (spiritually) to which they are subject in many of the principal institutions of our country. Who a certain writer alludes to by "*a few hasty brethren* and that *our old leaders in the church*," I do not now, but hope he has not left himself out. As I do not intend to be lengthy in my remarks or enter into a discussion upon the above subject, but simply notice a few remarks that has made their apearance in our periodicals in opposition to to our proposed school, I will close, summitting them in love to all lovers of reason, judgment, and truth.

A Pilgrim

"HE HATH MADE EVERYTHING BEAUTIFUL."

God is the source of all that is beautiful in the world. There is beauty in the landscape, in the heavens, in the trees, in the flowers, in the human body, in mind, and in the truth with which the mind is nourished.

There is beauty too, in the written Revelation, in the services of God's house, in the plan of salvation, in the person and work of Christ, and in the effect of that work upon the heart.

All these beauties in the works of God ought to lead our thoughts upward to Him.

And especially should this be the case when we know that God is mindful of every beautiful thing. Every little bud spreading its beauties in the sunlight, receives its nourishment, and form, and color from God.

Since he cares for these, he is mindful of his intelligent creatures, and the beautiful flowers speak to us, not only of immortality, but also of God's watchful superintendence.

And all this beauty we see around us in spring time is only a faint picture of the beauty of the world to come. It will bear only a feeble comparison with the beauty of heaven.

Since the beauty now un-seen by us infinitely transcends any beauty of earth, we should secure a hope of beholding the heavenly beauty.

And in order to do this we must appreciate the beauty revealed in God's word, and cultivate the beautiful in our own characters, by living lives of faith upon the son of God. —*New York Observer.*

THE TWO ROADS.

There is a place where two roads meet. One is broad and smooth, and leads gently down hill. At first it looks pleasant, and has trees to shade it and flowers in the hedge-rows; but by degrees the trees become fewer, the flowers disappear, the road goes down steeper and steeper, so that you find it harder and harder to turn back, and at last, if you go on, it becomes a straight, crumbling cliff, and you find out too late that the road leads nowhere but to distruction, and you slip or fall forward, and are dashed into the sea below.

The other road is so narrw that there is hardly room for two to go together, and it is rough at first and steep up-hill, and for a long way you will find few flowers in it; but if you will only walk on steady a bit, you will find it becomes less steep and rough, and their are flowers in plenty, and at the top of the hill you will see a beautiful house, in which your Father is waiting to welcome you.

The broad road is the road to selfishness; the narrow road is the road to goodness. At first it seem easy and pleasand to be selfish, and hard and painful to be good. But selfishness leads to ruin in the end, while goodness leads us to our Father's house.

DILIGENCE.

We find in Scripture that most of the manifestations of the will of God ma le to iminent saints took place when they were busy. Moses is keeping his father's flock when he saw the burning bush; Joshua is going round about the city of Jerico when he meets the angels of the Lord; Jacob is in prayer, and the angel of God appears to him; Gideon is threshing, and Elisha is ploughing, when the Lord calls them; Matthew is at the receipt of custom when he is bidden to follow Jesus; and James and John are mending their nets. The Almighty Lover of the souls of men is not wont to manifest Himself to idle persons. He who is slothful and inactive, cannot expect to have the sweet company of the Savior.

If the bounties of heaven were given to man without prayer, they would be received without acknowledgement. Prayer, administering the perpetual lessons of humility, of hope, and of love, makes us feel our connection with heaven through every touch of our necessities; it binds us to Providence by a chain of daily benefits; it impresses the hearts of all with a perpetual remembrance of the God of all.—*Croly.*

No Christian will ever be good for anything without Christian courage, or, what is the same, Christian faith. Take it upon you readily, have it always as a law to be always doing great works—that is, works that are great to you, and this is the faith God so clearly justifies, that your ability will be as your works. Make large ventures. Trust God for great things. With your five loaves and two fishes he will show you a way to feed thousands.—*Bushnell.*

God is the fountain from which all the streams of goodness flow; the centre from which all the rays of blessedness diverge. All our actions are only good as they have a reference to him; the stream must revert back to their fountain, the rays must converge again to their centre.—*Hannah More.*

What is life?—Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations given habitually, are what win and preserve the heart, and secure comfort.

The True Way.—The true way to progress and improve is to be more lenient with the errors and shortcomings of others than with our own. Draw a close rein over self, but have charity for the faults of others.

—We have no right to speak evil of any man, or report any harm of him, no matter how true the report may be unless we have a just and benevolent end in view.

As long as this life lasts there is efforts and toils: nor unto them that undergo them can any consolation give more aid than those of patience. —*Cyprian.*

Belief.—The fruit of belief is made manifest by the love we bear to our neighbors, and by our patience in time of trouble!

Who?—Who is wise? he that learns from every one. Who is powerfull? he that governs his passions. Who is rich? he that is contented.

The Weekly Pilgrim.

HUNTINGDON, PA., MAY 19, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

District Meeting of Middle Pennsylvania.

On Monday morning in company with Bro. Geo, Brumbaugh, we took the train for our District Conference. On the train at our station, we met the Clover Creek delegates, D. M. Holsinger and J. W. Brumbaugh, and by the time we reached Harrisburg our number was increased to a pretty fair delegation. As there was no direct connection at this place, we were necessitated to spend a few hours in the Capital We soon noticed that there was something more than usual about to transpire, as the street was nicely decorated with wreaths while the stars and stripes were showing their colors from every available point. Among other things we saw several banners bearing the inscription, "Honor to whom honor is due." We did not have any of that Haman spirit, but we did wonder who was to be the man until we bethought ourselves of the "army union," and were told that General Grant was to show his august person. The General no doubt, is worthy of his dues, but it makes us feel bad to see blind devotees fall down and worship at the shrine of a little worldly popularity while they not only refuse to walk in the footsteps of the Great King of Kings but really, by their conduct, tramp Him beneath their feet. But so goes the world, and I suppose we will be to submit, but when we have honor to give, we want King Jesus to have his honor also.

In the P. M. we got on board the N. C. R. R. for Hanover Junction. Thence we took the Baughman's Valley road to the place of meeting. On our araival we found a large number of people congregated and were informed that there was to be communion service in the evening, but as the space was already more than filled and the meeting to be conducted principally in German, we accepted an invitation for night lodging believing that there was a sufficient force to carry on the work without us. We were told that the meeting was uncomfortably large and the order by spectators not commendable. On this account our brethren on former occasions thought it best not to have Communion services at such times, and have since been told that our brethren of this place have come to a similar conclusion.

Tuesday morning the delegates met and the meeting was organized, when Grabill Myers was elected as Moderator, Geo. Brumbaugh, Clerk, and ourself Ass't Clerk. The business for the meeting was now presented and deliberated upon as is generally done on such occasions. The Missionary cause, change of holding the Annual Meeting, and having a full report of the proceedings were the principal topics for discussion. That the missionary spirit is growing 'mong the Brethren is evident, but a plan practical enough to insure success, has not yet been hit upon and in consequence the cause suffers.—sinners are starving for want of the Bread of Life.

Our present plan of conducting the Annual meeting does not meet the approbation of a large part of the membership, and in consequence there is a change called for. If every district were as unanimously in favor of a change as the Middle Penn'a, there would be no difficulty in obtaining it.

The reporting question was passed without a dissenting voice. The objections that were formerly urged against it are now vanishing away, and it is now thought that such brethren who have not a sufficient amount of self-controll, prudence and judgement to speak such things as are commendable had better hold their peace, the fact is, the Spirit of Christ will not prompt men to say things that we need to be ashamed of afterwards.

Our deliberations were characterized by an over-ruling of love and Christian forbearance, so much so that there was nothing manifest during the meeting to mar the sacredness of the occasion, and we have not the least doubt but all present went home feeling that it was good to be there.

There were some few petitions sent to the meeting to have the District divided, but when the brethren got together the cord of love and Christian fellowship drew so endearingly that the move was defeated amidst the shedding of tears for joy. No wonder that it has been said, "see how these Christians love each other." The object in petitioning for a division was to obtain a more equal representation at the A. M., and for convenience of travel, but as there was a petition before the meeting calling for a change which would give the desired equality, the leading cause for the petition was met, and the other advantages were not of sufficient weight to balance the loss which we would sustain in Christian fellowship.

Elds. Isaac Myers and J. R. Hanawalt were chosen delegates to the A. M. after which some financial business of the Confererce was attended to and the meeting closed about noon of the second day. Then came the time of parting—parting, perhaps no more to meet, for some of us until we strike hands in our Father's kingdom.

At 3 o'clock P. M. we took the B. V. R. R. homeward bound. This road tendered the Brethren half-fare tickets, for which they have the thanks of the meeting. It courses its way through a beautiful valley, and we are told has met with considerable prosperity.

From all appearances there will be no panic in York county, in the shape of eatables, as the pro-pects for the now growing crop is good.

In York, for want of connection, we were waylaid about four hours. This time we spent as best we could and that was good enough, as York is a beautiful place and would well deserve the name of a city, containing twelve or thirteen thousand inhabitants, but for reasons best known to themselves, they refuse to be a city, and live and prosper as two distinct towns. Some of our party stopped off with brother Auldman, some three miles South of York, and two went home with brother Grey who lives in the neighborhood of York which cut our number down to six. Bro. Grey kindly directed us to the Mitchell House, where we had the pleasure of partaking a very excellent supper at a moderate price. We mention this because good accommodations and moderate charges are seldom found in the same house—in cities and towns we mean. After supper, we in company with S. A. Moore concluded to hear a lecture, and as great men are generally found in great houses (?), we entered the best edifice we could find, but on entering we found it to contain a very small congregation, however we were pleased to learn that we were to hear a discourse from a Moravian minister. The discourse was short and good we suppose, but could hear much of it on account of the large—emptiness of the house—and minister. At 8 o'clock the same night we arrived safe at home with brother Geo. B. and James R. Lane who sojourned with us until next morning. We are now preparing for our trip to Nebraska and A. M., an account of which our readers may expect if the Lord prospers our journey, and permits us to return home again.

JOTTINGS BY THE WAY.

In the absence of the cheif editor of the PILGRIM, I will offer a few jottings for our reader. The work in which we as ministers and Eds. are engaged, is an important and solemn one; Preach the word, preach it everywhere! Preach to every body, whether in season or out of serson; preach it boldly, faithfully, cry aloud, and spare not, neither shun to declare the whole council of God. Ah, yes, souls are starving for the want of pure gospel food. Thousands are dieing from the effect of adulteration, being poisoned by a mixture of truth and error; Christian principels are being destroyed, love and confidence lost and general corruption follows in the rear; hence the demand preach the word; because it is able to make wise the soul, even wise unto salvation, and will ultimately bring light out of darkness.

It was our duty to-day, May 17, to preach in what we cal ltue Haun congregation, some six miles east of where we live. On arriving at the place we found the congregation rather small, on account of a report going out that we would not be there, having contemplated a trip to the west, in company with our Bro. H. B. Brumbaugh, which by the way was on our mind until our return from District Meeting. The subject of a change in the manner of holding our A. M. being again before that body embracing the idea of lessning the crowd, and reducing the expences of the meeting, changed our mind somewhat in reference to going west, having no special business at the Meeting, being favorable as we are to such a change, we concluded to lessen the crowd one by staying away, and attending to our duties at home. In the mean time imploring divine aid to those whose duty it may be to labor there in the promotion of our holy religion, and in the establishment of the principles of peace and love among the members of our blessed Brotherhood, hoping as we do, that God will wisely guide the great work.

Our subject to-day was our relation to God, and to Jesus Christ, through the process of regeneration or the new birth, with a view to that blessed heirship that will finally bring us unto an inheritance of those mansions in our Father's kingdom; maintaining that as a violation of devine law broke up that relation the creature orriginaly with God, alienated and disinherited him, so in like manner an obedience to the law of the gospel, will restore and reinherit the creature again to God, make him or her heirs and joint heirs with Christ.

Our congregation was attentive and seemed to drink in deeply from this fountain of truth. Brethren let us *labor* in the *might* of God that souls may be snatched as brands from the eternal burning, that our skirts may be cleared in the day of final account.

G. B.

THE DRY VALLEY MEETING.

We have just returned from the Dry Valley Lovefeast and although our time is limited, we cannot refrain from giving our readers a brief report. Public services commenced on Sabbath morning at 10, continued until noon and then concluded until 4, in the afternoon. Bro. D. M. Holsinger and J. W. Brumbaugh of Clover Creek congregation with the addition of the Spring Run brethren, Eld. Joseph Hanawalt, Geo. Swigart and John Hanawalt, constituted the ministerial force besides those of their own congregation. The assembly in the forenoon and also in the evening was large, and an apparent interest manifested. After services in the afternoon the multitude resorted to the water's side and there witnessed the burial of five precious souls in baptism. What a wonderful thing the immersion of a believer is in the eyes of the timid, pleasure-loving prodigal, and even to the faithless would-be professor! "I cannot be baptized that way it is enough to kill them," was the remark of several, and such too, as seemed to bear the mark of intelligence. What! cannot endure so much for the sake of Jesus? Oh that such thoughtless expressions would not be chronicled in the book

of God's remembrance, or if they should be, in such a way that they may be erased, and that the thought of what Jesus has done for us may wipe them out clear and clean.

During the afternoon an election was also held for a minister. The lot fell on Bro. John M. Mohler, and after the evening services was installed into office. Bro. Wm. Howe was also advanced to the office of bishop, and Bro. Andrew Spanogle to the second degree in the ministry. Bro. Jacob Mohler is the aged bishop of this congregation and one too that is loved by all the flock. We had the pleasure of spending a short season with this aged father and his companion, and we can truly say that we cannot have any more pleasant associations in this life.

On Monday morning there was preaching again, and after a season of singing and prayer, Bro. D. M. Holsinger arose and announced as his text the following question: "Are there few that be saved?" We did did not have the pleasure of hearing much of the discourse as we had to take the early train for home. The meeting was a good one and will be remembered by us as one of the bright spots in this wilderness world. During this meeting we had the pleasure of meeting a number of our young friends whose acquaintance we formed several years ago. Some of them we were happy to meet as brethren and sisters while some are yet without the church. May God help all such to see the importance of securing their soul's salvation before it is eternally too late.

J. B. B.

SELECTIONS.

THE PALACE OF TEARS.

Rise, rainbow-arched and cloud-embraced,
Pale palace of my dream,
Whose misty outline once I traced
Afar, by night's chill gleam,
And, by some spirit earthward strayed,
Whose home the moon enspheres,
Was drawn a shade through halls of shade,
Where glistened only tears.

The dripping dome like silver glowed;
The walls with briny pearls
Were crusted o'er; the floor I strode
With countless eddying whirls
Of diamond-water-drops spun round;
I moved a ghost, unheard—
Not freer from pursuit of sound
The shadow of a bird.

And moving on, an open court
Appeared, where tossed and caught
Their molten gems in sullen sport
Dark fountains, jewel-fraught;
I stooped—my lips recoiled in haste:
The Lethean flow of years
Can never wash away that taste,
That bitter taste of tears.

As if by that one draught of dole,
My vision cleared, and lo!
The iron entered in my soul,
While in a wizard show
The weary, weary weeping train
Of mortal miseries,
The pilgrimage of human pain,
Defiled before my eyes.

And I, who grief had known in name
And sympathy in form,
Now trembled through my inmost frame,
A shaken reed in storm.
But, fascinated, in my fear
I saw each pallid face,
Where sorrow's burning, branding tear
Had left its ashen trace.

And, drawn resistless to the throng
By answering chords of pain,
I joined my minor to the song,
My trouble to the train;
And still from hall to hall we trod,
And still our numbers swelled
The wild, weird labyrinth: yet, O God,
Thy clue our fingers held.

* * * * * * *

—*From* "THE PALACE OF TEARS," *by Latum, in Lippincott's Magazine for June.*

Religious Character.

Count yourself no Christian because you like thoughts and discourses about God. Be jealous of any gospel that merely pleases you, and puts your natural sentiments aglow. See God in the flowers if you will; but ask no gospel made up of flowers. Look after a sinner's gospel, one that brings you God himself. Doubtless you are hungry; therefore you want bread and not any mere feelings after it. Understand the tragic p rils of your sin, and think nothing strong enough for you but a tragic salvation. Require a transforming religion, not a pleasing. Be enticed by no flattering sentimentalities, which the children of nature are everywhere taking for a religion. Refuse to sail in the shallows of the sea; strike out into the deep waters where the surges roll heavily, as in God's majesty, and the gales of the Spirit blow. Man your piety as a great expedition against God's enemies and yours, and hope for no delicate salvation, not to be won by great sacrifices and perils. Let me add in this connection, also, a word of necessary caution respecting a certain form of unbelief that is now common. How many are beginning to say, and have it for a fine discovery, that there is no such thing as a distinction of kind among men. Are we not all religious, all good? Some a little, some more, and some very good? Even where there is no pretense of piety, where there is great wrong, corruption, brutality of life, is there not still a little sense of God that only wants to be increased? Some tender yearning after God, however suppressed? What have we, then, but distinctions of degrees, and no distinction of kind? Let this fiction go; it is time now to be clear of it. No great gulf fixed was ever thought of that is wider, or deeper, or more absolute. It is the distinction between a religious nature and a religious character. We all have such a nature, feeling after God; but we have not all found him. We have our religious sentiments, desires, yearnings; but how many never choose a religious end! How many, in fact, never did anything in the practical life but trample the sentiments, desires, yearnings of their natures, in lives of disobedience and a fight of rejection against God and every holy thing! No, my friends, the gospel distinctions are not gone by; the heaven and hell of the Scripture are not yet antiquated. Here they stand, based in the everlasting distinction of kind; darkness and light, chaos and order, falsehood and truth, are not more opposite, more impossible to be reconciled. A religious nature signifies nothing where there is no religious character; nothing, I mean, but the greater wrong, and wrath the more deserved.—*The Christian Standard.*

The Troubles of the Saints.

God's people in every age of the world have had their troubles. Indeed, we must all through much tribulation enter the kingdom of of God. But we are not to conclude that sinners are therefore exempt from sufferings and from tears. It is written, "many are the afflictions of the righteous; but is is not written, "few are the afflictions of the wicked." No, no; this is not the contrast presented; it is something widely different;—"Many are the afflictions of the righteous, but the Lord delivereth them out of them all." The advantage here is not with the sinner, but with the saint. Many sinners fare much worse in this life than do persons who serve God. Satan has nothing to boast of in the way he treats his servants. God giveth us "all things richly to enjoy." Godliness hath "the promise of the life that now is. Saints and sinners are alike subject to the ordinary conditions of fallen humanity, and in all innocent and lawful enjoyments, the right and lot of the people of God is not inferior to that of the ungodly. It is true that sinners have some joys, and Christians some sorrows, which are especially their own. But the pleasures of sin are for a season; and all that Christians are debarred from, sinners would be better off without; and the bitterest pang a faithful Christian ever knows in the service of his master, is sweeter than the highest joy found in the ways of disobedience. Underneath the storms that vex a Christian's life, there lies the unfathomed depth of an everlasting calm. Troubles may come upon us, but we have a sanctuary to which we flee. "God is our refuge and strength," that is, by his grace he enables us to bear the trouble; by his power he carries us through it. We sometimes think, how shall we bear this or that trouble when it comes upon us? We do not know what we can bear till the trouble comes. We do not know what strength God can give us, or what a strong God he can be to us. O, what a blessed thing it is that we have this to comfort us when under any trouble; that we have a refuge to which to flee, and strength to enable us to flee there, and the power of God to keep us safe when we shall have reached it.

Fiery trials are among "all things" that work together for the Christian's good. Chastening yieldeth the peaceable fruits of righteousness to them that are exercised thereby. For the tempted, a faithful God always provides a way of escape; and he not only turns the temptations to our present spiritual good, but blesses the man that endureth, and promises him a crown of life at last. The weeping is but for a night, but joy cometh in the morning; the world passeth away; the light affliction is but for a moment, but it worketh for us a far more exceeding and eternal weight of glory, while we look not at the things that are seen, but at the things which are unseen, for the things that are seen are temporal, but the things that are not seen are eternal.—*The Christian.*

SHUT DOWN THE GATES.

In a wild ravine on the outskirt of the village where my boyhood was spent, stood an idle mill. It was a favorite pastime of the boys to go into the wheel house of this mill and geting inside the immence water-wheel—each standing at the outer end of one of its broad arms, to turn by our weight the wheel. By skilfully changing from one of the these to another, we could make the entire revolution, and the operation had just spice enough of danger to make it peculiarly fascinating.

One day a daring scamp-grace of our number, no longer satisfied with what had become easy through practice, proposed to let the water on, and offerd himself to "take the wheel." Accordingly one of the company went to the head of the "race," and lifting the board that shut out the water of the stream it was soon pouring on the wheel. For a while the motion was so slow that the young acrobat could not go through the changes nessary to keep his upright position. Every moment, however this become more difficult until at length the water-wheel acquired a velocity that fairly shook the building and poor "Rut," we called him, could only cling with death-like grasp to an arm on the wheel—a giant arm that seemed to be raised to dash him to pieces.

Amid the crowd with terrot-sricken lads who stood gazing on the fearful spectacle, one boy kept his head sufficiently to climb up between the wheel and the main building, and, creeping through a hole seized the gate and shut it. The great wheel slowly came to a rest, and the allmost lifeless boy was rescued.

I am always reminded of that taeacherous water-wheel when I see men trifling with forces which they can not control.

That moderate drinker in his tripling walk out on what seems a stationary plank. He finds it the arm of a wheel. But as the motion produces only a pleasant whirl of excitement he is not alarmed. He does not realize that the sluice gate of an over-mastering appetite has been opened, and that while he is feeling so secure, his friends see that he is revolving with an eccelerated velocity which will soon toss him into a nameless grave.

The man who means to take his fill of wealth, of honor, or of pleasure, and in some convenient seasons attend to his soul treads a fatal wheel. Evil habits, like a rushing strerm, pours on its steady current, and its spiritual life is fast ebbing away. Against that accumulrting power a devine agency can alone enterpose.

Upon the great machinery of our government has been turned a siwft, silent under shot current whose sluice-gate is at Rome. It is swolen by inexhaustible tributaries, and menaces not only our Puritan Sabbath, our open Bible and our public schools, but the very existence of our free government. Against this sinister and growing power evangelical Christians of every name should be invited into a firm alliance.—*Rev B. F. Millard.*

DRAWING NIGH TO GOD.

The divine instruction, "Drawing nigh to God," seems very simple yet it is wonderful. Shall we draw nigh to the Infinite? Shall we approach the throne of Omnipotence? Shall populated sinners come into the presence of spotless purity? What wonderful condescension is manifest in the command, "Draw nigh to God." It is too wonderful for us to comprehend; and still it but opens to the soul the supply of its greatest need. It needs instruction, life, purification, communion,—all of which can only be found by coming to God for them. Can the soul bear exposure to the all-searching eye? Can it bear the divine illumination which will show its own appalling character? If shielded by divine forgivness can it at last render due gratitude to a sin-bearing God? Shall not its incompleteness provoke the wrath of him that sitteth upon the throne? Remembering that our completeness is in him who redeemed us with his own blood, we may secure in him. Hence our approach to God may be in peace and with the most absolute confidence

There is abundant reason why we should draw nigh to God. We need peace and communion to allay our soul's fear and satisfy the cravings of intelligences formed for holy companionship and immortal existence. We find these, through Christ, in our Father's presence. In him we find beauty, love, usefulness, happines, and eleva-

tion in the scale of existence. This drawing nigh to God, though averse to fallen nature of man, accords entirely with his primitive condition; hence he who is stirred by that Spirit which was banished by the fall, is deeply moved with longing to approach the Author of that spirit—and well he might be, for there is peace, and true wealth, and salvation in no other. All are lost that stay away from God.

How happy is the condition of him who draws nigh to God and there abides continually. He need not depart from him. There we may abide—there rejoice. What sunshine does his presence afford! What a glorious hope in the light of his countenance! What strength is imparted by his vitality! In the sunshine of his grace, irrigated by the stream of life, how does every virtue flourish, and every heavenly fruit grow and ripen. What comfort, what happiness, what security, is afforded! What triumph over sin, what victory over death and what a glorious hope of immortality cheer him who thus draws nigh to God! Useful in life, victorious in death, he shall at last be richly endowed with eternal life in God's presence, where there is fullness of joy, at his right hand, where there are pleasure, for evermore.—*Religious Telescope.*

EDITORIAL CORRESPONDENCE.

Near PLYMOUTH, Ind., }
May 17th 2874. }

We took the train at Huntingdon for a flying trip West, with the understanding to meet brother S. A. Moore at Altoona, who was to be our associate in travel. With the prairies on the brain and the prospect of good company, we felt rather good and enjoyed the cool evening breeze as quite an acceptable change from office duties, but our best and brightest prospects sometimes come to a very sudden terminus, and so did ours on this occasion as at Altoona our Bro. S. A. Moore was nowhere to be seen. This was a severe disappointment, but we have learned long ago, that when we fail in one project to take advantage of the next best that is presented—and that was to go right along. We then concluded to take a sleeping berth and sleep away our disappointment, but in this we failed as the Pullman conductor politely informed us that they were "filled." In making this arrangement we lost our seat and had no choice left but to stand or go to the smoking car. In the smoking car we were offered a seat all alone, which we concluded to accept and "hard it through." It was just after supper and they soon began to puff in every direction until things became almost unendurable. By a favoring Providence in sending a strong west wind, at an open window, we managed to get an occasional breathing of air. In this predicament we could not in any way manage to get our mind fixed on pleasant subjects. Smoking, in our estimation, was a decided nuisance, and we came to the conclusion that such gentlemen(?) should not only have a separate car but a separate train should be run for them, keeping at a respectable distance from all other trains, or else have it understood that it is gross imposition to place "non-smokers" among them. At Pittsburg we had better success and began to take things with a better grace, and concluded to take a nap, in which we succeeded so well that we did not awaken until we arrived at Sandusky, Ohio. From this on we enjoyed the ride very much, passing through some very fine lands and beautiful towns. The towns along this line are not so close together as they are in the East, but are more sizable, and, as a general thing, present a fine and comely appearance. The prospects for wheat in the first part of Ohio are pretty good, but we found as we got farther west the fields began to look badly, as do they also in the first part of Indiana. Orchards along the line were numerous and in full bloom, as were also the peaches. If no frost interferes there will be a heavy fruit crop. We were informed by the way that it has been quite dry during the spring, but the oats looks right well and only needs a favorable season to give a good crop. Onward bound the Iron horse sped his way, passing towns and cities in rapid succession until at last Plymouth, our proposed stopping place was called, where we got out and found our esteemed Elder and brother John Knisley awaiting our arrival. His was the first familiar face we saw since leaving home, and we were truly glad to meet him. After a short and pleasant drive we arrived at his residence where we met his kind wife with whom we were accquainted in the East, where brother John formed her acquaintance and took her along home with him as his wife. We were glad to find them so well fixed and living so happily together. Sister K. enjoys her new home hugely, and if we ever felt at home when abroad it was at this place. So much for kind and Christian hearts. After receiving every care and attention and an agreeable rehearsal of some of our past meetings, we were shown to bed and enjoyed a night of quiet and peaceful repose.

In the morning we learned that it had rained during the night and it was still raining, which was somewhat of a disappointment as we intended to meet the brethren and sisters at 10 o'clock A. M., in public worship, but about 9 o'clock it cleared off, the sun came out, and soon we were on our way to Church. When we arrived we found a goodly number had gathered and they continued to come until we had quite a congregation. As we were a stranger of course it fell to our lot to preach. This we done with the ability given, which did not seem to us sufficient for the occasion, but as all things work together for good, we suppose this was for good too. At 3 P. M. we met again for Sunday School at the close of which we were called upon to give a short lecture, after which there was a short intermission when we again preached another sermon. The meetings were largely attended as was also the Sabbath School. We were much pleased with the congregation and seldom enjoyed ourself as well as we did during these meetings. Their love, zeal and unity reflects credit to their Elder, John Knisly under whose charge they worship. When coming home after the P. M. services, imagine our agreeable surprise in meeting our traveling companion, S. A. Moore. Such meetings we seldom have but it was a meeting indeed. Thanks to electricity and Prof. Morse, for through his genius this goodly arrangement was brought about. Thus we met and we suppose our readers will not care to know the "whys" and "wherefores" no matter how important they may have been to us.

This evening we are in the house of brother and sister Keighbrick's, also have with us brother and sister Knisley who just now say, "give our love and Christian regard to the PILGRIM family and all who may know them as being of the household of the faithful. What we have received of them and the brethren and sisters in the way of practical Christian charity may others receive through prayer in the Spirit. We say, God bless the Union Church of Ind., as well as all others who labor to keep their lamps burning. We would be pleased to personate a number of other brethren and sisters of this place who kindly urged us to share their hospitality, but their names have slipped our memory. We think kindly of you all and hope we may have the pleasure of meeting you again, if not on this side, may it be over there in the bright forevermore. To-morrow, the Lord willing, we expect to take the train again for westward bound and when an opportunity presents itself you will hear from us again.

Yours, H. B. B.

MISCELLANEOUS.

The seats in the Frst Reformed Protestant Episcopal Church rents for $7,000 per annum. The choice seat in the body of the building rents for $200.

The minutes of the D. M. will not be published until bother H. B. B. returns from the Annual Meeting. With our present force we cannot find time to put them out any sooner.

JOHN W. FITZGERALD of Bealington Barbour county, Va., says, "The Church here is in a very good condition. So far as I know all is love and union. Four years ago we only numbered about 18 members, and now we number upwards of 80. Had some 13 accessions during the past year, and the prospects are favorable for still a greater number. Our D M. is over. Some favorable impressions were made by the brethren.

Our seasons have been very early, but this Spring farmers are backward with heir Spring work. The weather however, at this time is more favorable.

The *N Y. Observer* says there are only two blocks in the way of the union of all Christians. These are the denial of the ordination of non-Episcopal ministers and the denial of the baptism of non-immersed believers. This may be so but they are blocks that cannot easily be removed. It is a stubborn fact that the immersion of a believer in water only constitutes baptism and therefore all persons with a true, and living faith will ever let it remain in the way, as a block firm and unmovable.

A correspondent to the *Observer* in speaking of the effects of a great revival in St. Louis says, "Taking the city as a whole, it must be confessed there is no great perceptible change for the better. In some of its aspects it would even seem viler than before. The unclean spirit having for a while gone out, he has returned, bringing with him seven other spirits more wicked than himself, and so the last state is worse than the first." Christ did say that when the house is once garnished and swept and then the good Spirit departs, the condition of that house is worse than at first, but then it seems to us that among such a vast number of garnished and swept houses there ought to be an observable difference at least. There are many spirits gone out in the world and might it not be possible that the good Spirit had not entered at all? It would be well to need the divine injunction, "Try them."

MENNONITE IMMIGRANTS.—On the 7th inst. a party of forty Mennonites left New York city for Dakotah, where a new colony is being formed. It would seem that the Russian government has forbidden the the departure of the Menoon ites from Russia to Poland, in consequence of the manner in which the people have been treated on their arrival here by unscrupulous agents. Last year a large number arrived, having made arrangements with an agent for forming a colony on some lands belonging to the Western Pacific Railroad Company. When the people arrived in New York they were left to their own resources, no person turning up to take them to their destination, and it was then discovered that they had been heartlessly swindled out of the money they had paid for land. Tecy were howeever, forwarded to some Mennonites in Kansas by two Mennonite missionaries in this city. The Russian edict will remain in force until the authorities or Emigration Commission secure to this class protection from swindlers.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Report of Travels to District Meeting.

Bro. S A. Moore and myself started April 24, 1874, in a private conveyance, had meeting that evening at Aston's school-house, Fulton Co. Apr. 25, went to brother S. Sulleeberger's, Back Creek Church, Franklin county, Pa. Small meeting on account of sleet, rain and snow. 26th, meeting at 10, A. M., at Brandt's M. H. In the evening at the Upton M. H. 27th, Bro. Shank's M. H. near Greencastle. This church is under the care of Elder John Shank. 28th, went to Falling Spring branch formerly under the care of Elder. Wm. Boyer, dec'd. That evening meeting at the Shady Grove S. H. 30th attended funeral of brother Jacob Etter at the Falling Spring M. H., it it being the same time of our appointment at 10 A. M. Large funeral and good attendance. That same evening in the Mount Zion M. H. near Quincy May 1st went to the Antietam branch, under the care of Eld. Jacob Price; in the evening at Price's M. H. 2nd meeting at the the same meeting house at 10 A. M. The same evening in the Waynesboro M. H. 3rd, at 10 A. M. in the former place, and in the evening at the latter. This closed our labors in Franklin county. 4th, went to Marsh Creek branch Adams county, Pa. This was until lately, under under the care of Elder David Bosserman. Appointment that evening in their M. H. but on account of much rain thought it better to have a little meeting at the house of brother Pfoutz. The old brother and sister both being old and feeble and some afflicted, seemed to be much revived, as they could

not come to meeting. May 5th, meeting in the evening in Gettysburg, had no meeting in the day time as we took a view of the late battle ground and national cemetery. 6th, went to Conewago branch, Elder Adam Brown has the care of this branch. In the evening, meeting at J. Trostle's M. H. 8th at 10 A. M. meeting in, the same place, and in the evening at the Latimore M. H. 9th, went to the Mummert M. H., meeting there in the evening. 10th, A. M. at the same place, in the P. M. went to Bro Huff's at he place of the District Meeting in York county Pa., Upper Coloras branch under the oversight of Eld. Andrew Miller. Evening meeting in the barn. 11th, meeting at 9 A. M. and 2 P. M., two overseers of the poor, chosen. Communion in in the evening. 12th, Council commenced, organized at 8 A. M. and closed on the 13th at 12.30 P. M, disposed of the exercises without much controversy. Returned 26 miles that afternoon, stayed all night at brother Utz's, near Gettysburg. 14th, went 47 miles to sister Marten in McConnellsburg. 15th, went home—40 miles—found all well, being absent 22 days and enjoyed good health all the time. Thank God for His favor and goodness, traveled about 422 miles and attended 24 meetings and visited a number of sick and had prayer with them. We omit the names of the brethren with whom we stopped as it would lengthen the report, and suffice it to say that wherever we stopped we were kindly treated, much beyond our deserving. May the Lord reward them in the resurrection of the just. We rejoiced with the members and their children. May we all live a life devoted to God that we may meet where parting shall be no more, is the prayer of your unworthy brother in Christ.

LEONARD FURRY.

New Enterprise, Pa.

HUNTINGDON, May 14, 1874.

Dear Bro. Editors:—

I will give you a brief report of my recent visit to Eastern Maryland by request of the brethren there. I landed at the Pipe Creek meeting house in the evening of the 2nd day of May in time for Lovefeast. Found the church well represented, and good order. Had some four meetings in this branch of the church. From here I went to the Bush Creek branch and had two meetings in a new meeting house not altogether finished. The church is in charge of Jacob Trostle. From here I went to the Beaver Dam branch, had three meetings and thence to Monockosy branch in charge of D. P. Sayler and had three appointments. This visit was somewhat of a flying one and the first time for me. I made acquaintances and enjoyed myself well among the brethren and sisters. Found much brotherly kindness, and the brethren and sisters alive unto duty.

On Monday morning, the 11th, I left Double Pipe Creek for the D. M. of middle Pa., and am now this far on my return home, expecting to leave this place, Huntingdon, about noon. I am well for which I thank the Lord. My hearts desire and prayer to God for Israel is that they might be saved. GRABILL MYERS.

QUERY.

Dear Pilgrim:—

Will some brother give an explanation on the 9th verse of the 3rd chapter of 1. John, which reads, "Whosoever is born of God doth not commit sin; for his seed remaineth in him *and he cannot sin.*" Do the scriptures teach "once in grace always in grace," or is it possible for a regenerated person to sin, and receive forgiveness again through the merits of Jesus?

J. C. RICKER.

ANNOUNCEMENTS

H. B. Brumbaugh:—

Please announce a Lovefeast at the house of Bro. George Irwin, near Golden Corners, Chippewa congregation, Wayne Co., Ohio, June 4th 1874. Burbank, on the A. & G. W. R. R. and Wooster on the P. Ft. W. & C. R. R. are the nearest R. R. points. By order of the church. E. L. YODER.

Bro. Brumbaugh:—

Please say to the brethren and sisters that, the Lord willing, a Lovefeast will be held at sister Facklers five miles north east of Mansfield Richland Co, Ohio. we invite all especially ministering brethren to be with us.

J. C. McMULLEN

Brother Brumbaugh:—

Please say to the brethren and sisters that our Communion meeting is on the 6th of June at the house of John Forney sen. Falls City church Richardson Co, Neb. Also preaching on the 7th. A hearty invitation is given to all who wish to be with us.

JHON FORNEY.

Bro. Brumbaugh:—

Please announce that we intend the Lord willing to hold our Communion meeting in the Snake Spring Valley church on the 26th of June, commencing at 10 o'clock. A general invitation is extended, especially to the ministering brethren.

HENRY HERSHBERGER.

Spring Run Church, McVeytown, Mifflin Co., Pa., May 19, P. M.

Falling Spring Church, Franklin Co., Pa., June 2od.

Communion Meeting in the Lost Creek Church, Juniata Co., Pa., May 15 and 16.

In the Perry Church, on the 4th and 5th of June at Bro E D. Book's, one mile south of Blain.

Dry Valley, Mifflin Co., Pa., May 17, commencing at 10 o'clock.

Yellow Creek, Bedford Co., Pa, Jund 2.

Clover Creek, Blair co., Pa., June 4.

Lower Fall Creek, Ind., June 20, 21.

Anghwick, Huntingdon Co., Pa., May 16th.

Falling Spring, Franklin Co., Pa., June 2nd.

NOTICE.

Having been repeatedly requested to get out some more of our old selection of Hymn Books, and circumstances preventing its accomplishment last year, we would say to the brethren that we are now getting out a small edition, and expect to have them ready by the first of May. The price will be as follows:

Single copy, (English) post paid,	$0.35
Twelve copies " "	4.00
Single copy, (Ger. & Eng.) "	.60
Twelve copies, " "	7.00
" " Express	6.00

Address, H. J. KURTZ.
Poland, Mahoniog Co., O.

MARRIED.

REPLOGLE—SNOWBERGER.—By the undersigned, at the house of the house of the bride's parents, near New Enterprise, Bedford Co., Pa., May 17, 1874, Mr. Andrew Z. Replogle to Miss. Nancy Snowberger, both of Bedford county.

LEONARD FURRY.

DIED.

CORL.—In the Yellow Creek church, Bedford Co., Pa., May 14, 1874, sister Elizabeth Corl, aged about 82 years, and 2 months. Occasion improved by the brethren, from Heb. 13:14.

She was annointed about four weeks previous to her death, and died in full assurance of faith, and a glorious hope of a happy acceptance in the land of bliss, to realize a full fruition of eternal joy and everlasting blessedness. Farewell daughter, farewell grand-children. Prepare to meet me in heaven. LEONARD FURRY.

LATHAM.—on the 13th of April 1874, sister Betty Eatham, formerly Betty Bowers age not given.

Sister Betty was truly a devoted Christian, a zealous member of the Church about ten years. She was beloved by all who knew her. Speaking for Jesus was one of her chief characteristics. She leaves a kind husband who is not a member, and five step-children; one sister who is a member and a brother who is not a member, and a large circle of relatives and friends who mourn their loss; but they do not mourn as those who have no hope. J. W. FILZGERALD.

(*Companion* please copy.)

ELLER.—On the 29th of April, 1874, after a long and patient season of suffering, of desease of the heart, brother, ABRAHAM ELLER of Roanoke county, Virginia in the 74th year of his age. Occasion improved by the writer, from the last clause of the 10th verse of the 23rd chapter of Numbers.

The unusually large congregation present at the funeral, of all classes and of all religious persuasions, is evidence of the high esteem in which of our brother was held by all who knew him. Truly blessed are they that die in the Lord.

B. F. MOOMAW.

YOUTH'S DEPARTMENT.

Let go that Bush.

A young man was walking with some gay companions in a dark forest. They were not sure that they knew the exact course they were going, and yet the laugh, the story and the song beguiled their way. They hoped to come out of the woods at the right place, and thus get home safely.

But suddenly the sky grew dark, the birds ceased their singing, and in the distance they heard the howling of the hungry beasts of prey. Soon one of the young men stumbled over somethiog, and down, down he fell, with a piereing cry of horror. His companions saw him as he fell down the steep and fearful precipice. Their fears soon gave place to joy; for they saw that, instead of going to the bottom, he had caught hold of a bush half-way down. They called out to him; "Hang on, and we will save you!" They soon made a long rope, which seemed very strong, but, alas! it was made of a material which may be called "*self-righteousness,*" and had no strength at all. It *looked* as if they could never break it, and so, they let it down to him, he seized it with all his might. They called to him from above: "Hold on, and we will draw you up!" But they did not lift him an inch before it *broke all to pieces.*

"Oh," he shouted, "the rope is broken; give me something stronger. Be quick for my hands ache dreadfully!"

Then they made another. It seemed very hard, and they said it must hold. It was made of "*morality.*"

"Now," said, "they take hold of this rope, and we will draw you to the top." But they scarcely moved him before it snapped like the other.

Again he cried: "Give me something stronger, or I shall fall and be killed!"

While they were making a third rope, the poor fellow turned his eyes downward, but could see nothing but darkness. Suddenly he heard a sweet voice saying: "Fall, fall; I will save thee. My arms will catch thee. LET GO THAT BUSH."

His friends on the brink above did not hear his sweet voice; so they kept busily at work till they had finished a third rope, made of very common material which they found near at hand, twisted together, and called "*good resolution.*"

"Now," said his friends, "we have a rope which you can never break."

No sooner had these words sounded in his ears than he again heard that calm, mysterious voice from below: "*Fall into my arms! I am mighty to save.*" But like many proud hearts, he again seized the rope, though with almost nerveless hands. He was at the same time greatly frightened at what *should* have rejoiced his heart; for he thought he saw a sword ("the sword of the spirit") cutting off the root of of the bush.

"Hold on we will soon get you to the top. It's the last rope we can give you!" And so they pulled with all their might, but, like the other three, it broke as if it were a cotton thread. There he hung, but with little strength left, and yet again he heard that pleading voice: "*Fall, fall, and I will save thee!*" "But it's dark and I cannot see you; I am so heavy you cannot hold me." "*Trust my word and see. Let go at once!*" And again his foolish companion shouted: "Hold on, hold on! but the bush at last gave away, being cut entirly by that strange sword. And as he felt his strength all gone, he faitnly cried: "*Lord, save, or I perish!* What was his joy, when he found himself firmly clasped in the mighty arms of Him "who is able to save unto the utmost all them that come unto God by him!"

Now, my dear young friends, is not this a picture of the way you have been trying to climb up to heaven? Have you not often felt that you could by your own good works merit a home in the mansion above! This you can never do. Give up every other hope, and trust only in Jesus. "Let go the bush," and fall into Jesus' arms, and you will be as happy as that young man and the little girl who was led by this simple story to see the only way salvation through the Lord Jesus Christ.

—*Rev. E. P. Hammond.*

"TAKE MY COAT."

Once there was a little boy attending a large Sunday-School in Brooklin, New York, who was much interested in bringing in children. He went about, week after, week getting new scholars. One day he brought a number of little boys to school, and when he got up to the door, one of the boys refused to go up stairs.

"Well, my little friend, why won't you go up stairs?"

It was a long time before the little fellow would give an answer; at last he said he did not want to go up stairs because he had no coat on.

"Is that all?" said the little missionary; "if that is all you want, take my coat."

In time he became one of their best scholars.

KIND WORDS are blessed things. Speak them every day. Scatter them like sunbeams everywhere. They will bless others and then return to bless your own heart.

"Most people drift. To do this is easy. It costs neither thought nor effort. On the other hand, it resists the tide one must have principle and resolution. He must watch and pray and struggle continually. And yet no thoughtful person, who cares for his own soul, will dare to drift."

TRUE DEVOTION does not consist in a long face, regulation sighs, and penitent words; it consists in devout deeds, in charitable words, in a sweet, tender, elevated, pure life that influences and betters every one who inhales the same atmosphere.

LITERATURE.

Oliver Optic's Magazine, for May closes the fifteenth volume. It is a highly successful home monthly and wherever taken in a family becomes a favorite with the boys and girls. Three of the serials are closed in this number. It also contains beautiful poems, many interesting articles and several full page illustrations. For the next volume we are promised new attractions and many of them continued serials by Oliver Optic, Elijah Kellogg, Miss Virginia F. Townsend and others. $3.00 per year. (Lee and Shepherd, Boston, Mass.)

Lippincott's Magazine for June presents a charming variety of subjects, treated with the ability so characteristic of this favorite monthly. The New Hyperion continues, as entertaining as usual. Vignettes from the Schuylkill Valley is an attractive feature of this number. The unpublished letters of Samuel Taylor Coleridge, will be found interesting and enjoyable. The number contains several fine poems, besides its usual variety of articles, monthly gossip, book notices &c (Lippincott & Co., Phil.)

Hearth and Home still comes to us well filled with an abundant variety of articles, items, engravings &c., all of interest and value to the household. The Orange Judd Company knows how to minister to the wants of its many patrons. The books published by it are all of special interest to the rural classes as well as to others. We may be able to give notices of some of them for the benefit and satisfaction of our readers in the future. The beautiful chromo—The Strawberry Girl—given free with the Hearth and Home is an appropriate picture for home adornment.
(Orange Judd Co., N Y.)

The Atlantic Monthly not only continues to represent the literary taste of New England, but has in its April number opened a department intended to represent the Educational interests of the same section of our great country, and as the same interests apply to all other sections the subjects there treated will be of great value to teachers and friends of education anywhere. This department will continue from month to month, and will be devoted to the "examination of problems which are exercising the minds of teachers of various ranks," and the editor promises to spare no effort "to render this department of real service to those who are engaged in educational work." The *Atlantic* always presents the best thought in the country, and is worthy of the most extended patronage. (H. O. Houghton & Co., Cambridge, Mass.)

No periodical of the country has gained so rapidly, and so nearly become a necessity with the class of readers for whom it was intended, as the *Popular Science Monthly*. In it every scientific subject is carefully treated, not with speculative theories, but by men of mature judgement, with deliberation treading in the sure path of experience and induction. The fifth volume commenced with the May number, opening with a well written and profusely illustrated paper on the Grape Phylloxera, which is continued in the June number, giving more about the grape vine pest. The author, Charles V. Riley, M. A., Ph. D., gives the results of many years' experience and observation. He divides the vines or species into classes, and considers each according to its liability to be effected by either gall-making or root-inhabiting insects. Some varieties are more subject to one type of insect, and others to the other, and he proposes to overcome the difficulty by grafting a hardy leaf and vine variety on a hardy root variety. Besides this article this number contains eleven valuable articles. 50 cts per No. $5.00 per year. (D. Appleton & Co., N. Y.)

Interesting to Invalids.

HARLEMVILLE, Columbia Co., N. Y. July 9, 1873. R V PIERCE, M D:

Dear Sir—Your favor is just received. I intended to have written to you several weeks since concerning the improvement in my health, which is now very apparent. I have used one bottle of Favorite Prescription with the best results, although I will admit that I was somewhat discouraged after its use for a short time only). I took it under very disadvantageous circumstances—having the supervision of the house and during the season of "house cleaning" I was obliged, through the incompetency of help, to do more than I ought, and, of course, suffered dreadfully, lifted when I ought not to have raised my hand, and did all I could to bring order out of chaos,—but upon laying aside all cares and continuing the remedy I find after using less than one bottle, to be so much benefitted that I have discontinued the use, with no return of symptoms of which I wrote to you. I have suffered terribly and what added to my distress was the consciousness of not procuring relief from ordinary sources at times it seemed about impossible to stand so great was the distress. All of those severe neuralgic pains have disappeared, they were so bad at times that I could hardly walk without some external pressure. They seem to have left me like magic, suddenly, and have had no return; all other symptoms have been removed. The severe weakness and faintness have disappeared, and I can go up stairs with comparative ease now. I would have informed you ere this of my improvement, for I appreciated it, but I was fearful it was only transient benefit I was receiving, but I think sufficient time has elapsed to consider the beneficial results permanent. Accept my best wishes for for your future success and your kindness, in advising me. Very truly,
MRS. M. NETTIE SNYDER.

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6 52	9 30	Coffee Run	6 05	8 30
7 00	9 37	Rough & Ready	5 58	8 21
7 08	9 45	Cove	5 50	8 13
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ARR 25	10	Saxton	LEF 25	LEF 05
LEF 30	LE10 5		ARR 40	ARR 09
7 46	10 29	Riddlesburg	5 25	45
7 50	10 32	Hopewell	5 21	7 38
8 00	10 37	Piper's Run	5 08	7 26
8 05	10 43	Bradker's Siding	5 00	7 19
8 10	10 50	Tatesy lle	4 55	7 12
8 13	10 55	B. Run Siding	4 49	7 09
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7 35	9 55	Coalmont	3 15	7 35
7 40	10 00	Crawford	3 10	7 39
7 50	10 10	Dudley	3 00	7 29

The Weekly Pilgrim.

PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. B. & GEO. BRUMBAUGH.
Corresponding Editors.
D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 5. HUNTINGDON, PA., JUNE, 2, 1874. NO. 22.

POETRY.

THE REFUGE OF PEACE.

BY WESLEY.

When dangers assemble,
And hope's powers tremble,
From fear 'tis a speedy release,
To cease our endeavors—
For vain are man's efforts,
And fly to the refuge of peace.

The merit of Jesus
Alone, can release us,
And bid our misgivings all cease;
Blest Calvary's mountain,
Redemption's sweet fountain,
Oh this is the refuge of peace.

Surrounded by dangers,
Lone pilgrims, and strangers
To earthly indulgence and ease;
We'll soon gain the portal
And hail all immortal,
Eternity's refuge of peace.

ORIGINAL ESSAYS.

THE SECOND COMING OF CHRIST.

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psalms 50: 3, 4, 5.

The second personal coming of the Son of God into this world is a truth taught by himself while among men on earth, and attested to by heavenly witnesses. When on earth he frequently alluded to his coming again, and of the manner of his coming he says, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 27. Luke 17: 24. And of the state of society in the world at his coming he says, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark. And knew not until the flood came and took them all away; so shall also the coming of the Son of Man be. Matt. 24: 37–39. Luke 16: 26-29. But of the time of his coming he says, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24. 36. Mark 12: 32. Of the certainty of his personal coming the heavenly witnesses say, "While they (the disciples) looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel. Which also said, 'Ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven.'" Acts 1: 10, 11. And in the text it is said, *He shall come.* Let this suffice for the certainty; of Christ's personal coming, and for the certainty that *man cannot* know the exact time of his coming.

While in the flesh he said, "The Son of man is come to seek and to save that which was lost." Luke 19: 10. Matt. 18: 11. "For God sent not his Son into the world to condemn the world; but that through him the world might be saved." St. John 3: 17. The salvation of the human race being the object of God in sending his Son in the flesh, the question arises in the minds of some, Why then did not the Son finish the work whereunto the Father sent him while he was here on earth? Why the necessity of his coming again? Answer. The salvation of man is a great work, much was lost, and much must be restored, and is not the work of a day. The coming of the Son of God in the flesh was only the beginning of this great work. His part in the work then was to deliver the will of his Father to man, and to lay down a system, a form of doctrine; which if man will obey from the heart, he will be made free from sin, and become the servant of righteousness. He must establish a church against which the gates of hell cannot prevail; which is his body on earth, the ground and pillar of the truth, having the gospel which is the power of God unto salvation to all them that believe. And then to make the great atonement, the sacrifice of himself, leaving our sins in his body on the tree, and shedding his blood that men might have the remission of sins, and thus dying he might, through the grace of God, taste death for every man, and rising again that repentance and remission of sins might be preached in his name to all nations, and in his resurrection from the dead beget men again to a lively hope. And giving gifts unto men, with a charge to preach salvation upon the terms of the gospel to all nations, it became expedient for him to ascend to the Father, who in his name will send the Holy Ghost; and he will convince the world of sin, of righteousnes, and of judgement to come, and will lead believers into all truth, and bring to their remembrance all things commanded them, while the Son, the mediator between God and man, as man's advocate with the Father, pleads their cause at the throne of grace. And hence the scheme of salvation is as thoroughly carried on as in the days in which the Son was on earth in his humiliation.

And in order to secure salvation we must now become the sons of God according to gospel, by faith, repentance, and baptism. But it does not yet appear what we shall be, because with all our faith and repentance, with all our faith, hope, and charity; yes with all the religion the gospel can give, *Man must die,* and the soul, spirit and body, must be separated, and if there be no resurrection, what becomes of all our religion; for says the apostle, "If in this life only we have hope in Christ, we are of all men most miserable." God made man a compound being of soul, spirit, and body. And man can only enjoy life and perfect happiness when they are united. In death they are separated, and much as preachers, or others may may say of the happiness of the disembodied spirits of the just, while the body is in the grave, their happiness cannot be complete, and hence it does not yet appear what we shall be; but when the Lord shall come then we shall see him as he is, and shall be like him in his glory and resurrected body.

While the bodies of all the faithful Christians are held in countless millions of graves, death is not swallowed up in victory, and still has its sting, and the grave triumphs in victory. Hence Christ must continue in his work until he has put all rule and authority under his feet, and after the last enemy *death* is destroyed, salvation will be complete; and to do this involves the necessity of his coming to earth again. I deem it not pertinent to the text to go into details and speak of his inaugurating, and holding a thousand years reign of peace on earth, and settling the Jews in Palestine the land of promise to their fathers, &c., all of which he will do while personally on earth. All these being preliminaries to accomplish the great end and object of his coming to seek and to save that which was lost in a complete and perfect salvation.

"I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, *there* ye may be also." John 14: 3. "And, behold I come quickly, and my reward *is* with me, to give every man according as his works shall be," (Rev. 22: 12.) is the end and object of the whole scheme and plan of salvation, but the closing scenes of it will be taught with wonders. To some it will be a scene of joy, full of pleasure and delight; while to others horror and consternation will take hold of them and fill their souls with distress and anguish; for to render the righteous happy He must separate the wicked from the just. And hence.

Our God shall come, and shall not keep silence. His voice shall be heard in all the earth. While on earth he kept silent, a man of sorrow and acquainted with grief. "When he was reviled, reviled not again; when he suffered he threatened not," and when accused before Pilate of many things, he opened not his mouth. As a lamb dumb before his shearers, so he opened not his mouth. And now at the throne of God he pleads his people's cause, he looks in silence down on earth and sees sinners revel in sin. He sees the righteous and the unrighteous afar off. He sees the gay, the fashionable, the proud, living in their sins, spurning and setting at nought the counsels of God, with the tears, prayers, and earnest entreaties of his people *all in silence,* causing the sun to shine alike on the good and bad, and lets the rain fall on the just and on the unjust; but the time of his silence will have an end. He will descend from heaven with a shout that will pierce the sinner through and through, and every eye shall see him, and they that pierced him shall see him, and the kindreds of the earth will wail because of him. He will come with the voice of an archangel, and with the trump of God that all that are in the graves, and the great deep shall hear and must come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. But the good who died in Christ shall rise first, while the good yet living in Christ on earth shall be changed into immortality in a moment, in the twinkling of an eye, and be caught up together with them in the clouds, to meet the Lord in the air; and so shall ever be with the Lord. Great will be the rejoicing with these, when the Lord will no longer remain silent, but proclaim aloud. These are they who confessed me before men in their faith and obedience. I now confess them before my Father and his holy angels. Not so with the ungodly, they shall not stand in the judgment, nor sinners in the congregation of the righteous; but be like the chaff which the wind bloweth away. And not only the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and idolaters, and all liars, shall have there part in the lake which burns with fire and brimstone; which is the second death. But all sinners, with all nations that forget God, will be driven into hell. And all that know not God, nor obey the gospel of our Lord Jesus Christ shall be banished with an everlasting destruction, from the presence of God, and from the glory of his power.

Dear reader, are you ready, and prepared to meet the coming of our God, whose coming will be most ter-

rible. *A fire shall devour before him.* The Lord says his coming shall be like the lightning; not only like it in the suddenness of its coming, but like it in the intensity of its heat and devouring in its character. The apostle says, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burnt up. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." (2 Peter 3: 10, 12.) *Surely a fire will devour before him.*

And it shall be very tempestuous round about him. "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. And there shall be signs in the sun, and in the moon, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and looking after these things which are coming on the earth; for the powers of heaven shall be shaken. The heaven will depart like a scroll when it is rolled together, and every mountain and island will be moved out of their place. Add to this the consternation of the sinner and the ungodly," and the tempest will be very great. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men and every bondman, and every freeman, will hide themselves in the dens and in the rocks of the mountains. And will say to the mountains and rocks, Fall upon us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath has come, and who shall be able to stand." Truly it will be very tempestous round about him.

"He shall call to the heavens from above, and to the earth, that he may judge his people. All that are in the graves shall hear his voice and come forth; and all that dwell in the uttermost parts of the earth shall hear his voice. The Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations and kindreds of the earth. The sea shall deliver up the dead that are in it, and death and hell shall give up their dead. And the dead both small and great shall stand before God. And the books shall be opened, and all will be judged by the things that are written in the books according to their works. And all whose names are not written in the book of life will be cast into the lake of fire." Thus will all men be judged.

Gather my saints together unto me. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." For "I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also, and where I am, there shall also my servant be. When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. To him that overcometh, will I grant to sit with me on my throne. While the dead in Christ (his saints) shall rise first, and the living saints at his command shall be changed (into immortality) in a moment, in the twinkling of an ed saints to meet Him in the air, and ever be with the Lord. While the fire devours before him, and the tempest be very great round about, the saints will be safe with the Lord in glory. And while the kindreds of the earth will wail because of him; the saints will rejoice. And they that are cast out seeing Abraham, Isaac, and Jacob, with all the saints of God, in the kingdom of life and glory, will weep, and wail, and gnash their teeth in torment. "Then shall the righteous stand in great boldness before the face of such as have afflicted him, and made no account of his labors. But when the wicked shall see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach. We fools accounted his life madness, and his end to be without honor. Now is he numbered among the children of God, and his lot is among the saints. Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the Son of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction. Yea, we have gone through deserts, where there lay no way; but as for the way of the Lord we have not known it. What hath pride profited us? Or what good hath riches with *one* wanting brought us? All those things have passed away like a shadow, and as a post that hasteth by."

My dear readers, having set before you the *certainty*, with the design and object of the coming of our God, we have seen what disposition will be made of the *saint* and the *sinner*. It only remains for us to know what constitutes a *saint* or a *sinner*, and we will know which we are, and what part we will have in the great drama.

The saints, as declared in the text, are those who have made a covenant with God by sacrifice. And the apostle tells us that the sacrifice must be our living bodies to God, as in them the soul and spirit dwell, and the body must become the temple of God, who by the Holy Ghost will dwell in them so that we be not conformed to the world, but be transformed by the renewing of our minds and not to be unequally yoked together with unbelievers, but to come out from among them, and to be separated, not touching the unclean thing; and God will receive us and be unto us a Father, and we shall be his sons and daughters saith the Lord. And being baptized in the name of the Father, and of the Son, and of the Holy Ghost, we enter into covenant with him to obey him in all things, and become the partners to all the promises of God, and are the saints of God and will be ever with the Lord.

And sin is the transgression of the law of God, and the transgressor is a sinner; while he that knows to do good and does it not is sin, and he is a sinner. Hence the disobedient, as well as the transgressor is a sinner, and will be dealt with, and disposed of as seen above.

You my dear readers who have gone into the service of the world, and are become fathers and mothers of children whom the law of the Lord requires you to bring up in the nurture and admonition of the Lord, while you yourselves are living in open and continued transgression of the law of God that requires you to

righteousness, how do you expect to escape *when our God shall come*?

And you my dear friends who have the advantage of a Christian parentage, who have brought you up in the knowledge of the truth from your infancy, and knowing the truth ever since you have had knowledge to comprehend anything, know that the gospel of Christ is the power of God unto salvation to all them that believe it, and you would take it as an insult to be told that you did not believe it. You defend it by argument, and rejoice when others obey it; yet you yourself have never been baptized, although the Son of God makes it upon your faith in the gospel a condition of your salvation. How do you think it will be with you when our God shall come and find you in your present condition? When a fire shall devour before him, and be very tempestuous round about him, and he will call to the heavens above, and to the earth beneath to judge the people, and to gather his saints to him. Where, O where, will the disobedient be! God help you to believe and obey the truth. Amen. D. P. SAYLER.

THE SABBATH DAY.

Is the Jewish Sabbath binding upon us under the Gospel despensation? I say no.

Seeing the Subbath question agitated I thought I would give my view on that subject, in as few words as I can. I think the majority of the brethren with myself believe the seventh day or Jewish sabbath to be a type of the millennium or seven thousand years. But I consider it is no type for the saint under the Gospel dispensation. All the faithful saints will take part in the "first resurrection." See Rev. 20: 6. Then how long will they rest? Just a thousand years? I say no. There is no cessation to their rest. Then how can any one apply the type to their rest? But it is a type for the Jews. The Jews will all return to Palestine before the Savior's coming, and have a Sabbath or rest for a thousand years: and the saints will be kings and priests over the twelve tribes of Israel during the thousand years. See Luke 22: 29, 30. "And hast made us unto our God kings, priests, and we shall reign on the earth." Rev. 5: 10.

Could any one suppose that the saint's rest will cease at the end of the millennium? I hope no one will have such an idea. At the close of the millennium satan will be left in his prison to try the Jews. Then their labor commences again and their Sabbath is ended. But the saint's Sabbath never ends; they will reign as kings and priests with Christ until all enemies are brought under their feet. Therefore the Jewish Sabbath is a type for the Jew and not for the saint. This ought to convince the brethren and sisters on the Jewish Sabbath question.

The Savior was accused by the Jews of breaking the Sabbath. But he replied "I am Lord of the Sabbath." This is true, he is Lord of it. He hath all power in heaven and on earth and under the earth. Who is it that gives the Jews that rest of a thousand years, but the Savior? Therefore he is Lord of it, and over it. He will send an angel and cast Satan into the bottomless pit; and at the expiration of the thousand years will leave him out again. Then the antetype of the Jews is fulfilled and their Sabbath is ended, of which the Jewish Sabbath was a type. But the Saint's Sabbath never ends. They are the first fruits unto God. The Savior is the king of kings and Lord of Lords. The saints will be kings and priests not for a thousand years but for ever.

Most of those who advocate the Jewish Sabbath refer us to Rev. 1: 10, where he says "I was in the spirit on the Lord's day." This is a very appropriate term, "the Lord's day." The Savior is Lord of that day; he is the disposer of it; he gives the Jews that rest of a thousand years. So many ask will there be Gentiles on the earth at that time? Undoubtedly there will be. See Zech. 14: 18. Many of our Jewish Sabbath advocates hold the idea that Saint and Jew hold an equal position in the millennium; but they are under a sad mistake. The saints are kings and priests unto God, and will reign over the house of Israel during the millennium. Satan will then be left out of his prison to try or prove those that the saints reigned over during the thousand years; but he is not permitted to try the saints. They have power over satan and their rest never ends. Therefore the Jewish Sabbath is no type for the saint, but it is for the Jew. Therefore the Savior has never said "thou shalt keep the Sabbath day holy," as it was said under the law. We have more Scripture for keeping the first day of the week than for the seventh. See Acts 20: 7 "And upon the first day of the week when the disciples came together to to break bread &c." 1st Cor. 16: 2. "Upon the first day of the week let every one of you lay by him in store &c." Romans 13: 1 "Let every soul be subject unto the higher powers. For there is no power but that of God: the powers that be are ordained of God." The higher powers or rulers of our country have set the first day of the week for public worship. This I consider binding upon us under the gospel dispensation; because the seventh day is not commanded by the Savior. The first day of the week is more appropriate for the saints. They are the first fruits unto God.

We have no right to add to or diminish from the law of Christ. He has given us all that we need for the salvation of our souls. Let us be engaged in searching the scripture and live in obedience to it that we may take part in the first resurrection, and become kings and priests unto God until all enemies are brought under our feet.

DANIEL SENGAR.

Cedar Rapids, Iowa.

CRUCIFIXION.

There is a crucifixion which I should desire and seek after. First that the world may be crucified unto me, and second that I may be crucified unto the world. It is a noble figure representing the Christian's full and free disentanglement from the world, to break the connection and break assunder the bands between two persons of the closest friendship, sameness of sentiment and oneness of interest enough that one party be crucified for the other, may still have affections and feelings after the mangled, though one's amiable companion. But where both are crucified all bands are broken, and all ties are dissolved. When one becomes obnoxious to society, an enemy to the commonwealth, and a rebel against just authority, then he merits such an igoominious death as crucifixion. Well then the world is an enemy to the life Divine obnoxious to the welfare of my soul, and a rebel against the authority of heaven. Therefore I should earnestly seek to have it crucified to my affections, and my affections to it. When a person is crucified, his friends

need expect no favor from him, and his foes need fear no harm at his hand, so if the world be crucified to *me*, I shall neither court its smiles, nor fear its frowns. I shall never expect anything, and I shall never be disappointed. I shall dread nothing, and I shall never be in danger. He that would win heaven must crucify the world, for while the world lives in affection it will always roll itself between the soul and heaven. Now what a mighty mountain, what a steep ascent is this! The sad experience of unhappy thousands can tell who never could climb over the terrestrial globe to the heavenly land. But intoxicated with pleasure, choked with cares, and crushed with the ponderous mass, sinks down to endless woe.

Again, as a crucified man whose extremities are bored through, and his countenance disfigured in death, is a very moving spectacle to every feeling beholder, so that the world crucified to the believing soul will appear vain, empty, vile, and loathsome, for the fond embraces of mental affection, and as a dead body soon becomes stinking carrion, so a crucified world in the nostrils of a renewed soul can send nothing up but an ill savor, all its perishing pleasures which are rich perfumes to carnal minds, will be only like open graves to gracious souls. Finally I shall be a gainer by this double crucifixion, for as no man will hoard up human skull bones for a treasure, so the world thus crucified, and all its vanities should be the object of our deepest contempt, and loathing, while things spiritually, heavenly, and divine, shall share our whole esteem and enrich my soul for eternity.

J. N.

A LITTLE TOO LATE.

In matters of such importance as that of religion we should never be "too late" if in our power to avoid it; but so it is, we are prone to neglect and forget. We will notice how we are often a little too late, in things of great importance. Very often people will assemble at the place appointed time for worship, and wait half an hour and sometimes longer, even till their patience becomes wearied, consequently are not prepared to hear, just because the preacher was a little too late. The minister to mend the matter apologizes somewhat, making his discourse longer than it would otherwise have been. The next time several seats are vacant, only because the minister was a little too late. Brethren these things ought not so to be. Let ministers always be at the place of service at the appointed time, and commence at the appointed time, and soon the people will learn to be there also at the appointed time. This is the best, and in fact only right way to pursue in these things. Brethren if possible, never be a little too late.

Reader are you still pursuing the ways of vice? Then remember that destruction awaits those who put off their return to God "a little *too late*". The antediluvians were all buried in the watery grave, just because they did not repent until it was a little *too late*. Esau after he had sold his birthright, and would have inherited a blessing was rejected, just because he was a little *too late*. O repent dear sinner "to-day" the jews said let every man repent one day before his death, and lest he die tomorrow, let him repent to-day. So reader repent to day, for to-morrow may be a little *too late*.

J. M. Wells

LOVE.

Nature says love thyself, but Christ says love one another. Love is so essential a part of religion that there is no possibility of being a Christian without it. John 3: 10. Dear brethren and sisters, let us often read the 15th chapter of St. John and obey its teachings. Where love dwells peace will reign in families and neighborhood, and this will make heaven on earth.

By love Christ's servants will be distinguished from men of the world, who love none but themselves. The Savior says, "By this shall ye know that ye are my disciples if ye have love for one another." Any one can know for himself whether he is a disciple of Christ. Their doubts will remove if the true love is in their heart. Those who are destitute of love, are ignorant of its true value. Love enables us to be patient under trouble, slow to anger, to forgive injuries, to be kind to our enemies, to deny ourselves, to do good to our neighbors, to mourn over the faults and afflictions of others, to be kind, bear with the infirmities of all, and makes the present life a little heaven.

Dear brethren and sisters, let us watch and pray, and follow peace at home, and with all men as far as in us lieth, for we know not how soon we may be called away, and if we have not peace with one another how can we think to have peace with God. And if we have not peace with God, how do we think to have part with him? I want to meet all my dear friends and brethren and sisters in our Father's kingdom above, where we can ever be together and part no more. My love to all the brethren and sisters and friends that may read these few lines.

John Knisley.

Plymouth, Ind.

DISTRICT MEETING OF N. W. OHIO.

According to arrangments the above meeting convened on the 2nd, inst. at the Sugar Creek Brethren's church near Lima, O. The meeting was opened by brother Ebersole, after which the 15th chapter of Acts was read by the writer, following which the object of the meeteng was briefly stated, by brother Brower. There are nineteen congregations composing the above district all of which save one, were represented at this meeting. In addition to the delegates from each branch they were accompanied by quite a number of other members which rendered the meeting a full one and of some interest; besides the vicinity in which the meeting was held is thickly dotted with the comfortable homes of our beloved brethren all of which seemed to spare no pains to render all comfortable. Brother Daniel Brower is elder in charge aided by the assistant eldership of brother Daniel Miller; under their care they have a very humble and zealous corps of laboring brethren. May the Lord preserve their humility and zeal, for of this class alone, will those be who stand acquitted at the coming tribunal of Jehovah.

There was nothing of very marked interest brought before the meeting. The first query of much attention was relative to the propriety of brethren calling for aid through our periodicals in building churches and alleviating the losses of brethren occasioned by fire. Considered that such practice should not be encouraged; not because such help is not needed but for several reasons. 1. Calls in this way are too general and thus fail to be responded to. 2. They have become so frequent, that they fail to make the impression they should. 3d. The A. M. as far back as 1788, provides that brethren in want shall not go from church to church nor from house to house, to collect alms, but shall first apply to the congregation in which the want exists; if not relieved a written application is to be made to the next congregation and so on until the desired help is obtained.

It was thought best by the brethren that the calls attended to should be governed by the above and similar decisions of the A. M.

The want of our Russian Mennonite Brethren was also considered and met with a unanimous response. The delegates act in collecting in their respective congregations; while brother Brower was assigned the labor of collecting for the district. This call should certainly receive the prompt attention of the Brotherhood. The meeting was also visited by the enterprise of the home missionary appeal. Arrangements were affected to have a colony of members in Mercer Co. visited once a month by different ministering brethren; but the subject in general did not receive the attention that its merits demand. There is a very marked disposition among our brethren to emigrate, colonize and settle together. This is a very desirable trait yet when excessive may prove not at all times the best. Ministering brethren when seeking homes, should, we think seek them where they find the tender lambs of the fold without a shepherd, and there erect the ensign of the Redeemer. The habit of ministers moving into congregations where circumstances do not sufficiently invite them to do so does not unfrequently result unfavorably to the interests of the work. The last business of the meeting was to select two delegates to send to the A. M. Brother Brower announced that the illness of his wife forbade his leaving home. The brethren J. P. Ebersole and John Brillhart were chosen; the former as committee-man the latter to represent the district. While the work was in progress a messenger came with two items of sad intelligence, one for brother Brower that his wife, it was thought was dying, the other for the writer that sister Snider whom we had anointed the evening before we left had fallen asleep. We immediately turned steps homeward deeply impressed with the church's present great loss and her future gain. When we arrived at the place of funeral service we found one of the largest gatherings of the kind we ever attended. We improved the occasion from the words "Man goeth to his long home."

I. J. Rosenberger.

Gilboa, O.

SAD INTELLIGENCE.

Dear Pilgrim:—Through your columns I will give notice to our friends of the death of sister Francis Sell, wife of brother Daniel B. Sell. She died this morning, May 18th at five o'clock. Funeral at 3 o'clock P. M. to-morrow. Such was the message received from Brother Witwer this morning, and truly we can say how sad!

Just two months ago I preached my farewell discourse in that arm of the Church, from 2. Cor. 13: 11. After meeting my brother Daniel and sister Frances and their children in company with some other brethren went with us home. Spent several hours in pleasant conversation, but as time is constantly on the wing it soon brought the solemn time of parting, and with tearful eyes we gazed upon one another, and I then remarked to my companion, "we are now all well and have partook in the enjoyment of health, but how soon may sickness and death overtake us and we may never meet each other again on earth," and so it is. Only two months and 18 days brings us the sad intelligence that our sister Frances is now lying in the cold and silent grave. But the comforting and consoling thought, we need not mourn as those who have no hope, but rest assured that sister Frances has gone to rest.

I so well remember of meeting at Brother Daniel's house, and when the hour of prayer arrived, sister Frances was heard adoring the Lord who has called her from this stage of action to wait for those who now do mourn. Since we read that the Lord's ways are not our ways, neither are his thoughts our thoughts, but as the heavens are higher than the earth, so are His ways and thoughts higher than ours, so also shall all things work together for good to those who love the Lord and are called according to His purpose. God is all wise and too kind to do injuries, so He may have our present and future good in view in all His dealings with the children of men.

We have thought of those kind ones whom our dear sister has left behind, who are not yet gathered into the fold of Christ. To you dear brothers and sisters, I now feel like addressing a few words out of deep love and concern for your spiritual welfare. I do believe that you all loved your sister, I do believe that you thought and believed she was a Christian and has died in peace. Now since all are liable to die at any time, should it have been your lot, would you have been prepared? Ask yourselves the solemn question. Believe me I feel interested in your spiritual welfare. Oft have I heard father and mother petitioning God to convict and convince you, now is the time, to-day is the day of Salvation, avail yourselves of the opportunity ere it be too late. Oh, accept the Savior's invitation, "come unto me all ye that labor and are heavy laden and I will give you rest."

W. B. Sell.

Martinsville, Mo.

An Unspotted Character.—Money is a good thing, especially in these hard times, but there is something a thousand-fold more valuable. It is character—the consciousness of a pure and honorable life. This it should be a man's aim to preserve at any cost. In times of commercial distress, while some are proved and found wanting, others come forth tried as by fire. Here and there one comes out of that furnace far more of a man than before. Amid the wreck of his fortune he stands erect—a noble specimen of manhood. We have occasionally witnessed an example of courage in such a crisis, of moral trepidity which deserves all honor. Let it be the aim of every business man above all things else to keep his purity unstained. This is his best possession—this is a capital that can never be taken from him—this is the richest inheritance which he can leave his children.

Had it been an evil thing to suffer wrongs, God would not have enjoined it upon us. Know ye not that he is the king of glory, and therefore He commanded us to suffer wrongs, and doth all to withdraw us from worldly things and to convince us what is glory, and what shame; what loss, and what gain.—*Chrysostom.*

The Weekly Pilgrim.

HUNTINGDON, PA., JUNE 2, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

To our agents and friends.—Bro. H. B. B. is now in attendance at annual conference and will soon return when we expect to commence the publication of the proceedings in full. This will be attended with considerable expense, and all for the benefit of our readers. In view of this we hope our patrons will make every effort to enlarge our subscription. It has been thought by some that the editors are anxious to publish the proceedings of annual Conference in order to increase their subscription list and enhance their pecuniary interests. What may have been the moving cause originally we cannot say, but if it should have been for that purpose, we are now prepared to say, from experience, that it was a very great mistake. The expense of procuring a reporter, &c., far over balances all we receive in return, and we have concluded, considering the low price asked for our papers, and the economy we have to use in order to make ends meet, that it is not really fair that we should go to all this trouble and expense and not be remunerated for it. Our readers should help to bear these expenses and we have thought seriously of adopting some method by which they might do so, and we believe our patrons are enough interested in the success of our periodicals to do so without raising any objections. We have however, with our brethren of the press, concluded not to make such an arrangement at present, and now as we go to all this trouble for nothing—and indeed lose by it—will not all our patrons feel it their duty to assist us in every possible way. If you will go to work and procure for us some new subscribers it will help us much, and this can easily be done. We should have several hundred new subscribers *now*. Please get to work immediately and see what can be done for us.

Then too we would have our friends work with a motive still higher than with a view to lighten our pecuniary burdens. It seems to us that it is time for an onward movement, an enlargement in our field of operations. The enemy is in pursuit, and the command is, "*Go forward.*" Christian friends, let this be our motto. Let us *all* move onward together and although the sea may be wild and boisterous, and Peter-like we may begin to sink, yet if we are faithful ever laboring for the upholding of Christ's kingdom, the good work must move onward. Think of the cause. Is there aoything that should call more loudly and more reasonably for your greatest endeavors?

"Up! Let all the soul within you
For the truths sake go abroad."

Be Temperate in all Things—A friend remarked to us the other day that he could not see how women who were destroying their lives by tight lacing and dressed in the height of fashion can consistently attempt to banish the liquor traffic. We thought some of this afterwards and could not help but conclude that he was in the main about right. Intemperance is not confined to the use of intoxicating drinks. We can be intemperate in eating and dressing as well as in drinking, and it is certainly true that those who would be successful in refuting intemperance should themselves be temperate in all things. Drunkenness is a heinous sin and so is tight lacing and unnecessary adornment of the body in way of dress. May not the intemperate man with propriety say "Physician go heal thyself"? It does look some like the blind trying to lead the blind, and the probability is they will all fall into the ditch. We are inclined to look favorably upon any effort to banish the demon, intemperance, but it is in the temperance war as in every conflict, the combatants should be properly equipped *i. e.* they should have on the breast-plate of righteousness and the shield of faith. Righteousness consists in doing right, and as long as women persist in imparing their health, and even destroying their life in order to pay homage to the godess of fashion, they are not doing right and are utterly unfit for the great contest. How many there are to day engaged in this conflict whose adorning is such as the apostle plainly forbids, such as the plaiting of hair, the wearing of gold, and the putting on of apparel, while the adornment of a meek and quiet spirit, which is of great price in the sight of God, is wanting. Are not such persons intemperate? Yes, they are beastly drunk, and we not sure that this kind of intemperance will not send as many souls to perdition as any other. Let the war against intemperance be waged with power, but the enemy should be watched at all points least he, by the secret avenue of pride or some other evil, enter the soul and destroy it.

Church Festivals.—At almost every street corner for the last few days we are hailed with "Don't you want a ticket to the —— Festival?" We are always inclined to assist in any laudable effort to obtain money intended for the advancement of the good cause, but from our knowledge of right we cannot conscientiously give any other answer than an emphasized no. We believe that Christians ought to make all the money they can honestly, and give much of it to the church, but the church certainly has not an appointment to make money, nor has any right to go into such measures as are now resorted to, to obtain it. Christ's kingdom is not of this world, and if its subjects are governed by the principles of that kingdom there will be no necessity of putting the church in this false attitude. Does not God call upon us to give to the support of his kingdom, and must we be bribed to duty with a stick of candy and a piece of cake? This certainly implies stinginess of which we should repent, and further it is destructive of a precious means of grace. It is God's own wise appointment that we should give, and therefore we should do it willingly without being bribed to it.

EDITORIAL CORRESPONDENCE.

Chicago, May 18, 1874.
At the "Commercial," 4 o'clock P. M.

This morning we were kindly conveyed to Plymouth for the 9 o'clock train west. In our last we said nothing of the country surrounding Plymouth, not because we thought it unworthy of notice, but for want of time. We saw much beautiful land in the first part of Ind., but for some cause the grain looked distressingly poor until we arrived in the neighborhood of Plymouth, when we noticed a great change in this respect, and in fact between Plymouth and where Bro. Knisely lives, the wheat looks better than any we saw this spring. If nothing happens, the average crop of Marshall Co. will be large. The land lies very nicely and consists generally of a deep, rich and black sandy loam, and is exceedingly productive yielding, when crops are good, an average of about 34 bushels of wheat, and 75 of shelled corn to the acre. After being farmed several times it gets very mellow, and is tilled with a very small amount of labor and cost. It really seems strange that our eastern men should continue to toil and toil among the stones and hills without getting a satisfactory reward for their labors when thousands of acres of the best of land is lying here untilled for the want of laborers. The only drawbacks we noticed in this neighborhood are some swamps or marshes, but the larger part of these can be drained, which then makes their most valuable land. After leaving Plymouth for Chicago the country rapidly changes for worse, and in fact we saw thousands of acres by the way that we would not accept as a gift. If there is anything in it we failed to see it unless it would be profitable for pasturage, and even for this it is too wet and cannot be drained on account of being too level.

As we approached Chicago we entered a barren region of white sandy knolls dotted with scrubby pines. This has an average width of some fourteen miles and can never be worth anything unless it comes from beneath.

In approaching the "Great City" you feel that you are there a long time before entering it proper, as the suburbs extend far into the country. Although it is large now, yet there seems to be no limit to its borders especially east and southward. That it is now the great mart of the western part of the United States is admitted and from surrounding circumstances, it is probable that its laurels cannot be stolen. We spent the greater portion of the day in examining its location and business advantages and find it second to no city that we have as yet visited.

In passing over the burnt districts we could not help but feel sadly, especially when we saw what was once solid blocks of the most costly structure now lie in a mass of hopeless ruin and their owners prospects blasted for life. There they stand as living sepulchres of the dead that lie buried beneath the crumbling walls and rubbish. It is true that their flesh and bones lie not there but what is still worse their God—their soul. Though the devastating current passed over it and left destruction and ruin behind, yet to-day we can only see the traces of it. Money, energy, and enterprise has had its power and in many instances the glory of the last houses exceeds that of the former.

We shall not pretend to give an idea of the greatness and wealth of this city as it is truly astonishing to think of it. There are single houses that cost more money than it would take to buy some of our country towns root and branch. But while prosperity and enterprise seems to be advancing the interests of its citizens, sin is also doing its works and like a Ninevah of old, is becoming rife in wickedness and badly needs a Jonah to cry out against its growing pollutions.

To-night at 10 o'clock we expect to start for Omaha when you may hear from us again. H. B. B.

SELECTIONS.

Christ Was Weary.

He was weary—Christ the master,
As the morning me the noon-tide,
On His journey when He tarred,
Resting Jacobs well beside.

He was weary—Christ Emanuel,
As a human form he trod,
Sunny vales and lonely mountains,
Canaan's consecrated sod.

He was weary—Christ the Savior,
As he bore on earth the sin,
That the ransomed might with rapture,
Enter pearly gates within.

He was weary—Christ Messiah,
Types and shadows, solemn feasts,
Haste away, behold the dawning
Of the day-star in the East.

He was weary—Lord of Glory,
Though the angels from on high,
Would have left the mansions heavenly,
Had he bidden them draw nigh.

He was weary—Christ anointed,
Laid His kingly sceptre down,
That the white-robed, conquering thousands,
Might take up a harp and crown.

Christ was weary—Christian pilgrims,
Will you murmer by the way,
Or grow faint because life's burdens
Are so heavy day by day?

A few days you may not number,
Then among the saints and blest,
You shall dwell with Christ the risen,
"Where the weary are at rest."

A REAL GENTLEMAN.

The following from the *Phrenological Journal* is a brief summing up of what constitutes a real gentleman, and as it comes precisely in harmony with our views on the subject, we copy it for the benefit of our readers.

Our idea of a real gentleman is this: He is intelligent, courteous, polite, temperate, kindly, just, charitable, respectful, mindful of others, self-controlling and self-denying. He is clean in his personal habbits; uses no obscene, profane, or vulgar language; dresses, not like a dandy or a fop, but according to good taste and common sense; neither chews, nor snuffs, nor smokes tobacco, and does not drink alcoholic liquors of any sort. He is above a mean thing. He can not stoop to a mean fraud. He invades no secret in the keeping of another. He betrays no secret confided to his keeping. He never boasts nor struts about in borrowed plumage. He never takes selfish advantages of our mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. If by accident he comes in possession of his neighbor's council, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with wax. Papers not meant for his eyes, whether they flutter at the windows or lie before them in unguarded exposure, are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, hounds and securities, police and prisons, notices to trespassers, are none of them for him. He may be trusted alone out of sight, near the thinnest partition—anywhere. He buys no offices, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no one's feelings carelessly. He insults no man. If he have rebuke for another he is straight forward, open, manly; he cannot descend to scurrility." In short, whatever he judges honorable he practices toward every man.

Ambition and emulation have a selfish root. Aspiration for improvement and usefulness is laudable. He is the best gentleman, who is the least selfish, and who has the fewest faults and most graces. As a rule, though a gentlman cannot be pretty, he may be noble, and in its best sense handsome or beautiful and grand. His actions will be gentle: his expression attractive, and the whole aspect of his person will be impressive. He who is clean, temperate, healthy, intelligent, manly, and strives to "DO AS HE WOULD BE DONE BY," will not come far short of realizing our idea of a REAL GENTLEMAN.

RELIGION AND MONEY.

Though "the love of money is the root of all evil," the right use of it is a sign and a means of grace. So Jesus taught. "He that is faithful in the least," in money-making and money-spending, "is faithful also in much," i. e., in spiritual and eternal concerns. This is invariably true. The man who acts on Christain principles in money matters will be true to God everywhere; and he who violates them in money-making and money-using, cannot be trusted anywhere. Praying, and singing, and public testimony are good evidences of piety, but making and using money for the glory of God is still better. Selfishness is dislodged from the heart with great difficulty, and clings to the citadel of greed, after every other section of the soul is surrendered. It is much easier to induce men to pray than to pay; to worship than to be honest; to sing psalms than to give alms; to draw nigh to God with their lips, than to consecrate to him their gold.

But where religion does sanctify a man's business, it becomes exceedingly precious. He makes money for Jesus, works, trades, invests, contrives, invents, toils as a Christain duty, with Christian motive. He no longer does up his religion in the church on Sunday, or in his closet, at the family altar, or in the prayer meeting, and then drops down to selfserving, mere drudgery for the flesh. All that he does is worship, and serve the Lord; he is God's steward, and cares for farm, his shop, his merchandise, his person, his family, as a duty to his Lord. He has no exclusively secular work, never loses the inspiration of high religious purposes, never leaves the presence of his God. This is position of great strength and comfort, and the only true Christian position. Not that he need think of God contantly, any more than he thinks of an earthly friend, or employer to whose interest he is devoted; but he has a controlling principle, a ruling motive, a general and well-settled purpose, which gives character to all subordinate purposes, and stimulates his faculties to fidelity in prosecuting them.

When a man does business under such an inspiration, he will be honest, because that will please God, and to cheat will offend him. Gain is a motive but not his chief and controlling motive, and he will not sacrifice the the latter for the former; no possible gain can compensate him for the loss of the divine favor, for the object for which he makes money is to please and honor God. The money is a means, and God wishes and works the end. Hence he is delivered from the temptation to wrong his neighbor, for in doing so he wrongs himself, and and sins against his own cherished purposes still more.

There is a joy in business done in this spirit. Every hour of industry is worship. This high motive sweetens toils, lightens burdens, fills the soul with constant sunshine and makes hardships, sufferings and disappointments a luxury. Sowing and reaping, building and trading all the cares and trials of commerce, becomes means of grace strengthing virtue, enlarging the heart, elevating the thoughts and feelings, and changing the whole man more and more into the image of the Lord. Intercourse even with vile men, conflict with deceivers and crafty tricksters, elevates, braces up, adds strength to moral convictions, and develops all Christian grace. All things work together for good to men of such motives.

When men make money on Christian principles they will use it for good purposes. Temporal needs will not be neglected, but spiritual interest will be preferred, because God prefers them. They will not disdain to dress the body, but will still more carefully adorn the soul; they will feed the bodies and still more diligently educate and train the souls of men. They will be eager to make money, that they may give largely to save sinners. They will be more enterprising, industrious and saving than other men, that they may have more to give to elevate the degraded and save the lost.

Such business men are always active and useful in the church. They keep the fires of devotion burning, are never cold, stupid and uninterested, never lukewarm or backslidden They love the prayer meeting, and all who pray rejoice in their presence. Blessed is the man who makes and uses money rightly.—*Baptist Union.*

COME!

If you have led a sinful life, and are now ashamed and weary of it—if you arise and go to God, He will receive you graciously, and will abundantly pardon. All His assurances are to the same affecting tenor. "He is long suffering, not willing that any one should perish." "As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his evil ways and live. Turn ye, turn from your evil ways." And here he is represented as the merciful Father, whose pity survives the longest provocation, and whose love is such that when the prodigal at last returns he presses him to his bosom. Such is the God and Father of our Lord Jesus Christ, and if you are wise, you will let no cold suspicious or subtle causistry cheat you out of the strong consolation. You cannot err in believing what the Lord Jesus says: you cannot err in doing as he directs, be assured that God is as kindly disposed as in the parable of the Prodigal Son He is represented to be. The calls, invitations, promises which he has given us in the Gospel menu the utmost of what they express; and God is as earnestly desirous that sinners should return, as the strongest language of the Gospel declares.—*James Hamilton. D. D.*

[Selected.]

SUN RISE.

Have you ever witnessed that superb spetacle which the rising sun daily affords? Or has indolence, the love of sleep, or absolute indifference, prevented your contemplating this splendid phenomenon of nature! Perhaps you are of that class of beings who prefer the indulgence of a few hours more sleep to the gratification of seeing the east illumined by the first rays of the sun; or you are of the opinion of those who satisfied that the sun is present to enlighten and to cheer the earth, never trouble themselves with reflecting upon the course of such an effect. Or perhaps you are like millions of people who daily see this grand spectacle without emotion, and with out forming any idea of it, but who pass it by without regard or reflection. To whichever class you belong, suffer yourself at length to be roused from your state of insensibility, and learn what thoughts the view of rising sun ought to excite in your mind.

There is no spectacle in nature more grand and beautiful than the rising sun, before which, the most magnificent dress that human art can prepare, the most splendid decorations and ornamental designs of costly places, fade away and are as nothing. At first the eastern region of heaven, clothed in the purple of Aurora announces the approach of the sun. The sky gradually assumes the tints of the roses, and soon flames with a fiery brilliancy; then the rays of the light piercing the clouds, the whole horizon becomes luminous, and the sun opens upon us in unrivaled splendor gradually rising in the heavens; whilst every creature rejoicing seems to receive new life and being; the face of the earth is smiling and the music of the birds fills the air; every animal is in motion and expresses its joy by playful gambols and increased animation.

May the aspiration of my soul be raised to the throne of God and the song of my praise ascend up to Heaven, the seat of Him at whose command the sun first rose, and whose hand still directs his annual and diurnal courses; from which result the revolution of day and night and the regular succession of the season. Rise thyself O my soul! to the Father of glorys celebrate his majesty; acknowledge thy dependence upon him, and celebrate his praise by actions which are pleasing in his sight! Behold! all nature proclaims order and harmonious regularity. The sun and and all the stars accomplish their course: each season brings forth its fruit, and every day renews the spleudor of the sun; and shall we be the only creatures who neglect to praise the creator, by the virtue of our actions and the integrity of our conduct! Let the propriety of our lives and the ferveney of our piety exalt the goodness of God and teach the infidel how great and worthy of admiration is that Diety which he professes to despise; and let the peaceful calm, and purity of our minds teach the vicious man the beauty of holiness, and the mild and merciful nature of that God before whom he trembled. Let us act toward our fellow creature as God does to us, and be to them what the sun is to the whole universe. As he daily diffuses his benign influence over the earth; as he shines upon the ungrateful as upon the righteous, and as he gilds the bosom of the valley as well as the lofty summit of the mountain, so let our lives be useful, beneficent and conselatory to our fellow creature. May each returning day renew the charitable emotion of our heart, and may we do all the good in our power and endeavor to love and to net, that our lives shall be a blessing to mankind.

W. H. FLORY.

Buffalo, Cool.

Giving Reproof.

Reproof, to do good, must be given in earnest. If administered in a trifling spirit, in a jesting manner, it will be likely to result in very little good. *Them that sin rebuke sharply.*

No matter with what kind of feelings a reproof may be given, it is very natural that the person receiving it should think that it was given in a wrong spirit. It is not very often that punishment is inflicted to the satisfaction of the culprit, no matter how deserving he may be of his sentence. The Pharisees never admired the style in which the Savior addressed them. His words of warning roused their fiercest indignation.

When you are reproved, no matter how it is done, see if you cannot derive some benefit from it. It is lawful to learn, even of an enemy. Gold is seldom found so pure that it can go through the fire without losing some of its dross. Get some good out of reproof. Even if you do not deserve it at all, you may by quiet endurance, reap a great spiritual blessing. If when ye do well and suffer for it, ye take it patiently, the spirit of glory and of God resteth upon you. —*Earnest Christian.*

RECEIVING CHRIST.—Remember that in receiving the memorials of his death, or in any contemplation of it, you receive Jesus crucified, only to crucify yourself with him, that you may thence form and live with him.

His patience, his meekness, his submission, his deadness to the world, his love to God and man transferred to our hearts—these are fruits of his cross, whenever rightfully contemplated.—*Fenelon.*

PRAYER is not only requests made to God, but converse had with Him. It is the expression of desire to Him so as to purify it; of purpose, so as to steady it; of hope, so as to brighten it. It is the bringing of one's heart into the sunshine, so that, like a plant, its inner life may thrive for an outward development.

EDITORIAL CORRESPONDENCE.

(*Continued*)

OMAHA, NEB., May 22, 1874.

Dear Pilgrim :—

After squaring our bills at the Chicago Commercial, which, by the way, is a considerable house, but indulges style at the expense of the stomach, we engaged a sleeping berth on the train West at 10:30 P. M. We then committed ourselves to the care of him who "careth for us," and slept soundly until we got into the neighborhood of Burlington, Iowa, and as a consequence, we know nothing about the country through which we passed during that time. From Burlington we took notes of the towns and general appearance of the country through which we passed, but we found such a sameness that we do not feel it to be of sufficient interest to burden our colums with it. The land along this route, is decidedly beautiful and exceeded our expectations. The broad prairie stretched out as far as the eye can carry, dotted with neat little farm houses surrounded with beautiful groves and thrifty looking orchards, formed the grandest sight we ever had the pleasure of beholding. In beauty and location the East is "nowhere." The lands are all laid out in sections which are divided into farms of 40, 80, and 160 acres Around these sections are the roads. The farms through this part of the State, have an Eastern appearance, being divided into sizable fields with rail, board, and hedge fence. As we approach the streams the surface becomes more rolling and tolerably well timbered. The streams are not very inactive, the water presenting generally a very black muddy appearance, and is so level that you can scarcely determine which way it runs. Although, a few years ago there were thousands upon thousands of acres twigless the country to-day looks to be tolerably well timbered. This change has been brought about by planting groves and extensive orchards. The groves are largely cottonwood, soft maple, and ash which grow rapidly and form excellent wind brakes, make good fire wood, and used, to some extent, for fencing. On the South side, or among these groves, the houses are situated, which gives them a home-like and pleasant appearance in many cases far beyond that of the East.

The towns are generally pleasantly located and laid out, rather indifferently built, being largely of wood and very much scattered. It it utterly impossible to get a correct idea of their population from residents. At different points we stopped off to make inquiry, and in every instance found that our informants grossly exaggerated. At Ottumwa, a place we supposed to contain some 2500 inhabitants, we were told that it really contained 20,000. The train stopped 20 minutes which gave us sufficient time to look over the whole of it, and very much confirmed our former estimate. This persistent spirit of having large places seems universal in western towns. The cities and towns are certainly very large for their age, do a large amount of business and are exceedingly fast—fast horses, and fast people,—but like Jonah's gourd, some of them are dying on their feet. The land along this route belongs to the Burlington Rail-road Company, and is being rapidly sold, but of this we will speak at another time.

On Tuesday evening we stopped off at Red Oak, the junction of a road that runs down to Nebraska City. This is the county seat of Montgomery, but does not show a very great degree of prosperity. On Monday morning we started for Omaha and arrived about noon. Having a desire to pay a flying visit to some brethren in Washington Co., Neb., we took the U. P. R. R. and run out to Fremont. Then took the Sioux City & Pacific R. R. to Nickinson where we landed. From here, we walked two miles to Fonteville and there was told that we had yet five miles to the place we wished to go. Having become sick of car riding and being a little proud of our walking abilities, we concluded to foot it. Bro. S. A. Moore says N. E. and N. E. we go. We are now in one of the prettiest rolling prairies that the world can afford. After walking about three miles we concluded to make some inquiry, and were told we had about two miles. This we tho't was doing well enough and went ahead for the "two miles," at the end of which we had no recognition of the place of our stop. We inquired again and were informed that it was "two miles." The sun was now according to old astronomy, about sinking in its hole in the west, and we, extremely hungry and foot-sore, but the two miles were before us, and as we were to be at Fremont by noon the next day there was no other way and on we went, At the end of these two miles we found the empty house and home of our Bro. D. O. Brumbaugh, who had a short time ago left for Kansas. At this point we felt like scolding but as there was nobody there we concluded to defer it. We did not expect to meet D. O. B. but were not disappointed as we had the pleasure of meeting him after all.*

The land is good, yielding from 30 to 35 bushels of wheat per acre. The yield of corn is enormous but we do not just now remember the average. Oats and barley also gives abundant crops for which they have a ready cash market at fair prices. Wheat is now selling for $1.00. The wheat is of a good quality and makes a fine flour. When we take into consideration the facility with which the ground is cultivated, and its inexhaustible fertility, it really seems strange that Eastern people will continue to be contented their, in many instances unproductive hills. But there was never a truer saying than that, "Contentment gives a crown where fortune hath oft denied it." This is the secret of the cause of the dissatisfaction west. Going and living west must, in many cases be the means of severing of the ties of home, relations and friends, of dear ones and kindred spirits. Supply these essentials to make life enjoyable and in a few years the West will teem with its millions of the most happy people in the world, unless there are many local and natural disadvantages which we have failed to see. There are some we know. One is that it is not always Springtime nor harvest. The winters are sometimes rather cold but art assisted by nature, will, in a short time, do much in modifying these.

The brethren at this place had formed a small colony, having regular preaching and fair prospects, D. Brumbaugh being their minister. But he having now for reasons best known to himself, deserted them, the little band seems somewhat discouraged and feel to some extent as a flock without a shepherd. This appears unfortunate, yet it might be worse, as they will still have preaching every fourth Sunday. It occurs to us that some of our ministering brethren in want of a home, could not do better than move in among them. After paying brother and sister Brumbaugh a short visit, brother Shuss hooked his horses to the wagon and took us to Fremont a distance of some fourteen miles. On our way we had the pleasure of seeing numbers of prairie chickens We also captured a weasel and a prairie squirrel. We felt all over for a chance at those prairie chickens but time would not admit and it was also out of season for kill. We felt many times sorry that we took so extensive a visit on such limited time. The members were more than anxious to have us remain and preach some for them and we would gladly have done it under different circumstances. Hope the time may come when we can give our brethren of Washington Co., Neb., a more satisfactory visit.

In due time we arrived at Fremont and from thence to Omaha where we were necessitated to lay over till the next day. This was in no way desirable as the place does not strike the stranger very favorably, especially if he has any regard for morality or religion—but more of this in our next.

H. B. B.

*At this point there is a page or more of manuscript wanting. We suppose it was overlooked in sending. I am not sure that the connection is correct. J. H. B.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Dear Bro. Editors :—

Having just returned from meeting, I thought I would pen you a few thoughts for the readers of the PILGRIM. The preaching to-day was done by brother E. Anvil, our Elder. Bro. Anvil is not a very eloquent preacher, but preaches the plain word sowing the precious seed of the word broadcast.

Well I will jest say that we had a little meeting at the house of Bro. J. P. Yeager's commencing on March 6th. The next evening Brethren J. W. Fitzgerald and Solomon C. Green came to our assistance. The main preaching was done by Bro. J. W. Fitzgerald, and was very interesting. We truly felt that it was good to be there. Considering the coldness of the weather and the open house, we had good attendance and the best of order. The meeting lasted until the night of the 10th. May God bless our dear brother, and may he cease not to cry aloud and "spare not." As I notice in the PILGRIM a call from a friend in Kentucky, I will just remark that he is a brother in the flesh to our Bro. J. W. Fitzgerald. He calls for preaching. Our Bro. J. W. F. desires to respond to the call. Now the query is, can he go? It necessarily takes money to go so great a distance, and as Bro. F. is limited in circumstances, would it not be commendable for the brethren of the Valley Run Church to bear his expenses? Brethren think of this; give him sufficient to bear his expenses. He says he wants to go, but without help he cannot go. Brethren you are all acquainted with our dear brother's circumstances, lend a helping hand, and he may rescue precious souls from the thralldom of error. Think of poor souls famished in a distant land, starving and calling for the bread of life, and when you have thus reflected for a short time, you will not hesitate a moment to rescue them from this dilemma. The Word says to the minister, "Go," hence the minister feels the force of this language, but the danger is in preaching and at the same time being worse than an infidel, and denying the faith. Taking these things into consideration, the brethren cannot help but see the propriety of sending our poor brethren to feed the hungry. "Thou shalt not muzzle the ox that treadeth out the corn." So by keeping the precious dollar in our pocket when such stern necessity demands it, the danger is of breaking this command, which command the apostle says was for our sakes.—Deut 25: 4 and 1. Cor. 9: 9, and the connection.

Fraternally yours, J. M. WELLS.

My Dear Brethren and Sisters :—

I feel like saying a few words through the PILGRIM, as some of you perhaps are not aware that the Brethren are scattered so far south-west in Kansas. Since this church (called the Cany Church) was started, it has prospered, only being about one year since it was organized. Bro. Joseph Michael has labored earnestly in the cause, but cannot fill near all the calls. I have observed as many as three and four step up to him after preaching and say: "When can you come over and preach at our school-house?" He would hardly have time to tell them that he could not fill all the calls already made, until another would step up and ask the same question. The call is all over the vicinity, "come and preach the Gospel to us." Dear brethren, you that can be spared in the east, how can you refuse to come and preach the Gospel to them? As the Scripture says, "truly the harvest is great, but the laborers are few." The fields are now white all ready to harvest, and any who thinks of coming west, I do not think they can do better than to settle here, as land is very cheap. There are good quarter sections that can be bought for $400, with some improvements on. There are some good claims here to be preempted at $1.25 per acre The country is healthy and looks as if it

might become a wealthy country in a few years. If any one wants information concerning the country, address, BURGESS A. HADSELL.

Union Center, Howard Co., Kan.

To all Whom it may Concern.

To those brethren who have written to me wishing to know whether with small means they can buy a home in this part of Mo., I will say, according to my judgment they can do as well in this part of Mo. as any where else in the Western States. There is now a farm for sale 3 miles east of Craig, and 6 miles south-east of where I live, and 2 miles south of brother Isaac Zeigler, containing 220 acres or more, tolerably well improved, good house and barn, a good bearing orchard of apples and peaches. It can be bought for $30 per acre and will give possession the first of next September. The land can be conveniently divided into two tracts of 110 acres each, with plenty of timber &c. We would be glad if some brother would come and buy it. Any one wanting any further information can have it by writing to me.

We will build our meeting house between now and next Spring. The building material will cost us $1000 as estimated by brother Isaac Zeigler who is a carpenter. The church has made up $815, and we have received from the brethren and sisters of other churches $96, making altogether $911. We still lack $89 of the cost of material, besides the cost of putting the house up. We would be thankful for a little more aid. We are now sure to build if there be no providential hinderance. This is the last call we will make to our dear brethren for help to build this house. We will now risk it. A house we must have.

A. J. CORRELL.

Craig, Holt Co., Mo.

DIED.

ERB.—In the hope of a blessed immortality, in the Crooked Creek church, Johnson co., Iowa, sister Mary Erb, consort of John Erb, deceased, formerly of Lancaster Co., Pa., aged 82 years, 7 months, and 10 days. Funeral sermon by the writer, from Job 14:14, to a very attentive congregation.

JOHN THOMAS.

BROWER.—In the Sugar creek congregation, Allen county, Ohio, May 7th, 1874, sister Elizabeth, wife of Daniel Brower, aged 51 years, 6 months, and 28 days. Disease, consumption.

She took sick about the first of August, 1872; from that time on she suffered much from violent coughing. She would revive by spells so that she could attend meeting and visit an afflicted daughter. She bore all her afflictions with fortitude and Christian resignation unto the end, and when asked whether she was willing and prepared to die, she said, "I am not only willing to die, but I am waiting for my change to come, for I feel that all is well with me."

In her death the church lost a mother in Israel, and the neighborhood an obliging friend. She was much concerned about the welfare of the church, and the peace of all around her. But above all her loss is most deeply felt by the bereaved husband, with whom she had lived about 33 years and shared together with him the joys and sorrows of life, and the dear children that are now left without a mother; but she left them a rich legacy in her instruction, and especially in a brief but feeling sermon delivered to them just before she departed this life. She told them how they should live and be good children and obey their father and meet her in heaven. During her sickness she called for the elders of the church and was anointed with oil in the name of the Lord. She was born and raised in Rockingham county Va., and emigrated with her husband to Allen county, Ohio, in the year 1844. She was a faithful member of the church about 29 years.

On the 8th her remains were followed to the grave near the Brethren's meeting-house by a very large concourse of friends. Funeral services by the Brethren from 2 Corinthians 5:1.

DAVID EARLY.

KAUFFMAN.—Near Madisonb'g, Wayne Co., O., on May 15, '74, Catharine A. wife of William Kauffman, aged 24 years 1 months and 15 days.

Funeral services conducted by Elder Jno. K. Yoder, an Amish minister and the writer. The deceased was a member of the Amish Church. She was born in Mifflin Co., Pa., from whence she removed with her husband to this State about six weeks previous to her death. She leaves behind with a sorrowing husband, a little boy about three years old who is a deaf mute. May the Lord comfort the husband and care for the child in their sad bereavement.

E. L. YODER.

DEWALT.—In the Salamoney district, on the 24th of May, '04, sister Sarah Dewalt, age not given.

She had poor health for several years, and suffered much in the few last days of her life, but bore it all with Christian fortitude. She leaves a husband and one little son to mourn their loss. They have no near relatives in this country. She was born in Pa. Her maiden name was Black. Funeral occasion by the writer, assisted as below.

EIKENBERRY.—In the same district, on March 25, sister Mary Eikenberry. She was born in 1790 near Fredericksburg, Maryland.

She was a member of the Church for 67 years. She died in the triumph of faith. She was buried in Wabash county by the side of her husband who died a few years since. Funeral by the writer,

DRAVENSTOT.—In the same district on May 4th, sister Caroline Dravenstot aged 33 years, 1 month and 24 days. Disease lingering consumption.

She had a desire once more to commune with the brethren; so we made arrangements and met at their house on the evening of the 26th of April, when she once more communed with the members. After the services of the communion she was anointed with oil in the name of the Lord. On the day above mentioned she passed over the Jordan of death and left behind a husband and 6 children to mourn their loss. We are glad we need not sorrow as those who have no hope. Funeral by the writer.

SILING.—In the Salamoney district Huntington county Ind., on April 22, 1874, Sister Catharine Siling, aged 65 years, 3 months and 4 days.

She was sick but a few days, she leaves a husband and several children and grandchildren to mourn their loss which we hope is her eternal gain. Funeral in our meeting house on the 24th of May, by the writer assisted by brothers Shidler and G. Gemet, from Matt. 24: 44. SAM'L MURRAY.

BOWSER.—In the Chippewa congregation Wayne county, O, on May the 2nd, 1874, Mary Catharine Bowser aged 20 years and 16 days.

Funeral improved by Eld. J. B. Shoemaker and the writer from 1. Pet 24, 25. The deceased was highly beloved and esteemed by her family and friends for her amiability and morality. A short time previous to her death she sent for the writer desiring spiritual consolation. After the reading and the prayer she expressed a desire to be baptized, but intimated that she was now too weak which was evidently true. She then revived somewhat and earnestly exhorted her friends to their duty then gradually growing weaker she expired. Although we deeply mourn her early departure we are happy to record that her dying words and influence have proved instrumental through the grace of God, to bring into the fold of Christ, the father, grand-father, brother and uncle of the deceased. May they all prove faithful and eventually be able to realize their hope of meeting their beloved in the Paradise of God.

BOTTORF.—In the Union Church, Marshall county, Ind., on May 20, '74, sister Elisabeth Bottorf the wife of Eli Bottorf, aged 25 years, 3 months and 18 days.

She leaves a kind husband and three children, the youngest not 8 weeks old when the mother died. Just before she died she said at her funeral they should sing the 683 hymn and that she was going to a good place, and that the young should be admonished to prepare to meet their God. Funeral sermon by Adam Appleman and the writer from Rev. 14: 13. JOHN KNISLY.

(*Companion* please copy.)

ANNOUNCEMENTS

Spring Run Church, McVeytown, Mifflin Co., Pa., May 19, P. M.

Falling Spring Church, Franklin Co., Pa., June 2nd.

Communion Meeting in the Lost Creek Church, Juniata Co., Pa., May 15 and 16.

In the Perry Church, on the 4th and 5th of June at Bro E. D. Book's, one mile south of Blain.

Dry Valley, Mifflin Co., Pa., May 17, commencing at 10 o'clock.

Yellow Creek, Bedford Co., Pa., Junn 2.

Clover Creek, Blair co., Pa., June 4.

Lower Fall Creek, Ind., June 20, 21.

Anghwick, Huntingdon Co., Pa., May 16th.

Falling Spring, Franklin Co., Pa., June 2nd.

In the Chippewa congregation Wayne Co. June 14th.

In Falls City at the house of John Forney sen. June 6th.

In the Snake Spring Valley church June 26th, commencing 10 o'clock.

MONEY LIST.

P B Kauffman	1.50	D B Teeter	1.10
Jno J Brown	1.50	A W Zug	.55
Susan B Gitt	.50	Abr Garber	1.50
Jas M Seller	1.50	Sallie Pretzman	2.00
Raph Shirfy	1 00	Dr P F's Bs,	15 00
Eliz Petry	1.00	Ed Raff	9.15
D Longenecker	1.50	Anna M Bru'r	1.20
Eliz J Trimmer	1.00	Jno S Miller	.50
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Jas Amick	6.00	Geo Throne	.25
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Ben Hoover	1.00	John Stiffler	1.50
		John Custer	15.00

YOUTH'S DEPARTMENT.

Learning Things out of School.

Every child ought to try to teach itself, in addition to learning its lessons; and I do not want boys or girls to overwork themselves. Nor will they do so if they do a little of their own free will, in ways of their own inventing, in addition to their lessons. For one thing they will—some of them, at least—so much improve their own power of learning, and understanding things, that their lessons will become easier to them. And for another, one sort of study helps another in ways which only those who have tried can conceive. There is another thing. Every wise parent is on the watch with the children to see how their minds grow, and what they seem likely to be fit for when they grow up; and nothing helps them so much in forming an opinion of what comes out in what the children do to teach themselves. In some things, any particular cleverness a child may have is almost sure to come out easily—for instance, if it can draw well, or sing well, or invent machinery. But in some other things children will keep much alike for a number of years, learning the same lessons, and one being about as clever as the other, so far as we can judge—unless they do something for themselves. Then we begin to know more about them; for, of course, they pick out, as we all do, the things they like best, and can do most easily.

Let us take such simple matter as reading, writing and spelling, and we will suppose that you are very young indeed. It will be of no use to you as long as you live, and it will actually make your lessons much easier if you will only take, of your own free will, a little trouble in addition to that of learning the lessons that are set you. Suppose, now, you take some book of poetry, and learn a verse or two by heart, just what pleases you. Then put the book and put it away, and write out as well as you can, from memory, what you have been learning by heart. Then go to the book again, and compare your writing with the print. You will then see what mistake you have made, if any, in spelling or in putting in stops. To tell you the truth, you ought not to make any mistakes in copying, but it is pretty certain you will; and you are sure to make some at first when you write out from memory. Next time take a sentence or two of prose, out of a book of history, or geography, or out of a story book and so on. You will pick up knowledge faster than you know; you will do some thing every time you try, towards making yourself more clever; and your usual lessons, reading, writing, and spelling will come all the easier to you.

A good plan is to keep a diary, in which you put down how you have passed the day. This is exercise in writing, spelling, and composition, and you will find it very amusing in deed.

When you ask some boys whether they can do certain things, they will make some such answer as, "No, I have not been taught yet; I have not got as far as that." But you may depend upon it that no boy ever learned much who did not sometimes go faster than his lesson. Take geography. How very, *very* stupid it sound to hear a healthy lively boy, who is learning geography, says he has never been *taught* to make maps; or, perhapes that he can't make a map just to show the different great divisons of the world because he has not got a pair of compasses. Why, a common dinner-plate will do beautifully to begin with. Get a plate as near the size of your map as you can, and make your first round with a pencil—you can ink it afterwards. Then draw one line across the middle for the equator, and another across the middle the other way for central meridian of longitude. You can easily fix the middle, and, in fact, measure all distances by a piece of paper marked with a pencil. Now measure off with your piece of paper the degrees of latitude by tens and, as you find them on the map you are copying from. You will not be able to draw these lines exactly across the circle with out the help of a pair of compasses, but you can come very near, if you take pains. Then draw the two tropics, and the meridian of longitude. After this, you will find it easier to draw the inner rim of the great circle, (I am supposing that you have no plate that fits,) because the parallels of latitude will help you. When once you have made the lines of latitude and longitude, and figured the degrees round the margin, there will be no difficulty whatever in making your map correct. And when you have done it you will have learned more geography than many people who have spent many years at school carry in their heads all their lives long.

I will now suppose that I am speaking to boys and girls who have got some way on in arithmetic. Let me assure you that you will find your lessons much more interesting if you sometimes, of your own accord, go out of the rule you are in, and try to do things that are more advanced. It is rather tedious to do 22 tons 13 cwt. 1 qrs. 6 lbs. at £7 9. 3 4 per ton. Suppose you go a little way a head, and look into an easy book on Algebra. "If A can do a piece of work in nine days, and B could do it in twelve days, how long would they be in doing it together?" That is a much more interesting question; and when you have managed to find out how to answer it, you have done yourself a great deal of good and gone some way towards making your other work easier.

Young people not so far advanced as to do sums of this kind may yet help on their own education as well as that of their younger brothers and sisters, if they have these, by given them easy lessons in arithmetic,—I mean now and then, almost as an amusment, and not in a stiff, formal way.

—*Good Things.*

RELIGIOUS NEWS.

THE Southern Baptist Convention, which meets this year in Jefferson, Texas, represents more than a million believers, about twice that number of Baptists in the Northern States.

THE old discussion over the use of fermented wines at the communion table appears to have taken a practical turn in the case of the First Congregational Church at Peru, Ill., which has voted to discontinue their use as inconsistent with the spirit of Christ's teachings in the needs and exigencies of the present day. When it is impossible to obtain unfermented wine the deacons are instructed to furnish cold water instead.

THE LOUISIANA FLOODS.—The Mississippi has fallen and the worst of the inundation is believed to have passed. A man of th flooded district shows tha 14,000 square miles of territory in Louisiana, Mississippi and Arkansas are covered with water, the flooded territory embracing some of the best cotton lands in these States. The destitution is great and liberal contributions to meet it are being subscribed from various cities.

There are fifteen Protestant Episcopal Communities in the United States called sisterhoods or associations of deaconesses. Some of these are conducted in a very rigorous manner, and a recent Protestant writer says: "The work and religious life are strikingly similar to that of the Roman Catholic Sisterhoods." The leader of the system is the Rev. Dr. Dix, of Trinity Church, New York, The Chaplain of the Sisters of Mary.

The missions of the Methodist Episcopal Church comprise: Missionaries 207, assistants 163, teachers 310, members 13,170, probationers 2,757, churches 111; day-schools 180, pupils 5,320; Sabbath-schools 426, Pupils 18,971. The appropriations for 1873, amount to $373,825.75. There are also missions among the indians of our own country, for which the appropriations are $6,650. The missions in Mexico and Japan are new—commenced in 1872.

The Episcopal Church in Virginia is discussing quite earnestly the future position of its clergy in regard to questions of Church doctrine and polity. A journal of that State declares that there is no expectation that the movement of Bish'p Cummings will be followed, but it is not impossible that a more important and effective protest against the new sacerdotalism which is represented by a Bishop of Illinois and his sympathisers will be made.

The report of the Burmese Baptist Missionary convention for the last year gives interesting facts respecting the Christian work among the Burmese, Karens and Shans. The statistics show that there are 18,546 baptised Christians in 356 churches, with 82 ordained and 329 unordained preachers. There are 85 schools with 4,874 pupils, some of them in a theological college. The annual contributions, chiefly of the Sgau Karens, amounted to the large sum of $23,000. The number baptized during the year was 777.

The Rev. Mr. Macintyre, U. P. missionary to North China, has followed one of the best ways of mastering the language of the country. He has plunged into the midst of the people and traveled far and near among them. Not being able as yet to preach in the chinese, he has done the work of a colporteur. He speaks with enthusiasm of the kindness he has received from the people, and their readiness to read the Gospels, as well as William Burn's translation of the "Peep of day" and similar works. Everywhere he was unmolested, and the fact that he was bearing "good books for the instruction of the people," a phrase often repeated in his hearing, made every one ready to answer to his inquiries in a friendly manner. In the single city of Tsining-Chow he sold 3,000 copies of the Gospels, and the demand was still brisk when his stock was exhausted.

HACK! HACK! COUGH, COUGH.

Cough is a symptom by which various diseased conditions of the throat, bronchial tubes and lungs manifest themselves. But whether it arises from irritation produced in the throat and larnyx by taking cold, from an attack of bronchitis, from incipient consumption, or from various other causes, nothing will allay it more speedily nor cure it more permanently than Dr. Pierce's Golden Medical Discovery. It does not matter whether it be a recent attack or a lingering cough, the discovery is in either case equally adapted for its relief and permanent cure. In fact it will cure it in one-half the time required to cure it with any other medicine, and it does it, not by drying it up, but by removing the cause, subduing the irritation, and healing the affected parts. No time should be lost in commencing the use of a proper medicine for the relief of a Cough, for unless this course is pursued, serious and dangerous disease of the lungs is liable to result.

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6 40	9 20	Marklesburg		6 15	8 45
6 52	9 30	Coffee Run		6 05	8 35
7 00	9 37	Rough & Ready		5 58	8 30
7 08	9 45	Cove		5 50	8 21
7 11	9 48	Fisher's Summit		5 47	8 18
AR7 25	10		LE5 35		LE8 05
LE7 30	LE10 5	Saxton	AR5 30		AR8 00
7 45	10 20	Riddlesburg		5 15	7 45
7 50	10 52	Hopewell		5 10	7 38
8 00	10 37	Piper's Run		4 58	7 28
8 05	10 43	Hrallier's Siding		4 50	7 20
8 10	10 50	Tatesville		4 45	7 15
8 13	10 55	B. Run Siding		4 40	7 10
8 17	11 02	Everett		4 33	7 03
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AR8 40	AR11 25	Bedford		4 10	6 40

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8 00	10 35	Crawford	5 00	7 30
8 10	10 45	Dudley	4 50	7 20

The Weekly Pilgrim.

PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. B. & GEO. BRUMBAUGH.
Corresponding Editors.
D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 5. HUNTINGDON, PA., JUNE, 9, 1874. NO. 23.

POETRY.

MEDITATIONS.

—BY—

J. S. FLORY.

—o—

Beautiful morn, bright and gay,
While I think of dear ones far away,
The sun, in Splendor, lights the sky;
My soul, in love, would mount on high.
My dear Saviour look down and bless
A world lying in wretchedness;
Kindle a flame of sacred fire
That may mount higher and higher.
Awake the dead with voice of love,
That they may long for bliss above.
In love and union ever keep
Dear ones with whom we had to weep.
In sorrow we sow—in memory keep
Joys we hope in future to reap.
Harvest is coming—it makes haste;
All shall be gathered, none to waste;
Sheves full of love, heavy and bright,
Gathered home by Herven's pure light,
Into the garner of God's store,
Where we shall live and want no more.

ORIGINAL ESSAYS.

VANITY.

Humanity is the same to-day as it was in the days of Solomon, when he said: "Vanity of vanities, all is vanity." We are, to-day the same degenerate plants of a strange vine' "We go astray as soon as we are born." This is proven by the earliest days of our life, yea "the days of our infancy prove the corruption from which we spring." Vanity manifests itself in multifarious ways at the present day: vanity in dress, vanity in speach, vanity in riches, vanity in labor, and vanity in all the wandering desires of mankind. It is a mirage that will bitterly betray all who indulge in it; it will only prove to be a terrible mockery to those who listen to its siren song. Human greatness is evanescent and all the labors of man decay, our safety therefore lies in being ready to part with all things but our hope of salvation. An observant person cannot fail but see that vanity and its attendants—pride, worldly ambition &c. tends to lead the mind away from the love of God and things divine. Take for instance the "Woman of the period," enameled and painted, with her chignon, her curls and bustle,—her white jeweled hands have never labored for the good of suffering humanity, and it is doubtful whether they have ever been clasped in prayer and thanksgiving to Him who is the source of every blessing, both temporal and spiritual. Solomon complained of the vanity insinuated in the divine service of God; and at the present day it is a deplorable fact that vanity has in a subnascent manner insinuated itself into the so called christian churches until the true followers of a "meek and lowly Jesus" are denounced as "ignorant, deluded, and altogether behind the age."

But let the church of God guard against the innovations of vanity, and follow Christ in the manner of his appearing, who testifies of himself, that he is "meek and lowly of heart"—who bore a living testimony against all manner of vanity and pride, and then in due time we shall reap a "heavenly harvest for our toil."

When we behold those sapient expounders of popular Christianity we must exclaim with the poet:

"Religious pride,
In all the pomp of method and of art,
When men display to congregations wide,
Devotions very grave, except the heart."

Now in conclusion let me yet appeal to the intelligence and reason of the better portion of every community to condemn vanity and pride. Parents, guard your children, keep them from vanity, teach them that amiability, kindness, and moral and intellectual attainments are the inestimable graces that induced the wise man to confer on the women under their influences a "value whose price is above rubies;" and he invested her with this endearing attribute that "she opened her mouth with wisdom, and her tongue is the law of kindness," Teach your children that vanity in dress, will never win the respect of persons of sense. But rather that kindness, modesty, benevolence, humility, politeness, and neatness, are the graces that will win the admiration and respect of every one whose favor is worth winning.

JOHN J. BROWN

Hampton, Pa.

IS IT A NEW DEPARTURE?

At the A. D. Meeting of the N. E. District of Ohio of 1874, the delegate from the Chippewa congregation presented a request for the A. M. to give a *form* for installing ministers of the first and second degree.

With unanimity the request was stoutly opposed. We believe the delegate presenting it alone, stood in its defence.

Forms were altogether out of order with a Church that stood on the platform that the Bible was a perfect law. We need nothing of the kind. Creeds and disciplines lead to cold formalities while we are to worship God in spirit and and in truth. These and similar arguments were advanced in opposition and they did not seem strange or new, for we have the same assertion repeatedly by prominent members of the church. We have been present when these principles were carefully explained to applicants for church membership and we thought if there was any one point of doctrine that we understood better than another it was this one that the brethren eschewed all forms of discipline believing that the Bible is broad and explicit enough as a law and discipline without the intervention of human creed or human legislation. Viewing the action of the above D. M. from this standpoint, its decision was certainly in harmony with established principles, and can answer the question heading this article negatively, and say it was no New Departure for the D. M. to reject a proposition looking toward the establishment of a discipline or ritual.

But now let us view this question from another stand point. The decisions of our Annual Conference although we believe only pretending to be advisory, are yet regarded with much respect, and in some places more frequently quoted than the Bible when any point of Church government is at issue. The decisions have not only laid down a form for the cut of the coat and the style of the hair among the official members of the church; a style of covering for the sisters while praying and prophesying, but also a *form* of question to be used by the deacons on their annual visits, and a *form* of questions to be asked in the administration of baptism. Now if these decisions are right (and who will dare say they are not?) We cannot see the propriety of said District Meeting opposing the request for the A. Conference to add one more harmless form to those already established.

Are not uniformity and consistency precious in the estimation of the Brethren? Is not a form of dress advocated in order to maintain uniformity? Certainly there must be a form before there can be a uniform. And if it is expendient and consistent to have a form for dress, a form of questions in visiting and baptizing we cannot see why the church might not consistently continue establisting forms untill we would have a discipline as complete and entire, and a ritual as elaborate and arbitrary as any high churchman could desire.

We believe in uniformity but it seems that the first toward it is a decision of the question involved in this. Untill we are decided whether we want *forms* at all or not it seems to be an idle waste of words to talk about uniformity. Therefore I conclude as I began by asking the question, was the position maintained by the N. E. District of O a New Departure? Or was it simply a returning from Departures already made?

E. L. YODER.

THE CHRISTIAN SABBATH.

Much good has doubtless been done by the untiring labors of the brethren upon the above subject, but it is probable that even yet some good honest minds remain in a measure shackled; and for the purpose of endeavoring, at least, to satisfy the minds of some who may be disposed to be troubled by those of the *circumcision* of the law, I will relate in the abstract a conversation which I had with some of those who have written for the PILGRIM on the subject of the seventh day as the Christian Sabbath: claiming as they did that the apostles to the Hebrews, 4: 4—17 had in view the keepers of the seventh day. But upon being convinced of the fact that "Jesus" in the eighth verse should read "Joshua" and that the apostle had in view another and greater end, they referred me to the Decalogue as having been reiterated and preached by Christ and the apostles. Having however shown them the same propriety in abstaining totally from swine's flesh, as in keeping the Jewish Sabbath they then also claimed that for the same reason it should be abstained from and what they did. I then proceeded to show them that they had on their person, clothing, as strictly forbidden as the former things, and that with equal propriety and in the same law; which is, a garment of which the warp and the woof is not the the same material.

Now seeing the impropriety of their position they wished then to know how a change of the Sabbath from the seventh to the first day of the week, could be proven.

For want of more time I referred them to the brethren's articles on the subject, and promised to talk more on the subject at a more leasure time. I wish to say in behalf of some who have written in favor of the "seventh day" that it should be remembered what some are good honest members, tho are seeking after the "ancient landmarks" I know of one who address us as "dear brethren," and he is answered as "friend," while I are in possession of certificate of membership, and that a good one; and is so far as I know in union and full fellowship with the church, except he has fallen in the hands of the "slight of men and cunning craftiness where by they lie in wait to deceive," and hence is unfortunately about to be tossed to and fro into another current of doctrine. So brethren let us heed the injunction of the apotsles who says. "We that are strong ought to bear the infirmities of the weak and not to please ourselves. Let every one of us please our neighbor for *his* good to edification." Rom. 15: 12. And again, 'support the weak, and be patient toward all men."

And my dear brethren and sisters and friend who advocate the keeping of the "seventh day," I would say, for Christ's sake and for the sake of the of the good of your, and other souls, see well to it that if you change your membership to society that you loose not more than you gain. Note well your leaders and teachers and all the principles of their posession.

Observe well and see whether they "shun not to declare all the councels

of God." First know whether they walk in all the ordinances and commandments of the Lord blameless. Do they act out that principle of faith "one Lord, one faith, and one baptism, or do they desire to recieve you with your apostolic baptism and they themselves baptized with another. Remember beloved, that the apostles "esteemed not one day above another" so far as regarded the law, but he esteemed and praised those who kept the ordinance as he delivered them unto them. C. C. ROOT.

THE FOWLER AND THE DECOY DUCK.

"Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence." Psalms 91: 3.

The Psalmist here in our text makes use of something natural in order to teach us or to bring our minds to something of a spiritual nature. The fowler spoken of, in a natural point, is a man or person engaged in catching or trapping birds. This fowler in order to allure or draw the birds into his trap or net, will put on baits. This will not only aid him in catching birds, but will draw them together from far and near, and in order to lead these birds into his trap or net, he goes to work and makes an artificial bird. This bird is used mostly in decoying fowls in a net, on a river, or lake, hence it is known by the name of decoy duck. This fowler will tie a string, or cord to his decoy duck, and lets it go afloat on the lake, and about the time a drove of fowls collects together around this decoy duck, the fowler begins to draw his decoy duck in towards his net, and of course those wild fowls will follow right along, thinking of no harm. By this process whole droves of fowls may be decoyed into a trap or net. This is now a natural history of this fowler spoken of in our text.

Now I will try and give the spiritual import of it. I understand this fowler, in a spiritual point, to be the old serpent, the devil, the adversary of our soul, which we are told, goeth about as a roaring lion, seeking whom he may devour. We learn that this old serpent is very crafty. We read in the Bible that he was more subtile or crafty, than any beast of the field, which the Lord God had made, and that satan does not yet exist, and has influence over the human family to induce them to engage and to follow things that are calculated to keep them from doing good, and to lead them from the simplicity that is in Christ Jesus, cannot be gainsayed. If true as some people say, that satan is chained in darkness, and has no power over the human family at this time, looking at the abominable wickedness that is in the world now, what will satan do if he ever gets loose.

Those who maintain such an idea are compelled to set aside the Millennium, or else admit that we are in that period of time now, which cannot be, according to the prophet Isaiah. He says, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calt and the young lion shall lie together; and a little child shall feed them." Isaiah 11: 6, 7.

But not only the beasts of the earth will be at peace with one another, but the human family will also be at peace with each other. We read that they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2: 4.

Satan will be bound during these thousand years, and peace, love, and harmony will prevail. All the jarring and discord concerning Sabbath schools, and washing one anothers feet will be done away with, nothing but peace and love shall prevail from sea to sea, and from pole to pole.

Now looking at these passages of Scripture, it is an evident fact that we are not in the Millennium period at this time, therefore I am safe to say, or affirm, that satan does yet exist, and it is equally plainly set forth that he has the power to mislead and tempt men to commit sin. Paul says that satan himself was transformed into an angel of light, therefore it is no great thing for his ministers also to be transformed as the ministers of righteousness. Now looking at this passage of Scripture, it is plain that there are men in the world who are under the influence and power of satan, and these men in order to draw away disciples after them will come under the cloak of religion. The Savior speaks of such characters and says, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are raving wolves." Matt. 7: 15. Paul says, "For I know this, that after my departure, shall grevious wolves enter in amongst you, not sparing the flock: also of your own self shall men arise speaking perverse things to draw away disciples after them."

Brethren and sisters, let us be on our guard. These false and deceitful workers did not only prevail in the days of the apostles, but they have also made their apperrance among us, and have drawn away disciples after them, I think if there ever was a time that we should watch and pray it is at this time. If satan and his ministers can only succeed in getting us divided and destroy the union and love which binds us together, he has gained the victory. Let us then hold together, bear with one another until we come in the unity of the spirit. Let us bear in mind. "United we stand, divided we fall." If satan cannot succeed in destroying the union and love among us, he will put out some baits. We sometimes see them published in newspapers, and handbills posted up along the highway. He puts forth great inducements, so as to draw together all the young people from far and near, and if possible give a special invitation to those young and tender branches of the true vine, and strange as it may seem, to some, as soon as one begins to nibble at those baits, they will begin to wither and become unfruitful. And now that we may show those dangerous and poisonous baits, I will name some of them. They are generally known by the name of picnics, Sunday school celebrations, State and county fairs, and all such like gatherings. All such gatherings are intended to lead the followers of Christ into the snares of the devil, and one who makes a practice of tending such places, is just as sure to fall a victim to satan, as those wild fowls fell victims to the fowler spoken of in the begining of our article. O, says the young brother or sister, there can be no harm in going to those places, because generally, about half of the crowd are professors of religion, and there is our neighbor, he is a praying man, and a professor of religion. He tends all these places, and he thinks there is no harm in going, for there we can hear the news of the day besides all this, learn many things. But stop a little my friend, let me examine, or weigh your good neighbor in the gospel scales, and see whether you are safe to take him as a guide.

Jeremiah says, "Cursed be the man that trusteth in man, and maketh flesh his arm." Jer. 17: 55. The Savior says, "If the blind lead the blind, they both fall into the ditch." From this you can learn that it is not safe to take man as our guide in these things. Your good neighbor may be a decoy duck, or under the influence of satan. Hence he is drawing by the cord of sin; his religion is vain, and by your following him he will lead you on in that broad road that leads to destruction. Such men or women seldom tell us about the abominable wickedness that is going on at such places. They don't tell us of the pride that is planted in the children at those picnics, Sunday school celebrations, and fair grounds. By our tending those places we bid them God's speed and thereby become partakers of their evil deeds.

I have now tried in my weakness to show the inducements that are held out by the ageucy of satan, and the arguments that are made use of by those agents or decoy ducks, in order to lead us from the simplicity that is in Christ. I will now come to a close by yet saying, let us draw nigh unto God with a full assurance of faith, and let us put on the whole armor of God, so that we may be able to stand against the viles of the devil. Paul says that God is faithful, who will not suffer you to be tempted above that which ye are able; but will with the temptation also make a way to escape that ye be able to bear it. Seeing then that we have such a faithful and merciful God, let us draw nigh unto him, and he will draw nigh unto us. Surely he shall deliver us from the hands of the fowler and the noisome pestilence. L. F. WAGONER.

Millimine, Ill.

Thou Shalt not Tempt the Lord.

"Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." Matt. 4: 7.

This was the language of the Savior in answer to one of those great temptations. Acording to Matthew it was the second temptation, but Luke gives it as the third. Luke 4: 12. In the first temptation the adversary came in a doubting way, rather doubting whether he was the Son of God, or not, perhaps thinking he could get the Savior to perform a miracle to prove that he was the Son of God, Next he showed him the kingdom of this world and the glory of them. "Just fall down and worship me and all will be thine." But the Savior meets him with the written word, and says, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Well you are a worshipper, and very apt in quoting Scripture, I will go with you to worship, and quote Scripture too." Then he takes him to the pinnacle of the temple and makes one more request, and had it been the will of the Father that he should cast himself down he could have bore him up as easy as he bore him up on the deep when he came walking on the sea. But he came as our example as well as our commander, and he commanded us not to cast our pearls before swine, and he knew that he would accomplish nothing by showing the devil that he was the Son of God. hence he comes in the language of our subject, "Thou shalt not tempt the Lord thy God."

As the Savior had the adversary to contend with the same adversary is still in existence, and we have him to contend with, and he will present the same temptations to us that he did to our Savior, but perhaps in a different form. He will try to get us to doubt whether Christ is the Son of God, or disbelieve in his revealed will, and in this way accomplishes a great deal. And will also show us the kingdoms of this world and the glory of them, which will run in different channels, but we will say the lust of the flesh and the pride of life, which are not of the Father but of the world and the world will pass away with the lust thereof. Hence we must admit that the devil is the author, as he said it is his. But fashionable preachers preach against pride, and I believe the devil has but little objection to that, but when we point out certain things he becomes offended. Brethren and sisters I hope we are prepared to receive the truth and the love of it, and if so, we will not become offended. Let us hear the apostle James 1: 21. "Wherefore laying apart all filthiness and superfluity of naughtiness," let us also keep the heading of this paper in view, "Remove not the ancient landmarks which our Father's have set." The adversary will present these temptations to us, and whenever we give vent to his controll then it is that we are, to some extent, worshipping him. James says "superfluity." "What is superfluity? Answer, Anything that we could do as well or better without. Such things that we spend money and time for that are for no purpose and are not in harmony with the gospel, nor the order of the church. When I go into a brother's house and see all sorts of ornaments, such as toys and novels, I am reminded that they are not of the Father. Then let us examine the adorning of our bodies. The church has adopted a plain dress, which is in harmony with the gospel, and before we came to the church we knew what the order was and promised to adhere to it. Then in the flowing stream, with quivering lips we promised to denounce the devil with all his pernicious ways, and everything inconsistent with said gospel. Now see where we are drifting to. We have deviated from the old order. But, says one, times have changed and we are as far behind the times as ever. We will admit that, but who changed them? Did Christ? No; for we read that he is the same yesterday to-day and forever. Neither did the church change them. Then of course the world must have changed the times, and if we follow the world we cannot follow Christ as we cannot serve two masters, and whenever we engage in anything that we cannot consistently ask God's blessing upon the same, we are tempting the Lord.

Secret orders just comes up. I did not intend to say anything about them, but they are becoming very numerous in the country, and generally come up under the garb of religion, and have some good about them. But we need none of them as Christ brought a perfect gospel, a gospel of peace and temperance. It needs no amendment; it is full. But the adversary is all the time adoing or diminishing, and if we engage in his work we are tempting the Lord.

S. N. WINE.

Intermediate State of the Dead.

Under this caption there is an article in No. 18 of the present volume of the PILGRIM, which, though it is a question that does not involve the salvation of souls, yet I have a few Scriptural reasons for not believing as the writer of said article does on that question, and reasons too, outside of those mentioned by the writer as among the objections argued against his position.

"Then shall the dust return to the earth as it was and the spirit shall

return unto God who gave it." Eccl. 12: 7. By this I understand that when the body is dead the spirit immediately returns unto God. Paul also says,—2. Cor. 1st verse—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens. Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord. We are confident I say, and willing rather to be absent from the body to be present with the Lord."—7th verse. Could Paul use such language as this and at the same time know as he would have known, that there would be a certain length of time intervening between his death and the time he would be with Christ? Where would be the absence from the body if the spirit lies dormant in the grave till the resurrection? Surely there can be no absence from the body at all in that case, nor presence with the Lord until after the first resurrection. Paul's confidence must have been vain. This same apostle in writing to his Phillippian brethren says, "For I am in a straight betwixt two, having a desire to depart and be with Christ which is far better."—Phil. 1: 23.

Now I cannot see why Paul would use language that would convey ideas to us that are so antagonistical to divine revelation, if indeed the idea that the spirit takes its flight at the death of the body is not in accordance with divine revelation. "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?"—John 11: 25. In what sense can a man live though he were dead if the spirit does not return unto God who gave it? In what sense shall a man never die that liveth and believeth in Jesus Christ, if the spirit of man dies with the body?

The writer mentions something about Christ's preaching to the antediluvians between the crucifixion and the resurrection. Where is the proof for such an idea? I would like to see that point sustained if it can be. And now brethren and sisters, what I have written I have written in a spirit of love and not to get up a controversy, and as I said in the begioning, the question is not one that involves the salvation of precious and never-dying souls, which we should all labor for with zeal; but it is of such a nature that it will not effect the dead at the resurrection either way, be it true or not. Therefore I consider it hardly worth contending about, and for my part I could die just as well contented if I believed one way as the other, but as I believed the weight of Scripture testimony was against the position, therefore have I written. Then, in the language of Paul, let us labor that whether present or absent we may be accepted of him.

J. W. Bowman

Monmouth, Iowa.

TO CHRISTIAN PARENTS.

Andy, Fathers provoke not your children to wrath: but bring them up in the admonition of the Lord. Eph. 6: 4.

No other calling in life does so generally involve us in so great responsibility, of so grave a nature, as that of rearing up our children. Think of the power of parental influence over our off-spring, and how much depends upon such influence in the formation of character, and how much depends upon chracter in the building up of desirable society! And oh, how we desire that our children may form a part of the society in heaven, and how can they if they are not of agreeable society here? Mothers, are you up and awake to the fact, that, in a great measure the moulding of your son's characters rests with you, having them under your particular notice and care at the very period of their lives, in which they pass the great and telling crisis; and if this be so in regard to your sons, how much more, with reference to your daughters? And if this be true of mother's responsibility, how important it is that daughters should be brought up in the nurture that will qualify them for the great duties that may await them. „And ye fathers" says the apostle, as though reason itself taught mothers, and as though fathers need a precaution lest *reason* would teach them too much *i. e.* that they might too much depend upon the responsibilities *thought* to be resting upon mothers. But "blessed among women" that mother who tries, for the sake of the wellbeing of her offspring, to make up what father fails to do of his part; by deprivation or neglect. Mothers who are at the head of minister's families, tears of sympathy bedim my eyes while I try to address you here. Minister, children should be of all most pious, and their fathers much of their time far from home away. And hence it is apparent that your duties are of the gravest nature, and that you well deserve, and may expect in a measure at least, a special remembrance at a throne of grace.

A few thoughts on the manner of children's training, may not be amiss. Too many Christian professing parents are over eager to have their youths fitted for a successful worldly career, and overlook the thing most needful. It is the duty of parents to see to and aid their youths in a temporal point of view, but by all means let that be done in a way consistent with their holy profession. Can we dare to adventure our children into an occupation for a livelyhood, that leads them necessarily into the use or manufactor, or traffic of things which we as Christians denounce with all lusts of the eye and pride of life; or which may lead them into temptations of defraud &c. which might have been less the case in more consistent callings? Could we believe that if Lydia of Thyatira, had thought to make the selling of purple most profitable, by setting up a millinery trade, and having her daughters taught all the arts of manufacturing all of the fashionable decorations and of having constantly on hands all manner of such as tinkling ornaments for the feet, cauls, round tires like the moon, chains, bracelets and mufflers, the bonnets, the ornaments of the legs, headbands, caplets and ear-rings, and the rings, and nose-jewels, the changeabl suits of apparel and the mantles, the wimples and crispinggins, the glasses and the fine linnen and the hoods and veils, and of changing and replenishing their stock with every change of the day. I ask, can we believe that she would have carried such a purpose into execution after the reception of Paul and Silas into her house, and after being baptized by them and also her household? Would she have proposed it to any one of her house had it not yet been baptized; or had she rather taught them the doctrine which Paul taught in the 9th and 10th verses of 1st Tim. 2nd, chapter, "that women adorn themselves in modest apparel with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Let this same apply also in the bringing up of our sons, keep in view that higher sphere of their existence for which they were created, and taking heed that we point them not to things which tend to leading them away from God.

C. C. Root.

FAITH.

What the comer to Christ must believe.

I propose to notice that the comer to Christ must believe, and while I do this, I shall have in view the welfare of precious souls and the glory of God. We notice that the comer to Christ is a penetant returning sinner and implies repentance, for as long as we refuse to come to Christ, so long we remain in an unrepetuing state. But so soon as we begin to repent, so soon we begin to come to Christ. But first what the repentant must believe. He that cometh to God must believe that he is rewarded of them that diligently seek him. First, he must believe in God; otherwise he cannot please God. To believe that God, exists is essential to his acceptance with him. Though infidels believe a first great, cause there are some who dare to deny the existance of the true God. Consequently cannot be saved.

This is the chief delight of satan to get the comer to disbelieve God. He will insinuate to you my dear convicted friend, that perhaps there is no God, no heaven, no hell, no devil, and thus will torment you with doubts and fears; but resist the devil and he will flee from you. Tell him you know there is a God, and that "the fool saith there is no God"

To believe on God is the work of God. You must also believe that he is a rewarder of those that seek him. There must be no doubt about the matter. You must trust in him as one who is ready and willing to reward you. "Seek and you shall find," is Christ's words but faith accompanied seeking. "Strive to enter in at the straight gate, for many I say unto you shall seek to enter in and shall not be able." Hence the coming sinner must strive as well as seek. The gate is narrow and straight, hence the necessity of caution on the part of the seekers. Again "if a man also strives for the masteries yet is he not crowned except he strives lawfully." 2 Tim. 2: 5.

This Scripture proves that there is a certain manner in which to strive or in other words a law to be observed in striving in order to insure the blessing. Then as it is a part of God's law to believe that he is a rewarder of those that diligently seek him, if you distrust him as your rewards, you will fall short of him.

J. M. Wells.

The Friends' Yearly Meeting.—At the Quakers' yearly session, begun in this city on Monday, was read the epistle from Ohio containing a brief account of the temperance movement in that State, and offered firm reasons against the use of intoxicating liquors and tobacco. It also contained an urgent argument against a hireling or paid ministry, and also against the tendency of business men to go beyond the bounds of safe business operations. On the question of First Day (or Sunday) schools the epistle strongly advocated them for the moral education of the young. On the Indian question the writer expressed a belief of the advancement of the race towards civilization. The epistle excited some debate, during which the speakers strongly advocated the teaching of children and grown people to abstain from the use of both spirituous liquors and tobacco. There was an element moving through out the whole world to put down the traffic, and the excessive use of either was not only injurious but expensive. One of the speakers urged that money-ed men should not make loans on any property where liquor is sold and that alone would help to stop the trade. It was a man's duty to take care of his health, and he had no right to help to destroy the life of his fellows, so he had no right to destroy his own life or unfit himself for the high duties he had been called on to perform. The Treasurer's report shows an expenditure for the year of $86.50, which was met by an assessment of $37.50 added to the balance of $49 on hand at the last report—*Tribune.*

Never fail to do daily that good which lies next to your hand. Trust God to weave your little thread into the great web, though the pattern shows it not yet. The grand harvest of the ages shall come to its reaping, and the day shall broaden itself a thousand years, and the thousand years shall show themselves as a perfect and finishing day.—*McDonald.*

When it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it as fit for our Master's eye, were it not for the softening shadows of the cross.—*Edward Garrett.*

Only the dead hearts forsake us never,
Death's last kiss has been the mystic sign,
Consecrating love our own forever,
Crowning it eternal and devine.
So when fate would fain besiege our city,
Dim our gold, or make our flowers fall,
Death, the Angel, comes in love and pity,
And to save our treasure, claims them all.
—*Miss Proctor.*

Light hard against a hasty temper. Anger will come, but resist it stoutly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life.

It is not miserable to be blind; he only is miserable who can not acquiesce in his blindness with fortitude.
Milton

Labor is the law of the world, and he who lives by other means is of less value to the world than the buzzing busy insect.

Whoever makes the truth appear unpleasant, commits high treason against virtue.

By silence we may learn the imperfections of others, while others do not learn ours.

A man who can not mind his own business is not fit to be trusted with the king's.—*Saville.*

Side by side of plain truth stands common sense— two of the greatest warriors time has ever produced.

Our most indifferent actions have the impress of individuality; we may convey an unconsidered word or gesture.

Good people going from the city into the country will find that this is a Christian land all over, and their example and influence are useful everywhere.

The Weekly Pilgrim.

HUNTINGDON, PA., JUNE 9, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

At The Late Communion Meeting in Anghwick Congregation Huntingdon Co. Brother Seth Myers of Hill Valley Pa. was chosen to the ministry. Hope he may prove worthy of the high and holy calling.

On Our return from Conference we met several of our Aumish brethren who were also west attending a Conference somewhere in Iowa. They were from Wayne Co. Ohio and both subscribed for the Pilgrim. Tho Aamish are a branch of the Menonite Church and in apparel &c. resemble the Brethren except that they use hooks and eyes on their garments instead of buttons. In point of doctrine the differrnce is something more.

At Our late Conference we had the pleasure of making the acquaintance of Mattie A. Leer whose writings are so highly prized by our readers. We found her to be a women of more than ordinary intelligence, well read, a fine talker and could prophesy to general benefit. She has promised to be a regular contributor to our columns and hope our readers may have the pleasure of hearing from her often.

A California Visit. A number of our western brethren and sisters have determined on a visit to their friends in California in the after part of the season. To lighten the expenses and have a more homelike ride they have chartered a car (first class) for the round trip at $1.000. The car has the capacity of seating from 50 to 60 persons, reducing the fare down to the small sum of about $20.00 a piece.

Read This.—As every body wants to read the report of our Conference and as that report costs us considerable money, we call upon our agents and friends to make a renewed effort to obtain for us 400 or 500 new subscribers. This would be a great help to us and could be done without a very great effort on the part of our readers. We will send the Pilgrim beginning with the first No containing the report, to the end of the year for 80 cents, giving each subscriber one of our Almanacs free. Now is the time. Let us see what you can do for us.

A New Departure.—The present religious topic of Chicago is Dr. David Swing. There is a departure somewhere but we cannot tell whether he departed from the Presbyterian Church or whether it departed from him. A prominent gentlemau of Chicago told us that he (Swing) was all mixed up. We are not so certain but what there may be a little mixture somewhere else. That he is guilty of using the 109th psalm is evident but how great a sin that is Chicago Presbyterianism has not as yet fully determined. They say it is a rough prayer for modern Christianity. The Dr. has resigned his membership and is now preaching on his own responsibility. He has a number of his sermons published and are for sale everywhere, especially by the railroad newsboys. From a peep we would judge David to be a man of some words.

Omission of Last Week.—In No. 22, page 174, second column, 22 lines from bottom, after D. O. B. supply the following:

were told that we would find his family, that he had left them behind. At Bro. Artzes, living near by, we called for the other brethren which we had determined on visiting and was told that it was about two miles This seemed a little too much under the circumstances, but our purposes were made and the two miles had to be made and for them we went, and about 9 o'clock arrived at the home of brother John Shuss, and a happier meeting is not often had on this side of the kingdom. We were glad and they were glad so that it was gladness all around. Sister Shuss was already abed but the news of our presence soon brought her out and in a short time, such a supper was ready for us as Nebraska can well be proud of. Don't talk sod houses and soda biscuit to us under such treatment. All that kind hearts and hands could do was done for us, and if ever we felt grateful to God for kindred spirits in Christ, we did on this occasion. After a pleasant exchange of congratulations and a general epitome of home things in Pa., we retired and enjoyed a refreshing sleep and rest. Next morning had only a few hours to look around and visit brother and sister, Samuel Brumbaugh and wife. The time was entirely too short and was not at all satisfactory to our dear friends, but was the very best we could do to meet our arrangements. These brethren are from Pa., and are grandly situated, the fact is, in way of location and fertile lands they have all that can be desired. With two horses, brother Shuss informs us that he seeded down this Spring, about fifty acres of wheat, thirty of corn, and twenty of oats. The wheat generally averages from 30 to

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EDITORIAL CORRESPONDENCE.

Omaha, Neb., May 21st '74.

After having been here a short time, we in company with Bro. S. A. M. concluded to take a stroll and view the city and as the Public School building presented some attraction from a distance, we thought it good to see it. Being too late in the day to gain admittance we took advantage of the shady nook in the grounds where we are now writing. From no other point could we get so good a view of the City, as the building is located on a beautiful elevated spot considerably above the town. The house is large and substantially built of brick and is quite a credit to the place, or the cause of education. North and South of us lies the great City, claiming a population of 15,000. Beyond is the Missouri River and U. P. Transfer, Bridge which, truly, is a stupendous work constructed entirely of iron. Some of the piers, we were told, were sunk 70 feet deep in order to get a solid foundation. For crossing this, every passenger, pass or no pass, has the pleasure of paying 50 cents. This is one of the Western exorbitants from which there is no escape. Beyond this some two miles, nestle Council Bluffs, among and about the bluffs. This is also a considerable place, claiming a population of 8,500. Judging from the number of hotels, restaurants, and saloons, Omaha must be a fast and wicked place, if to drink is wicked, and who dares to say it is not? Never did we see so many drinking houses, proportionately, in one place. Almost every alternate house throughout the city, sells intoxicating drinks, and what is more strange, they are well patronized.

The City is pleasantly located but very much scattered and largely composed of inferior buildings, only a few respectable blocks in the place. The country west is a rolling prairie, North, the bottom lands of the Mo. and East and South is the Missouri River and Council Bluffs, beyond which is the bluffy range running North and South. At this point, the emigrants pour in by the thousands and from here are scattered throughout the great Western prairies. We were informed that on Monday the receipts from emigrants alone amounted to over $11,000 and that it was not more than the average for the last three months. These strangers in a strange land have their all with them, some haveconsiderable money. To get this, there are numerous land sharks throughout the West waiting in readiness to pounce the poor foreigner and defraud him of his ready cash, and from all accounts they do a thriving business. When will men learn to fear God and do justly?

Kearney Junction, Neb.
May 23, 1874.

On Friday morning we left Chicago for this place and had one of the most pleasant rides through prairie land that it was ever our lot to enjoy. The night before there was a sufficient rain fall to lay the dust and cool the air. With windows hoisted and a constant draft of pure air passing through, we felt our situation to be enjoyable and concluded to devote our time to sight seeing. The first on the list was the great and the grand prairie. Of this there was a sufficiency to satisfy the most capacious mind as of it there seemed to be no limit. Wherever the eye would fall, the same beautiful green sward was there. In places, it was almost level, but generally, slightly rolling, just enough to make it agreeable and drainable. Between Omaha and Kearney, along the road, we supposed there was about one tenth of the land under cultivation, and from appearance, must be exceedingly productive. The wheat (Spring) crop now growing looks very well and promises a large harvest. There was a farmer on the train, formerly of Tioga Co., Pa., who says that from the labor he bestowed in Pa. to raise 200 bushels of wheat, he now raises 1800. This he says he harvested last season from 60 acres, and from numerous other statements from men of reliability, we have no reason to doubt his word. We saw the farm on which it growed and believe it to be no better than the thousands of acres lying along the route. Oats, barley, and corn are also staples and meet a ready sale. To the eastern farmer, the buildings present a strange appearance. In many cases, the first house is made of sod. Of these, we saw a number but did not have the opportunity of entering any. They are built almost entirely of sod cut of an equal width and laid up like brick. The houses are generally 12 by 16 or 18, and 7 feet high. The roof is made by timbering for rafters and lathing and then shingling with sod. The house inside is finished according to the taste of the owner. Some have them plastered, others, lined and ceiled with boards, while still others have them in the rough. Sod houses however, will soon be among the things of the past, as they are rapidly being displaced by nice little wooden cottages which present a much more homelike appearance. The first consideration after building a house is to protect it from the storms by a windbrake. This is done by planting a grove of Cottonwood or soft Maple on the North side of the house. For this, the State has made a very wise provision. For every acre not exceeding five, planted by the owner the law provides that $100.00 shall be deducted from his valuation. With this inducement, farmers find it to their advantage to plant from three to four acres. The trees grow very rapidly, soon making a good windbrake. also, in a short time make material for fencing and fire. These groves add greatly to the appearance of the farms and in a few years will greatly change the features of the whole State. Fencing at present, is no question with the Nebraskan as they are not needed. The herd law makes every man responsible for his own stock, and they tell us that it is much cheaper to herd the stock than to build fences. Water they seem to have in abundance by digging for it from 15 to 60 feet. All that are able have the wind pump which is quite a convenience and answers the purpose very well. These cost from $60 to $200, owing to size, &c. Fruit growing is not fully tested but the prospects are favorable and the people hopeful.

The leading men of Nebraska

feel their importance and are generally good stuff, full of push and energy. Most of them are eastern men who had sufficient pluck to cut loose from home associations and make a bold strike for fortune and fame. In passing Sutton we noticed the second story of an ordinary frame house crowded full of people. On inquiry we were informed that it was the court room and that court was in session. An old gentleman near by seeing that we were somewhat embarrassed at seeing court in such a place as that—of course he knew we were Pennsylvanians—(?) remarked, "I suppose you would not have looked for court in a house like that, but then the talent of those who preside there is in proportion to the house." Just behind us, as it happened, sat a young limb of the law who took the liberty to stoutly deny the old gentleman's assertion, showing to us by some lawful demonstrations that the Nebraska courts needed the brightest talent that the country could afford and that they had it too. We believed it because their county towns are full of Pennsylvania lawyers. The Nebraskans are great talkers and you can soon learn what is within by that which comes out. When the untutored heathen was asked to tell the chief end of man he answered, "to steal fat oxen," but we began to think that it was "to buy and sell oxen." However we soon got out of this element, but strange things do we hear while traveling. By the way, there was a No. 1 farmer pitched into a nest of Grangers, as the saying runs, ungloved. They charged a heavy volley of cheap farming implements against him, followed by a load of "middle men," but they fell powerless at his feet. The chief spokesman among them is smelling for an office, and the sturdy farmer being aware of it, gave him a few taps that cooled his ardor considerably. We fear that many of our Western friends will bite at the Grange bait until they get most shamefully bitten, but we are losing our subject. As we said before, they are great talkers and in addition, we will say great thinkers and workers. The spirit of goaheadativeness is manifested as soon as you enter their towns. As an instance we will take Kearney. This place claims 300 houses and 800 inhabitants. The houses and the people we could see nowhere, *i. e.* the 300 and 800, but let us tell you what we did see. First, we saw enough farming implements, reapers, headers, thresbers, cultivators, plows, and harrows, to supply our whole State. Second, we found the place to contain 26 stores doing a fair trade, and what is still more surprising, a weekly and daily newspaper named respectively, the *Kearney Press* and *Kearney Times*, the *Press* being the daily. From what we could learn Kearney is a fair sample of all the towns along the route, that is, they all seem to run a fair proportionate business. This is accounted for from the fact that the towns are generally a considerable distance apart and all situated along the rail-road, thus giving a farming country some 20 miles or more deep, back of each town. After this country all becomes settled it will demand a large trade and continue to feed the spirit of growth and enterprise so manifest in all the railroad towns.

On entering Nebraska it was our purpose, to note down the towns by the way and give a sketch of the surrounding country, and with note book and pencil in hand we commenced. First, A, a thriving town of some 400 inhabitants, well laid out, generally wooden buildings somewhat scattered but pleasantly located on a beautiful prairie. That is about all we had time to say of A, and awaited to see what could be said of B. After getting there and looking around a little we felt as if we would have about the same to say of B, and concluded to wait for a change, but we found such a similarity in the general appearance and location of the towns that we concluded that a description of one would describe them all as far as location and style of buildings is concerned.

As to sight seeing, our curiosity was not very fully gratified. In addition to the Prairie Chick. the weazel and the prairie Grey squirrel, we saw the buffalo, the Indian Jack rabbit and several dog towns but no dogs. We saw some other curiosities but they were abnormal specimens of common things, ladies we believe they were called and hailed from the Pacific—don't belong to Nebraska and therefore shall not describe them.

While on our way out here we met a number of land explorers in search of farms. These are provided with "exploring tickets" by the Burlington & Missouri River R. R. Co. For these tickets they pay the regular through fare rate and have the privilege of stopping off at any point along the road, for the purpose of examining the land of which this company owns millions of acres. If a purchase is made within 90 days the cost of the ticket is acknowledged by the Co. as part pay on the land, thus costing the purchaser nothing for his ride while examining the land. The land belonging to this Company, extending from Burlington Iowa, on both sides of the road, to Kearney Junction, Nebraska, is now offered for sale. The price per acre in Iowa ranges from $7 to $20, in Nebraska from $3 to $18, owing altogether to location. The land is sold on what is called the "10 year credit system." For the first four years the purchaser pays nothing but the interest. The fifth year he commences paying the principal which is divided into seven equal payments, thus giving the purchaser ample time to make the payments from the products of the farm, which in many cases has been done. Notwithstanding these liberal terms, people should not go there to buy empty handed, or better perhaps, with empty pockets. To commence successfully a man should have means for the following:

A cheap board house 16x20, one story	$250.00
2 Horses and harness	245.00
1 Wagon	110.00
Plow, harrow & cultivator	60.00
Bread & seed till first crop	100.00
Family expenses	100.00
	$865.00

Any one going West with less than the above will certainly go a sorrowing. For any further information concerning Nebraska and its inducements, write to

Geo. O. Manchester Agt.
Burlington, Iowa.

Having now told you about all we can think of that may be of interest to those concerned about Nebraska, we close our portfolio and go to bed with the expectation of starting homeward bound in the morning, the Lord willing.

EX-EDITORIAL.

I write at present from conviction of duty, believing that circumstances require that I should be heard from, not so much on my own account as for the sake of the public interests with which I am identified. First, then, I wish it to be carefully observed by all who may feel interested, that at present my address is Berlin, Somerset County Penn'a.

I am here for the express purpose of working in the interests of the Brethren's High School, which it has been determined to establish at this place. And as this school is intended to be a benefit to the whole Brotherhood, and the Brotherhood to the school, it is essential that the general interests of the church should be constantly kept in view, and its wishes consulted whenever an opportunity affords. With that view, we respectfully solicit correspondence from all parts of the Brotherhood, that none of its interests may be overlooked. I will also endeavor to give any information in regard to the enterprise that may be desired. And as I have already been asked a number of questions in regard to BERLIN AS A LOCATION, I will proceed at once to describe it, in matters which might make it a suitable or an unsuitable place for an institution of this kind.

Berlin is a village of from four to eight hundred inhabitants. It is an old town and has several fine buildings. It is built upon high ground and overlooks the surrounding country for many miles on every side. The highest pinnacle of the Alleghany mountains is not above a few hundred feet higher than the highest point in Berlin. It is situated in the heart of the country extensively known by the name of the Glades, and famous for the excellent quality of butter and maple sugar which it produces. Northwardly the country is quite level and smooth, and all the surrounding country is very fertile, producing oats and rye in great abundance, and by the application of lime has been found to grow excellent crops of corn and wheat.

The town and the adjoining hills are underlaid with several veins of bituminous coal of the first quality. Good water abounds in running springs in the valleys and along the hillsides, and in plentiful wells on the highlands.

The community is reported as one of the most healthy in the State, being free from all malarious diseases. Owing to its altitude it has been thought to be colder here than below the mountains, but experience has failed to demonstrate this opinion. One thing is true, however: our Spring seasons are from ten to fourteen days later than below the mountains. And therefore persons who are required to do much outside work during that season of the year will be somewhat endangered to Rheumatism and kindred diseases, unless special care be taken to keep the feet dry and warm.

Mode of Access It is situated on the State Road from Bedford, thirty miles, to Pittsburgh, ninety miles. Also on the Plank Road running from Cumberland, Maryland, thirty miles, to Somerset, nine miles. Berlin is nine miles from Garrett, a station on the Pittsburgh Washington and Baltimore Railroad. From Garrett a branch road has been graded to Berlin, and the track is now being laid, and in a few months will be in successful operation. That being accomplished, Berlin will be one of the most convenient places of access which has the other essentials to a suitable location for such a school, that has yet been nominated. From Pittsburgh and points west, we have the Pittsburgh, Washington and Baltimore Railroad. So also for North Western Pennsylvania, via Connellsville. South Eastern Pennsylvania, Maryland, Virginia, West Virginia and Tennessee, have communication with us via the Baltimore and Ohio Railroad to Cumberland, and thence by the Pittsburgh, Washington and Baltimore Railroad or Connellsville Route. So also West and Southwest. From Northeastern Pennsylvania, and the Eastern States, Passengers are delivered by the Pennsylvania Central railroad at Bridgeport, on the Connellsville route. So we will be in direct Railroad communication with the whole land, and it is beyond all reasonable doubt, that in a few years, probably by the time our school will be in successful operation, another branch road will be constructed intersecting the Pennsylvania Central at Jonstown, and possibly Bedford; for when the country will again assume its wonted enterprise, creating a demand for minerals, our unbounded resources will be sought out and developed. The purposes of this article do not require that I should enter upon a description of the mineral wealth of this country. It is known that various useful minerals abound.

Church influence. The congregation in which Berlin is located is one of the oldest west of the mountains. It numbers several hundred members, and has held the Annual meeting several times during the last half century. Although the members are fully up to our standard in intelligence they maintain the old order in plainness and other peculiarities of the church, and would be recognized as a branch of old Brethren. In good works generally they may be classed with the medium, and in enterprise herein referred to, they have manifested commendable zeal and liberality. About twenty members reside in the town. The large meeting-house is one mile from town, and three others within about three miles in different directions.

Further particulars will be cheerfully given upon application to the undersigned.

I have been appointed general solicitor to secure the endowment fund, and I will wait upon all, in person or through duly authorized agents, as speedily as possible.

Below I append a copy of the subscription heading, with conditions upon which contributions and subscriptions are solicited. It is intended that all the li ts shall be bound in a book and placed in the archives of the school, thus preserving a record of the founders and friends of the institution.

SUBSCRIPTIONS FOR THE BRETHREN'S HIGH SCHOOL.

We the undersigned, hereby obligate ourselves to pay or cause to be paid, the amount set oposite our respective names, for the purpose, in the manner, and upon the conditions following:

I.—Said moneys shall be appropriated for the building and establishing of a School of the higher grade at Berlin, Somerset County Pennsylvania, and to be known as the *Brethren's High School* of Berlin.

II.—This School shall be under the immediate control of the shareholders, subject, however, to the following rules of principle:

1. Members of the Church of the Brethren, who are in full standing in Church, shall alone be elligible to the office of director, or to the position of teacher,

2. While it shall not be the purpose or object of the School to inculcate theological or sectarian doctrines, nevertheless, in life and conduct it shall be the aim and purpose of the managers and teachers to exhibit the

distinctive features that characterize the Church.

III.—One-fourth of the amount subscribed shall be paid within one year of the date of subscription, as may be demanded by the Board of Directors.

IV.—For the remaining three-fourths we will give a bond or mortgage upon which we will pay six per cent. interest, annually for the period of ten years, when the bond or mortgage shall be null and void. Each shareholder shall have the privelege to pay up his interest in lieu of giving a bond.

V.—Each five hundred dollars shall be denominated one share, and the holder thereof shall be entitled to five votes in the municipal management of said School and to his *pro rata* share of the dividends. One hundred dollars shall be denominated one-fifth shar-, and command one vote, etc.

VI.—Unless subscriptions to the amount of one hundred thousand dollars ($100,000,) shall be secured, no part of these subscriptions shall be collectible.

H R. HOLSINGER.

The National Conference of Dunkards.

The National Conference of Dunkards went into business sessions at Girard, Ill. on Tuesday and adjourned on Wednesday. The first question considered was the propriety of having the conference published, giving the nature of the discussion and the names of the disputants. This was warmly discussed, some contending for the liberty of the press, while others were opposed to any thing more than a synopsis without name being given, believing a full report would be calculated to create discord among the brotherhood, and exhibit a degree of pride on the part of the Conference that would be unscriptural and dangerous. A majority were not in favor of departing from primitive customs, and only a synopticle report will be published. It was then decided to send out ministers on missionary work to preach the doctrine of peace to the nations.

A question was presented to have the old minutes of the previous Conference compiled and published, which was granted and a special committee appointed on the subject. A long discussion then took place on the proper manner of wearing the beard, and it has been decided that while it has ever been the rule of the church to wear a full beard, it is not permitted to wear moustaches only. The question of allowing members to engage in banking business was discussed, and was decided in the negative, as it would lead to covetous, litegation and usery, all of which was forbidden by the sect. On the question of collegiate education it was decided to be unadvisable to send children to college. It was determined not to permit the use of their names in the establishment of High Schools controlled by the church The Standing Committee was authorized to appoint a sub-Committee to visit and to reconcile inharmonious churches, after which the conference adjourned till to-morrow.

The question of saluting the colored brethren with the holy kiss was settled by permitting each church to make their own rules on this subject, though some brethren thought that a rule ought to be made forbidding any question on account of color in osculatory salutes. The question as to propriety Dunkards joining famers clubs produced a long discussion, and it was finally decided that it would be inconsistent with the religion of the sect for members to join any such societies It was decided that the piano, or any other musical instrument, should not be kept by any member of the church, though the Council could not prohibit their use. The session will meet next year in the Miami Valley, Ohio. About 500 of the preaching brethren were present, representing an approximate membership of 150,000.—*Tribune.*

MISCELLANEOUS.

A GOOD WORKMAN.— We are informed that Eld. Jac. M. Thomas, a few months ago, baptized two persons, he being in his eightieth year.

E. L. YODER of Ohio says, "Our Sunday Schools are about organizing. At our council four were added by baptism and four by letter.

IN THE James Creek congregation, Pa., at the Bethel church, our brethren have organized a successful Sunday School and indications are that it will prove a great benefit to the neighborhood.

ELDS. H. D. DAVY, D. P. SAYLER, AND B. F. MOOMAW, have been appointed by the late Conference as a committee to visit the churches of California. Hope their Mission may be a successful one and they may be able to accomplish good.

Huntingdon, during our absence has been rapidly improving, houses that were in course of erection were completed and quite a of number new ones commenced. The foundation of our new post office is under way and in a short time we will have a mail delivery of which the place need not to be ashamed.

THE PERFECT plan of salvation is a 24 page pamphlet published by Bro. J. H. Moore of Urbana Ill. and should be circulated by the thousand. Those who have the means could devote it to no better purpose than to buy a lot of these and distribute them to such persons as may be desirous of knowing "the way."

THE EMPEROR of Russia has sent Gen. Totleben on a mission to the Mennonites with the object of deterring them from emigrating to this country. It now appears that the Czar intended to grant special exemption to the members of this sect, but his instruction were misunderstood by the officials. They are to be subject to duty only in military hospitals.

THE REPORT.—Next week we expect to commence our report of A. M. There is much in it that we would rather not publish, especially when we are denied the liberty of giving the names. We think the time has come that every brother should be made to face his own music, but we suppose that some feel ashamed of their own arguments and we do not wonder at it.

BRO. GEORGE STEEL.—of Walkerton Ind. says; "At the close of Dec. 1874 I was solicted by brother John Barnhart to subscribe for the WEEKLY PILGRIM, he recommending it as being an instructive and very interesting paper. I subscribed and am very much pleased with its contents indeed it was not misrepresented to me as it certainly gives food to the hungry and water to the thirsty. Bro. continue in well doing, your compositions are able wise and good.

MUSICAL INSTRUMENTS.—The late action of our Conference relative to musical instruments is being differently understood, some contending that they have been altogether forbidden. This is a mistake. The use of them is only advised against in such congregations where their use causes offense. But the propriety of going even thus far we cannot see when other things that are just causes of offense are allowed. Tobacco has been the cause of offense ever since its introduction into the Church. Annual Conference has decided against it time and again, but where is it to-day? Why not go to work and excommunicate every brother that uses it? Five times better do it than to think of debarring any brother or sister from church privileges for no other offence than that of using musical instruments. That tobacco is the greater evil and has more dangerous tendancies must be admitted by every intelligent mind. In both, we plead not guilty but despise unfairness in dealing with things that some of the brethren think to be evil.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Jottings by the Way.

Dear Pilgrim:—

I, like hundreds of others, attended our late Conference because others did and in addition perhaps, prompted by a little curiosity to know how and what was to be done there. On my way there I happened to meet among others bound for the same place, and from what it was lawful for me to overhear, I concluded that there was to be a "wheel in a wheel" at the meeting, or in other words there was a party who had a certain object in view, and who went up to the meeting with the full determination of having them pushed. Perhaps this was an uncharitable conclusion of mine, but on arriving at the meeting and seeing the determination on the part of some to have certain moves passed even against a seemingly large majority, my conclusions were greatly strengthened.

Old brother Peter Nead, well meaningly took it into his head that nothing could pass without his assent, and from all appearance he was quite successful. When the "ancient order" once gets more defference in the Church than the Bible I shall call for a reformation or else reform myself out of it, The grant for a revision of the Encyclopedia is a step that I very much regret. It is a step towards book discipline. It would be far better for the purity and prosperity of the Church if the whole pack of discipline, Encyclopedia and all, were gathered on a pile and fire set to them. If we give heed to these disciplines and then deny that the Church has no discipline independent of the New Testament we speak the untruth and there is no possible way to get around it. Brethren for the sake of our beloved Zion, let us go to the sure word of prophecy and obey that form of doctrine which is alone able to make us wise unto Salvation.

If it is necessary to go to the expense of holding an Annual Conference to settle petty little questions, generally of a local character it is certainly more important that an Annual Conference should be held to *advance* the interests of the cause which we hold so near and dear At the great ingathering there was not a single move made towards having the Gospel promulgated to such as have not heard it, no provision made for building Churches, caring for the urgent wants of our ministers, or for the needy poor. These are the things that ought to be for the deliberations of our Annual Conferences while local matters should be attended to at home. I felt like having much to say but as there seemed to be but one way of disposing of things I thought it best not to disturb the regular issue, but for the benefit of those whose duty it is to take a prominent part in making decisions I would say don't make them when you have reason to believe that they will not be adhered to. Every violation weakens the power of the A. C. and these are becoming so frequent that many do not care for them at all any more. This spirit will continue to grow until we have fewer disciplines and those made by the voice of the delegates present. It is now the experience of every successful teacher that the fewer rules the fewer violations. If we continue to make disciplines as heretofore and then have them bound up in portly volumes for the future regulations of the Church, it will soon be necessary to have a convention of lawyers to read and digest them for us. Of course there will be no need for the New Testament, as in the Encyclopedia will be laid down all the necessary formula from questioning the candidate up to installing the bishop. All churches must observe these forms in order to maintain a unity of practice. Brethren this may seem a little tainted with ridicule but it is not, it is the sacred truth, and as soon as the Church gets its eyes open to the glaring facts it will lead either to reformation or disruption. For the money it will cost to revise and publish the Encyclopedia, we had beter use in buying Bibles for the poor. In them is eternal life revealed, the power of God unto salvation to all that believe them. I love the Church, her sacred principles as founded upon the word of the Lord, but I fear, I despise the disciplines of men. I came to the Brethren to get liberated from them and do not wish any more to become entangled in their meshes. Yours for the truth as it is in Christ Jesus. JOHN LELAND.

Dear Bro. Editors:—

As I see no news in the PILGRIM from this arm of the church I thought this Sabbath morning I would try through my great weakness, to say something which I hope will be of some interest to our readers especially to those dear ones who are so anxious to hear from us, and the brethren and sisters.

I will say in the first place that our Communion meeting was held here at the Brethren's new meeting house on last Saturday, and preaching on Sabbath. We had a pleasant time and truly a feast of love together. But our ministering brethren were very much disappointed as they expected some of the eastern brethren to be there at that time on their way to A. M. who failed to get here. Our dear afflicted brother Andrew Hutchison from Monroe, Co. Va. was with us, and brethren Wm. Baily from Raleigh Co. W. Va. and brother Charles Masterson of Fayette. These were the brethren from a distance. Although brethren Hutchison and Baily were both very much afflicted they did the most of the speaking at the time of the communion and on Sunday. I for one can say it was good to be there for the Lord gave them strength and they preached the word with power. They spoke of that great evil which is so much followed and kept up, namely, pride. They told the people where it was leading them to. After preaching was over a very nice young man who never was at such a meeting before, said to a son of mine, "Charlie if I thought I had one drop of proud blood in me I would cut the vein and let it out, for that preacher said it is an abomination in the sight of God." He is a member of the Methodist order.

I would say to the brethren and sisters that there was a choice held at our meeting for two deacons, and

the choice fell on two faithful brethren namely James Hutchison and Henry Johnson. Brethren and sisters pray for our dear young brethren that the Lord may enable them to discharge their duty as faithful followers of the blessed Savior, and the dear sisters that they may be true and faithful helpmates to their companions, and encourage them to discharge their duty with all fear and honesty, and that they may raise their children in the nurture and admonition of the Lord and then when they come to the years of accountability, you will not have to shed bitter tears over them as some do who gave way to pride in days that are past and gone. In conclusion I must say something about my dear afflicted daughter in Arkansas. I received a letter from her a few days ago. She was very much afflicted and cast down from recent troubles, trials, and sickness in her family. She says "dear Mother, we are getting the dear *Pilgrim* to read. How thankful I am to you and the editor for sending it to me. Pay the editor and I will pay you." She says she has no preaching to go to, and being so much afflicted, the good PILGRIM is one of the greatest comforts to her in this world of sorrow.

She says they have suffered very much in that locality from the great floods recently.

Yes the PILGRIM is spreading its wings far and wide and is accomplishing much good, and all who can should subscribe and pay for it as soon as possible. Your unworthy sister,

NANCY CROUSE.

LOGANSVILLE, YORK CO. PA.

Dear Editor:—

Perhaps a little church news from this the Cedrus church, might not be amiss although we have nothing at present of great importance to give. At present we are getting along in unity and occasionly one is made willing to leave the weary of sin and tread upon the pathway of Jesus. Those that gladly recieve his word are willing to be baptized. A short time ago a young girl of about seventeen came out from among the world and took upon her the yoke of Jesus and is now numbered among the sisters in the church.

On the 31st day of May we had Meeting at Bupps Union. The day was beautiful and a goodly number of precious souls came to hear the Gospel sound. When meeting closed and we were on our way home, we saw a man coming in great haste in search of us, and requested that we should come and baptize a young man whose health is very ill and now wishes to be baptized without delay. Bro. Gray told the man we would attend to it, whereupon he thanked us very much and went on his way. We stopped with a brother for dinner and then started to where the young man was a distance of seven or eight miles.

We asked him why he sent for us. He told us that he wished to lead a better life and that he had some trouble for some time. After prayer was done, we started for water, a distance of about two miles, with about a dozen who had gathered at the house. When we came to the water we met a great crowd. We selected a suiatble spot when brother Thomas Gray addressed the multitude and a hymn was sung when mention was made by the brethren to kneel down with the applicant, the whole multitude kneeled.

Bro. Gray went down with the applicant into the water and baptized him in the presence of many witnesses. I never saw more fear and respect from the multitude upon such a scene as this. May the Lord add his blessing and grant that many may be saved.

CHRISTIAN NESS.

Dear Pilgrim :—

Being alone this afternoon, I thought I would write a little for the *Pilgrim*. We in this arm of the church number about twenty members with one speaker. We are a branch of the Johnathan's Creek church in Perry Co. We are in Muskinguon Co. near Roseville. We have a house for worship about 2½ miles north of Roseville and have preaching every two weeks. Have never held any lovefeast in our house but we fondly hope if the Lord will that we can arrange matters so that we can hold one this fall. Our house is about ¾ of a mile from the Dellcorbo Coal station on the C. M. V.R.W. All trains stop at this station to take passengers except the mail. There is another house in Perry Co. about twenty miles from ours. No ministers nearer than fifteen miles, so you see that we do not have as much preaching as we should. We tried to have a series of meetings last winter but failed on account of ministerial aid. Will not some of the brethren in passing by stop off with us and see how we do? We are surrounded by every other denomination but we think if we had more preaching that the church would build up here. Brethren pray for us that we may hold out faithful until Jesus comes to make up his jewels, that we may be among that happy number that have washed their robes and made them white in the blood of the lamb.

NOAH HORN.

Roseville, O.

YOUTH'S DEPARTMENT.

Who Printed the First Bible?

Many of our young readers, and perhaps old ones too, have no doubt often read the Bible without ever knowing or even thinking who printed the first one, we therefore give the following from *St. Nicholas*, hoping that it may be of general interest.

IN the year 1420 there was living in the city of Haarlem an old gentleman, who kept the keys of the cathedral, and who used, after dinner, to walk in the famous wood that up to this time is growing just without the city walls. One day, while walking there, he found a very smooth bit of beech bark, on which—as he was a handy man with his knife—he cut several letters so plainly and neatly that after his return home he stamped them upon paper, and gave the paper to his boy as a "copy." After this, seeing that the thing had been neatly done, the old gentleman—whose name was Lawrence Coster—fell to thinking of what might be done with such letters cut in wood. By blackening them with ink, he made stamps upon paper; and by dint of much thinking and much working, he came, in time, to the stamping of whole broadsides of letters—which was really printing.

But before he succeeded in doing this well, he had found it necessary to try many experiments, and to take into his employ several apprentices. He did his work very secretly, and enjoined upon his apprentices to say nothing of the trials he was making. But a dishonest one among them, after a time, ran off from Holland into Germany, carrying with him a great many of the old gentlemen's wooden blocks, and entire pages of a book which he was about to print.

This is the story that is told by an old Dutch writer, who was president of Haarlem College, and who printed his account a hundred and fifty year after Lawrence was robbed. He says he had the story from the lips of most respectable old citizens, who heard it from their fathers; and, furthermore, he says that he had a teacher in his young days, who had known, long before, an old servant of Lawrence Coster's, and this servant would burst into tears whenever he spoke of the way in which his poor master was robbed and so lost the credit of his discovery.

The Dutch writers credit this story, and hint that the runaway apprentice was John Faust, or John Guttenberg; but the Germans justly say there is no proof of this. It is certain, however, that there was a Lawrence (Custos, of the cathedral) who busied himself with stamping letters and engraving. His statute is on the marketplace in Haarlem, and his rough-looking books are, some of them, now in the "State House" of Haarlem. They are dingy, and printed with bad ink, and seem to have been struck from large engraved blocks, and not from movable types. They are without any date, but antiquarians assign them to a period somewhat earlier than any book of Faust, or of Gutenberg, who are commonly called the discoverers of printing.

John Gutenberg; at the very time when this old Dutchman was experimenting with his blocks in Holland, was working in his way, very secretly, in a house that was standing not many years ago in the ancient city of Strasburg. He had two working partners, who were bound by oath not to reveal the secret of the arts he was engaged upon. But one of these partners died; and, upon this, his heirs claimed a right to know the secrets of Gutenberg. Gutenberg refused, and there was a trial of the case, some account of which was discovered more than three hundred years afterward in an old tower of Strasburg.

This trial took place in the year 1439. Gutenberg was not forced to betray his secret; but it did appear, from the testimony of the witnesses, that he was occupied with some way of making books (or manuscripts) cheaper than they had ever been made before.

But Gutenberg was getting on so poorly at Strasburg, and lost so much money in his experiments, that he went away to Mayence, which is a German city, farther down the Rhine. He there formed a partnership with a rich silversmith, named John Faust, who took an oath of secrecy, and supplied him with money, on condition that after a certain time, it should be repaid to him.

Then Gutenberg set to work in earnest. Some accounts say he had a brother who assisted him; and the Dutch writers think this brother may have been the robber of poor Lawrence Coster. But there is no proof of it; and it is too late to find any proof now. There was certainly a Peter Schoffer, a scribe, or designer, who worked for Gutenberg, and who finished up his first books by drawing lines around the pages and making ornamental initial letters, and filling up gaps in the printing. This Schoffer was a shrewd fellow, and watched Gutenberg very closely. He used to talk over what he saw and what he thought with Faust. He told Faust he could contrive better types than Gutenberg was using; and, acting on his hints, Faust, who was a skillful worker in metals, run types in a mould. This promised so well that Faust determined to get rid of Gutenberg, and to carry on the business with Schoffer,—to whom he gave his only daughter Christine, for a wife.

Faust called on Gutenberg for his loan, which Gutenberg couldn't pay, and in consequence he had to give up to Faust all his tools, his presses, and his unfinished work, among which was a Bible, nearly two-thirds completed. This, Faust and Schoffer hurried through, and sold as a manuscript.

There are two copies in the National Library at paris; one copy at the Royal Library at Munich, and one at Vienna. It is not what is commonly known as the Mayence Bible, but is of earlier date than that.

It is without name of printer or publisher, and without date. It is in two great volumes folio, of about 660 pages a volume. You very likely could not read a word of it if you were to see it; for it is in Latin and in black, Gothic tpye, with so many of the words abbreviated and packed together so closely as to puzzle the eye. Should you chance to own a copy (and you probably never will), you could sell it for enough money to buy yourself a little library of about two thousand volumes.

It was certainly the first Bible printed from movable types; but poor Gutenberg got no money from it, though he had done most of the work upon it. But he did not grow disheartened. He toiled on, though he was without the help of Schoffer and of Faust, and in a few years succeeded in making books which were as good as those of his rivals. Before he died his name was attached to books printed as clearly and sharply as books are printed to-day.

Of course they are very proud of his memory in the old Rhine town of Mayence, where he labored; and they have erected a statute there to his memory—from a design by the great Danish sculptor, Thorwaldsen. On the site where he worked there is now a clubhouse, and the gentlemen of the clubhouse have erected another little statute to Gutenberg in the inner court of their building.

But Strasburg is as proud of him as Mayence; for, in Strasburg, the burghers of that city say he studied out the plans which he afterward carried into execution at Mayence. So, in Strasburg, in 1840, they erected another statute to his memory, by David, a French sculptor. It is of bronze, and is one of the imposing sights of the city,—an honor to the great father of the art of printing. A photograph of it, taken last summer, has enabled the artists of *St. Nicholas* to give you the effective frontispiece which graces the present number of your magazine.

When you go to Strasburg don't forget the cathedral, which is big enough to take a New York steeple under its roof. Don't forget the clock, which is as large as an ordinary house. Don't forget your dinner (with a *pate de foie gras*); and don't forget the statute of Gutenberg on the Gutenberg Platz.

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LITERATURE.

THE LIFE AND TIMES OF CHARLES SUMNER.—His Boyhood, Education and Public career, by Elias Nason. (Philadelphia, Quaker City Publishing house.) Sold only by subscription. Agents wanted.

When many men who made much greater efforts for popularity shall have been entirely forgotten, the virtues of Charles Sumner will brighten as the years roll on, his labors be still more and more appreciated, and his memory be cherished as one of America's greatest Statesmen, and eloquent defender of human freedom; and it is but fitting that such a memoir, of so great a man, should be in every family in the land where it could be read and serve as an incentive to the rising youth to greater efforts for advancement. No book of late years is destined to be in such general demand.

No Periodical for the young has met such signal success, and none so richly deserves it as Scribner's *St. Nicholas*. The July number will, in addition to its former excellence embody all that is left of the delightful "Children's Hours." *Scribner's Magazine* is to older minds what *St. Nicholas* is for the young; both deserve the highest commendation. (Scribner & Co.)

The June number of *Old and New* completes the ninth volume, and well maintains the character of the magazine. Dr. Leonard Bacon of New Haven has a short, bold paper on the uses and abuses of political parties. Mr. Hale's introduction discusses our currency. Dr. Martineau begins to discuss the Protestant claims of church authority in contrast with the Roman ones which he has been discussing with so much vigor. There is a delightful sketch of country life in France which will be read with interest. Old and new is always bright and interesting. (Roberts Brothers, Boston.)

A few weeks ago we called the attention of our readers to the *Great Western Monthly*, a new magazine then started at Philadelphia, Pa. We have since received the numbers as far as issued, and are glad to be able to say that we are pleased with the work and trust it may meet with abundant success. We are pleased to see the manifest ability with which it is edited and conducted. It promises to be valuable to the farmer and embrace within its scope everything that will be of interest and value to those engaged in that important calling, and apply all scientific truths to man's every day wants. It aims to be thoroughly practicable, and maintains itself admirably.—Great Western Publishing Co., 302 Walnut street Philadelphia.—$3.00 per year, 30 cents per number.

Hurd and Houghton will shortly publish a new edition of the "poems of Celia Thaxter," which will contain so many new poems that it will virtually be a new book. Her verses are much admired. They are full of the music of the sea, beside which she has always had her home.

THE SCIENCE OF HEALTH for June closes the second year of this excellent magazine. Among its contents are: Importance of Pure Water in its Relation to Health: Condiments a cause of disease; Hurry and Worry; Death of Charles Sumner; "Salute no man by the way;" Disease and its treatment; Popular Physiology, illustrated; The Life and Habits of English and American Women compared; Best food for Babes and Adults; Culture of Berries, with Recipes for using; Death in the Barnyard; Where Will You Summer? Complete List of Hygienic Water-Cures in America, with much more useful information. As a new volume of this Independent Magazine begins with the next number, now is the time to subscribe. Only $2 a year, $1 for half a year, or 20 cents a number. Address S. R. Wells, Publisher, 389, Broadway, New York.

THE PHRENOLGICAL JOURNAL for June is an admirable number, and closes the 58th Vol. of that standard monthly. It contains Dr. Dio Lewis with a fine portrait; A parable of the Kingdom, or a new rendering of the book of Job; The late Jacob Knapp, Revivalist preacher; John and James, How they kept house; Miss Caroline Brooks, the Western Artist; Bella French, the Poet and publisher, A Sunday Evening in Water Street, or What a Visitor Saw and Heard; Dudley W. Adams, Master of the National Grange, with Portrait, and a sketch of the Grange Movement; The Teetotal Muddlement; Our Opportunities; Plant Life in Our Territories; Emil Lowinstein, the Handsome Murderer, etc. Full of spice of the healthful sort. 30 cents a number. $3.00 a year. $1.50 for half a year. Address S. R. Wells, 389 Broadway New York.

A WRONG CUSTOM CORRECTED.

It is quite generally the custom to take strong liver stimulants for the cure of liver complaint, and both the mineral and vegetable kingdoms have been diligently searched to procure the most drastic and poisonous purgatives, in order to produce a powerful effect upon the liver, and arouse the lagging and enfeebled organ. This system of treatment is on the same principle as giving a weak and debilitated man a large portion of brandy to enable him to do a certain amount of work. When the stimulant is withheld, the organ like the system, gradually relapses into a more torpid or sluggish and weakened condition than before. What then is wanted? Medicines, that while they cause the bile to flow freely from the liver, as that organ is toned into action, will not overwork and thus debilitate it, but will, when their use is discontinued, leave the liver strengthened and healthy.

WORKS WONDERS.

BERGEN, Gennessee Co., N. Y. Mar. 23, 1871.
DR. R. V. PIERCE.

Dear Sir.—Your treatment in my case has been quite successful and satisfactory, and for which I desire to express my gratitude. I have been troubled with a disordered Liver and Catarrh and general weakness for a good many years and was failing slowly all the time, and last august I called on you and got some of your Golden Medical Discovery and Dr. Sage's Catarrh Remedy, and one of your Nasal Injectors, and since that time I have been improving and am now better than I have been in years, not having had the sick headache in months which I used to have to average once a week, the Golden Medical Discovery being the only medicine used. It has worked wonders in my case, and I recommend it to all similarly afflicted. Let me express my gratitude to you for such invaluable services.

Truly and gratefully yours,
WM. F. CRITTEFDEN.

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6 25	9 10	Pleasant Grove	6 30	9 00
6 40	9 20	Markiesburg	6 15	8 45
6 52	9 30	Coffee Run	6 05	8 35
7 00	9 37	Rough & Ready	5 58	8 30
7 08	9 45	Cove	5 50	8 21
7 11	9 48	Fisher's Summit	5 47	8 16
AR7 25	10	Saxton	LE5 35	LE8 05
LE7 30	LE10 5		AR5 30	AR8 00
7 45	10 20	Riddlesburg	5 15	7 45
7 50	10 52	Hopewell	5 10	7 38
8 00	10 37	Piper's Run	4 58	7 25
8 05	10 43	Hrallter's Siding	4 50	7 20
8 10	10 50	Tatesville	4 45	7 15
8 13	10 55	B. Run Siding	4 40	7 10
8 17	11 02	Everett	4 33	7 03
8 20	10 05	Mt. Dallas	4 30	7 00
AR8 40	AR11 25	Bedford	4 10	6 40

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7 55	10 30	Coalmont	5 05	7 35
8 00	10 35	Crawford	5 00	7 30
8 10	10 45	Dudley	4 50	7 20

The Weekly Pilgrim.

PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. R. & GEO. BRUMBAUGH.
Corresponding Editors.
D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., JUNE, 16, 1874. NO. 24

ANNUAL MEETING.

Proceedings of the Annual Meeting, held in Macoupin County, Illinois, on May 26 and 27, 1874.

On Tuesday morning May 26th, 1874, the Annual Council of German Baptist commenced.

At 8½ o'clock the Council was called to order, H. D. Davy occupying the chair.

1. We will introduce our devotional exercises by the use of the 23rd hymn. We will line it and sing as we line it.

I love thy kingdom, Lord,
The house of thine abode.

The hymn was then sung.

The hymn which we have just sung is the metrical expression of one of the Psalms of David. The sentiments we have just used were the feelings of the ancient Jews in regard to the service of God under the old Jewish dispensation. It expresses the attachment of the devout and devoted David to the service of God, to the kingdom of God, to the house of God, and to the worship of God. Paul in one of his epistles contrasts the Christian dispensation with the Jewish, and shows that whatever advantages the Jews possessed, whatever advantages were connected with the old dispensation, superior advantages were connected with the Christian dispensation. This being the case, if the ancient Jew had an attachment so strong as that expressed by the hymn, we, as Christians, ought to have a still stronger attachment to the church of Christ. I hope that the hymn expresses our feelings this morning. If time permitted we might draw a contrast of the scene witnessed when the Jews went up to Jerusalem, making long and fatigaing journeys to the temple of God in Jerusalem, and the scene presented to us here this morning. As the Jews journeyed from afar to the temple, so we have come together here this morning to meet each other and labor together in promotion of the interests of our Christian fraternity, of our common brotherhood and for the glory of God. I hope that our great concern is that the simplicity and the purity and the holiness of the church may be sustained at every sacrifice, at every cost. That the true interests of the church may be promoted at this Annual Meetiog, and that we may be prepared for our deliberations here. We will now turn our attention to the Lord in prayer. I hope that we all feel a stronger attachment to the church of God under this Christian dispensation than the ancient Jews felt, and now let every brother and sister who feels that attachment pray. Then God come to our assistance, for the furthering of his glory and the good of his church. Let us pray.

Bro. 1. then led in prayer. Bro. 2. then repeated the Lord's prayer.

3. I will announce to this assembly the organization of the standing Committee for this year. We have appointed brother Henry Davy as our Moderator and foreman. Brother James Quinter as our Clerk and Secretary and brother D. P. Sayler as Reading Clerk. We hope that proper regard will be paid to the authority which we have committed to brother Davy, for unless due and proper order be observed, the enjoyment of many of our brethren must be very limited.

4. Our order in regard to our opening exercises requires that the fifteenth chapter of the Acts of the Apostles be read. I will now read that chapter.

The chapter was then read.

2. I wish to say to the audience of the brethren and sisters, with the spectators, that for a day or two passed we have been in the habit of talking a little too much. We expect that now to be stopped. Brother John Metzgar and brother David Frantz are appoints to assist me in this matter. If there is any talking in the tent, it will be stopped, and we expect the order will be obeyed; but if not, then the persons talking will be told there is room for them to talk outside the tent.

We have come here to try to follow the example of the Apostles and Elders of the early church. Matters were presented to their minds in which they could not all see alike. So they went up to Jerusalem to discuss these matters, to talk them over and see whether they could not come to some satisfactory settlement of them. They were not all agreed at first about the matters they had come to discuss. So matters may come up here upon which we shall some of us differ, but let the interchange of minds and ideas be with kind words which shall show our love to God and our love for one another. I hope there is not one brother that has come up here to this Yearly Meeting with the determination, "I will have my own way," but I hope that we have all come up here to talk together as brethren in the Lord, and bear with one another, so that we may all "be of the same mind and speak the same things." I want to say to the brethren that there will be a little deviation on our part from the general order in presenting the first query to the meeting. The circumstances that we are placed under seem to demand that we take up the first query that has something to do with the work of the officers of this meeting, although the query does not regularly come first, we have a query in regard to a report of the meeting. We will take up that query first. All those who know themselves to be in possession of queries bearing on the same point, when the query is read, will search out that query which they have in possession and present it here, that all queries bearing on this point may be read and acted upon together.—Pay attention now to the query.

Query No. 1. As the answer to Art. 6, Annual Meeting 1873, allows only the publishing of a "Synopsis of the reasons given a basis for decision, but no names of speakers," will not the Annual Meeting allow the publishing of a full report of the proceedings of the Annual Meting together with the names of the speakers?

Answer. This District Meeting respectfully requests the Annual Meeting to grant full report as prayed for.

Answer:

2. The query with its answer is before you. What do you say, brethren?

5. I for one object to the answer to this query. I want it understood that I object to it. I think it will have a bad tendency. It is something new and I object to it. It is one of the fast things that is creeping into the Church. I think it would be well to nip it in the bud. I want it understood that I object to it, brethren.

6. I have a word to say on that. We have got enough encyclopedias We don't want any more. We have enough matters on record, and perhaps there are some things that if they were not already on record, we would never put on record, and we would be glad if they were not on record to-day. This way of taking a full report of all that is said is a change from the ancient customs, and some of the brethren are like the laws of the Medes and Persians which "altereth not" They do not like to change when there is no good reason for a change. What advantage I want to know, is it going to be to have every short speech, begun perhaps in the middle and worked out to either end, reported in full and sent out to the brotherhood and to the world? The Church will not be edified by such a report. Brethren, we are drifting into the wake of the world. We are far enough gone in that direction already. I say let us stop now, right where we are.

7. I would ask the Clerk to read that query again. Some of us here did not hear it when he read it. I would like to have it read again.

The Clerk read the query again and also read the following query on the same subject:

Query No. 2. What shall be done with brethren who will continue to report the Proceedings of the Annual Meeting and publish them to to the world contrary to the advice and wishes of the brethren at the Annual meeting in Virginia a few years ago, when it was first attempted?

We the Brethren of the Southern District of Ohio, do ask of the Yearly meeting or Conference, to reconsider the query of last year's meeting in regard to publishing the speeches of the meeting, and put an end to publishing any report more than the queries and answers to the same.

2. Take notice, brethren, if you bear any papers on the subject, now is the time to present them. They may not be in order by and by.

8. For my part, I cannot see what use there is of having the names of the speakers reported. If the brethren cannot give us some idea of the reason why the names of the brethren who speak must be reported with their speeches, I for one am opposed to having the names reported. I do not see any good reason why the names should be reported. If I look with my old brethren, it is forty-seven years ago since I was at the first Annual meeting, and when I see the new things that have been introduced since that time, I am afraid they do no good. What is the use of making changes, and daparting from the old customs if our changes do no good? If the changes do no good let things be as they were, and let us not make changes till there is some good reason why it will do good to have the names reported. Let the brethren tell us the reason why it will do good; but if they do not tell us a reason I am opposed to a change. Leave things as they were.

5. We have embodied in the two papers, all that is necessary, for and against making a full report, plainly stated. Hence I would be willing to coosider the two papers in which the reasons pro and against are plainly stated, and I think the presentation of more papers on the subject unnecessary. it is not necessary to go any farther for more papers on the subject. One is in favor and one is opposed to a full report. That is all we need.

9. It has been called for to know what is the advantages of having the names of the brethren making arguments attached to the report of the arguments they make. I will give you a few ideas of the benefit of having the names of the speakers given with the report of what they say. Bro. 8, spoke of the times forty years ago, and of the Annual meetings held then and the changes that have taken place since. Let me remind him that at that time, he did not see so many faces at the Annual meeting as he now sees. The large number of people assembled at this Annual meeting and at our recent Annual meetings shows the increase in our Brotherhood in the last forty-seven years. The large numbers of people attending our yearly meetiogs are becoming an inconvenience and a hindrance to the transactioo of business which comes before the meeting. Therefore we are trying to lessen the crowds at our Annual Meeting. Hence, in order to accomplish the result and thereby also lessen the the burden upon the brethren where the meeting is held, we thought it proper to have a reporter at our Annual meeting, who should make a full and complete report of all the proceedings—all that is said and done. This report will be sent to the brethren throughout the brotherhood, who will, by these means get as good an idea of the meeting as though they had been present, and great benefit will be derived by the general brotherhood, and the burden and inconvenience of these large crowds will be avoided. To get a good idea of the meeting, so that it will be almost as satisfactory as though the brother had been present himself, it is necessary to have, not only the queries read and answered, and the speeches made but also the name of the speakers. For my own part I will give you the reason why I want the name of the person making an argument as well as the argument he makes. When I read the argument and and

also the name of the person making it, I get the person somehow before me and I seem to hear him make the argument. It is just the same to me as though I heard him myself. But if I do not get the name of the person making the argument, I never get the full benefit of the argument. I like when I am at a meeting to see the brother who is speaking, and when I read a report of a meeting I like to know who it is that made the speech which I read; especially when I know the person. When I know the brother making the argument, do I not derive more benefit from reading his argument? I think my brethren are like me, and they especially those who have not been able to come to this meeting, want as full a report as possible and with the names of the speakers so that when they read the report of their meeting, they will know what was said and who said it, just as well as though they had been here themselves. But more than this; I cannot see any harm in having the names of the speakers given with what they say. I suppose no one will say that any brother makes an argument to increase his fame,—to be heard and spread abroad. I do not think that any brother speaks for that purpose. Probably if we were making arguments to be heard and spread abroad for fame, the publishing of the names of the speakers might have some tendency to encourage a wrong feeling and to run into a wrong channel. But I do not apprehend any trouble of that kind. When we come together as children of God, and as brethren, to compare ideas with one another for the good of the Church and the furthering of the glory of God, I do not think there is any danger of our running into that popular idea of having our arguments reported to spread abroad our own fame. Our Annual Meetings are held openly in the place where we assemble. The public is invited to attend and listen to our deliberations. We do nothing in secret. Of course all who are present know who speaks and what is said. We are not afraid to have the world know. Now what is the difference if in our report we let our brethren at home know as well as our brethren who are present, the names of those who make arguments on the subject presented here as well as the arguments. Unless we bring our meetings into smaller compass and have the sessions in private where only members of the council are present, I do not see any difference in having the full report of the proceedings published including the names of the speakers, and so long as it would be a pleasure to our brethren who have not the privilege of being here, to have a full report. I say let us have such a report.

6. We have had one decision on this query. Let it be as it was last year. Let us have simply the queries and the answers, with the reasons for the answers and the Scripture to support them. That is all we need and all the brethren want. That is all there is any occasion for. The brother who will get such a report will soon discern whether the answer is in accordance with the query, and then turning to the Scripture he can soon tell whether it is in accordance with the word of God or not. Therefore what I have to say about it brethren, is this: Don't do it.

10. In 1821 I was at the Yearly Meeting. Those old brethren whom I met there are all gone now. I see none of them here. They are all gone but they laid down one word which I shall never forget. We are departing from the simplicity which the church had in those early days, and it may come to that when we can hardly say with the apostle Paul that we have the power but that it does not edify. Brother S. spoke my sentiments. I understand that the report will be published in pamphlet form when it goes forth. I think there is money in the publishing of that report. We should see about that. For my part, in answer to the statement that our meetings are public, and so the report should be as full as possible, I would say that our meetings should be closed and the world should not be admitted. People of the world don't come in from the outside to listen with any intention of becoming members. They come in and look on from mere curiosity, and often their talking disturbs the meeting. In former days, the minutes were kept among the brethren. That was the custom. Brethren here will remember it. I am opposed to the making of a full report with the names of the speakers given.

11. I have something to say in this matter for I feel myself concerned in it. I will try to give some reasons why, in my opinion, a full report of the proceedings here should be published. I claim the liberty of the Gospel, which has caused us to be a free people in Christ. Then I say if that is what we claim, let us not curtail from each other any advantages that we may derive from one another in our meetings. Those of our brethren who cannot come to our Annual Meetings want to hear what is said and done here, as well as we who are able to come and enjoy the meeting. Then if we are all free in Christ, let us not deny them the privilege by refusing to have a full and complete report made. I claim as a citizen of the country the liberty and freedom of the press, and I say in addition to what brother D. has said, that as long as we hold our Conferences open to the world, there is no just reason why we should not give to our brethren at home a full report of the proceedings of the Annual Meeting. That is one reason. Another reason is one which I derive from the circumstances under which I was placed last year—circumstances which may correspond with those of many of my brethren. Last year I was sick and could not attend the Yearly Meeting, though it was held in the State where I reside. When the report came, I got that report and read it again and again, and I was gratified to find out the name of the brother who spoke such and such things. It was a satisfaction to me beyond anything I had ever got from the Annual Meeting before that time when I had staid at home. I never had so much satisfaction as in reading the documents which came from the Annual Meeting when I was not able to be there. Moreover it is a great advantage that we may have an account of the meeting in case disputes should arise as to what was said or done or decided at the meeting. A full report would settle all disputes of that kind, for any of the brethren could turn at once to his report and learn for himself just what was said and done and decided. Again, our brethren are not all able to be at these meetings, and it would make these meetings too large if all should come and take part. So they send us to represent them in the meeting. Now, if there has been any failure on our part to correctly represent them, they can turn to the report and see it, and if we fail to carry home a correct report of the decisions of the meeting, they can turn to the report and see that also. Nobody has shown any disadvantages arising from the report of last year. We have not been shown any evil results coming from it. What harm has it done? So long as we can hold these reasons and maintain them, we claim we have a right to a full report. We believe the brotherhood generally want and expect it, and we have no right to disappoint them.

12. I will give some reasons for having these proceedings printed. Our congregations at home want to know just as well as the brethren and sisters here who are here at this meeting what is done here. We ourselves will want to see what was done here. I for one will want to see the report to call my mind to what was done in the meeting. Besides some of the brethren and sisters here to-day are back in the congregation and cannot hear all that is said. They will want the full report. Some are right up close to the speakers, and now when we go home, some difference in sentiment may arise as to what was done here. Now if we have a full report, we can just refer to it and then the matter is settled and no difference in opinion as to what was done here can any longer exist for we have the exact report. If the names of the speakers are given in the report, the brethren at home who have sent us here to represent them can look and see whether we have been true to our trust or not. I believe that the publication of a full and complete report would do no harm, and would save thousands of dollars every year. There are very many brethren from parts of the country far distant from the place where the Yearly Meeting is held, who now are at great expense to come to the Yearly Meeting, who would not come if they were sure they could get a full, complete and perfect report of the meeting, which they could read over at their leisure at home. Our assembly here then would be reduced in size, and business would be easier to transact in consequence of the reduced size, and a burden would be taken off from the brethren entertaining the meeting.

We ought to have respect for the old brethren, yet there should be good reasons given for any action taken by the church. I have heard no argument advanced yet, why no full report should be given, except that it is a change from the former custom. Well, there may be good reasons for a change. There may be sound arguments in favor of it, and we ought to heed these reasons and give attention to these arguments. I have one argument in favor of a full report. Some of us are poor and can't afford to leave our homes to come to Yearly meeting. Some of us have work on hand which we cannot leave. During the twelve or thirteen years that I have been in the church, this is the first Annual meeting that I ever attended. Now, it is not enough merely to get the query and the answer. We want the full report so that we may know the arguments on either side just as though we had been at the meeting and heard them. Though we may be poor and unable to attend but few Yearly Meetings, we have our own ideas about church government, and many or some of those ideas may be erroneous; and if we never hear the arguments on the opposite side, we will always remain in error. I hope we will have a full report.

5. The grand object of the Annual Meeting is to guard them against everything which conflicts with the ancient order of the church. That is the object of the meeting. I want the brethren to note that; that this is the object of the Annual Meeting. Now, then, I contend that this is a new movement and a fast movement. I am afraid that it is one of the fast movements that are so rapidly creeping into the church and changing our old customs. I am under the impression that I am under the influence of the Holy Spirit, when I stand up for the ancient order of the church, and oppose all new and fast movements. Then away with the new order of things! Away with it I say! I am afraid there is too much wealth in the church. I am afraid there is too much pride and selfishness in the church. I am opposed to this new movement, that is now proposed here. Let us be satisfied, brethren, with the ancient order of things. I contend that the church is far from the purity and simplicity of the church forty or fifty years back. Instead of improving the church by your new movements, you are only damaging it. Away with your new movements!

13. The Scriptures that were read this morning in the opening of the meeting, from the Acts of the Apostles, tells us in the first verse that certain questions came up in the early apostol church. They therefore called a council and all the apostles went up to Jerusalem to it.

(The chapter was then read.)

So you see that it tells us, not only the conclusion which they came to, but also what they said. The chapter tells what the questions were which were discussed, and who spoke, giving us the names of the speakers and what they said. We read that Peter and Paul and Barnabas and James spoke, and we were told what they said. It tells us what Peter said. It tells us what James said, and Paul and Barnabas we were told declared what miracles God had wrought by them among the Gentiles. We read their account with joy. We are glad that we have so full a report of that early council of the church. Now we see that we have a gospel example and if we desire to satisfy our friends at home, it will give them great satisfaction to have a full and complete report of the Annual Meeting. Of course, it was the Holy Spirit that moved the apostles to speak and write and give us an example for this very purpose which we are now considering. We have the example of our older brethren, and we have the desire of younger brethren. The church wants a full report of our Yearly Meeting. The church demands it. Thirty six congregations in my district said distinctly before I came up here, that they wanted a full report. I am very anxious that these congregations and the many others who are expecting a full report, be not disappointed. I am very anxious that they have the privilege of reading at home a full report of this meeting. I have generally been blessed with the opportunity of going to the Yearly Meetings, but I want my brethren and sisters at home to have a full report, so that they may know as well as I, what is said and what is done here. As for the example of the church in the past,—our brother goes back forty years. I go back 1800 years. The apostles spoke in a church council 1800 years ago, and it was put on record by authority, what they said. If the brethren who opposes a full re-

port can bring anything more ancient or better than that example which I have read from the 15th chapter of the Acts of the Aposles, I would like to see it.

2. I must cut off farther discussion. There has been a good deal said already.

5. I want to say in reply to the remarks that have been made by the brother—

2. You must be very brief. There has been enough said already and I will soon put the question

5. In reply to our brother's remarks, I would observe that we have not an apostle in this house to-day. No, no, not an apostle. Those Christians made mention in the scriptures, where the apostles of our Lord and Savior Jesus Christ. Hence, I contend that we are all bound to observe the advice given by the holy apostles. Hence it is necesary that the apostles should be heard upon those subjects, and what they said is recorded for our instruction; but, brethren and sisters, let us confine our selves to the holy Scriptures, and to the gospel of our Lord and Saviour, Jesus Christ. Let us abide by their instructions. Now show me the place in the word of God, where Christ or the apostles has authorized the church to give a report of the proceedings of the conference meetings. If you can do it,—if you can show me a single place in the New Testament where Christ or his apostles authorized the church to give a report of its conference meeting, I will yield the point at once and not say another word against the giving of a full report; but I will never yield the point till you show me some such a passage in the word of God, directly authorizing a full report. Brethren I want it understood that I am opposed to a full report.

11. One argument in favor of a full report is this. We send our representative to the Annual Meeting to represent us there. We send one member of the Standing Committee and one delegate. Now if we have a full report of what is said at the Annual Meetiog and who said it, if our representatives make an argument on any subject that may come up, we will have a chance at home to examine and see whether they have been trustworthy or not. It seems to me that this is an important reason for having a full report. We who stay at home ought to have the privilege of examining what our representatives at the Annual Meeting have said and done. Now in answer to brother 5, whom I respect in the Lord: He has said that there is no apostle here at this Annual Meeting. That is true, but we trust that the way to Christ is here represented. More than this, there are some names mentioned in the Acts of the Apostles, in the chapter which was read in our hearing this morning, at the opening of the meeting which are not names of apostles. There were some brethren spoke there who were not apostles. Hence it follows that we have a precedent for a report mentioning names and what is said. That is what we claim, —a precedent from the book of our testimony. Our grounds are therefore rigrt and allowable.

14. We have had a report of the Council Meeting which has been in very close harmony with the 15th chapter of the Acts of the Apostles. Last year a few names were given and a few of the brethren's argumeots given. This is called a synopsis as taken from the Annual Meeting, and that means as I understand it, to give only that part of the discussion that is edifying. That is in harmony with the 15th chapter of the Acts of the Apostles. No one supposes that what we read in the 15th chapter of the Acts of the Apostles is all that was said at that council. Now I will give you the language in which the proceedings of that council are recorded.

(The speaker here read from the chapter in question several verses.)

Now, if our brethren will tell us, as Paul and Barnabas did, what God done at their hands, I am willing that their names should go down in the report. But if they don't tell us what God has done at their hands, I don't see any Scriptural authority for putting their names in the report. To depart from prededents I regard as rather unsafe. Hence I feel disposed to adhere to the style of report which was adopted at the Annual Meeting last year. If a report be made at all, let only the substance of the arguments be given and not the exact words and the names of the brethren making the arguments. This matter of disputing all questions, and of recording all disputations, is not edifying to the brethren or to the world. It is because it is not edifying that I am opposed to it. I am inclined to think that if we attach importance to the decision simply because there is attached to it the name of a man in whom we have confidence, perhaps we have more confidence in the name of the man making the arguments than we have in the arguments, and therefore we are unprepared to judge the arguments impartially. We all know that a great name is a strong tower. Very often where we see a great name attached to a remark we regard the name and do not question the truthfulness of the remark. Another reason that has been given why we should have a full report is, that we are sent here as delegates, and our constituents desires to know what we do here. This argument is, of course, the only one that has any weight on my mind. Our constituents, of course, have a right to know what we do, if they desire it. They have a right to know what we say, and they have a right know what we do. They have a right to know how we conduct ourslves,—whether we behave as Christians or not. They have as good right to know what our conduct is outside of the council as they have to know what our words are inside the council. Then, in order to furnish our constituents all the knowledge which they have a right to demand, we had better enlarge the duties of our reporter, and make our report tell not only what we say but what we do outside the council, whether we conduct ourselves with becoming sobriety. I think there is no necessity for this. If we do not conduct ourselves properly, and as becometh Christians, we are in the presence of our brethren. They would at once notice any departure from the sobreity and becoming behavior which we ought to manifest. I could not do any thing very wrong here and my brethren not know it. Many know me here, many have met me since this meeting commenced and called me brother John whom I could not recognize. They had seen me before at Annual Meeting, but I could not tell that I had ever met them before. I asked them how they knew me, and they say that they saw me at such and such a time, at such and such a meeting. Now, if I misbehave, all these my brethren will know it. My brethren here have a charge over me. I feel that they have a charge over me for my conduct and my language. If I utter any improper language, or if I am guilty of any improper conduct, I will be justly reported to my congregation at home and be held strictly to account for the improper sentiment, or for the improper action.

Secondly, I see no propriety in having my name to go upon the report as a speaker on this occasion. I see no advantage to be gained, except a little popularity for myself and that I do not seek for. We ought none of us to desire or seek for the honor that comes from men, and I see no other advantage to be derived from having our names go on the report of the meeting.

15. In the first place I would say that I am in favor of having a full report of the meeting published for the benefit of those who cannot attend this meeting. In the second place, I want the Annual Meeting to have a full report for its own sake, for use as a book of reference. In the third place, in regard to the publication of the name, I have a book called the New Testament, and in it is an epistle called the Epistle to the Hebrews. It is called Paul's Epistle to the Hebrews. We don't find Paul's name in the epistle. It is the Epistle of Paul to the Hebrews, yet Timothy wrote it. There we have an example for us. I do not see any need of having our names go in the report.

4. In regard to the publication of the report of this meeting, it is useless to talk about not giving a full report, for last year the privilege was given and a partial report published. In consequence of that, the general brotherhood are looking this year for a full report. They fully expect it. Thousands of brethren are at home in the State of Maryland, who have staid at home with the expectation that a full report would be published, and they would be able to get a complete account of the meeting. Only two brethren are here from my district. The rest are at home waiting for a report. If you refuse to furnish a full report of this meeting, you will convulse the whole brotherhood. You cannot refuse. The demand for it is too strong. You cannot withstand this desire which is universal among the brotherhood for a full report. The current is too mighty. There is no alternate. You must give a full report. There should be no question about it. In reference to the names being affixed to the argument as reported, I have this to say: If brother 14's speech goes upon record, I demand that there be something to show who is responsible for it, so that the brethren in Maryland shall not say that brother 4 or brother 9 said so and so. It shall be known who said what brother Nead said, and who said what brother Rittenhouse said, and who said what brother Hanawalt said, and who said what brother Sayler said. I will say further to the writers in our periodicals, to those who do not sign their names to what they write, that I am not the only one who does not read their writing. They had about as well stop writing. Nobody wants to read that which nobody is responsible for. It is useless to continue this argument any longer. We have taken a vote on it in the Standing Committee and the brethren well know how it stands. The idea that some brethren have that they are at liberty to advance their ideas, but when other brethren reply to them the only response to their argument is simply "I am opposed to it!" Away with this spirit of running the meeting and ruling over God's heritage! Let all the arguments be published and then let the whole congregation judge of the merit of the argument. But there is no need of further discussion of this subject. It is known that the mass of the brotherhood demands the publication of a full report of this meeting, and we have no other way to do, but to give it to them. You all know that I am one who opposed a full report till I could stand against it no longer. Besides it is inconsistent not to publish our report. When we have opened our place of meetiog wide to the whole world and published railroad arrangments, and bring other influences to bear to bring men and women to the Annual Council, and then withhold the report from our brethren we are inconsistent. I move that the answer to the first query be passed

16. I have a word or two to say on this subject. We should be on our guard. It is our duty to be watchful. We must notice where we are drifting to and correct a bad tendency, where we find one. Simply because a majority in the church is drifting off in a certain way, it does not show that we should go in that way. It may be our duty to go in a different way. Do we suppose that it is right to publish all the disputes that are brought up here? Do we suppose that it is best to do so? We might just as well hold all our church meetings with open doors and bring all our troubles before the world. This would do no good, but would do much harm. Unbelievers do not come to our meetings for any good. They come simply from a spirit of curiosity. They do not come with any intention o joining us, but merely to look on. It would be a hindrance to have all our disputes published. We should not always obey the majority. Look at the Church of Rome. It was planted by the apostles, but when a majority of the Church became implicated with the things of this world, then the majority ruled and the Church was apostatized.

17. Some of the brethren have called our attention to the Scriptures. They brought up Peter as an authority, but I read in my Bible that when Paul found him out of the way, Paul called him to an account.

18. A brother has said that there is no apostle in this house. In reply to brother Nead, I would say, that if we have not an apostle in this house, we have the example of an apostle, and that example is put on record for our instruction, and it was reported with that intent. We have the example of an apostle, and hence there can be nothing wrong in giving a report, while by yielding to the expressed desire of the brethren for a report we will give joy alike to the rich and the poor amongst us I hope the brethren will not oppose a report.

(At this point a brother, speaking in German, wanted to know whether the reporter present understood German, and whether a speech spoken in German would be reported; and, if not, whether a German brother would not have to keep silence.)

2 I wish to say a few things. The brethren well know that when this question was first sprung, I said no. No report except queries and their answers. When the matter was presented again last year, I still said no. Last year I gave way so far as to have a partial report made in accordance with the desires of my brethren. I am satisfied that the fifteenth chapter of the Acts of the apostles we have not a full report of all that was said at that council at Jerusalem. We are not told all that was said on that occasion. But we have a partial report, and yet one so full as to give the expression of the apostles. Now I am opposed to giving a full report of this meeting with all the names of the brethren who speak attached to it for the following reasons. My arguments will go out from this meeting with my name attached, and the arguments of my brethren will go out with their names attached. Well, now some, when they read in the report something that suits them, will say, "That is my man," and others when they read something that suits them, will say, "That is my man." One will say, "Bro. Wise speaks my views," and and another, "Brother Long or brother Sayler speaks my views." I see danger here. That is why I am opposed to the giving of the names of the speakers in the report. I am afraid some pride is growing amongst us. Keep down in the Valley brethren. We will now put the query upon its passage. The query that we put upon passage now is the first query read. The reason why we cannot join them both together is that the query asks for an extension of last year's privilege. We will now put the question.

5. I move that the answer to this query be tabled.

13. I propose an amendment, that we have the same as last year.

The Weekly Pilgrim.

HUNTINGDON, PA., JUNE 16, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

Minutes of District Meeting of Middle of Pa., have now all been sent out to those who subscribed for them. Others wishing them can be supplied at the following rates: 1 copy 10 cts 5 copies 40 cents, and 10 copies 60 cents,—only a small number on hands —order soon.

Only 80 Cents.

Our agents and friends will please remember that the Pilgrim from commencement of Report of A. M. to the end of the year will be only 80 cts. The Report is the most complete ever published and cannot fail to give satisfaction. This Report was gotten for the special benefit of our readers and will cost us heavily, so that we hope all who are interested in our welfare will make an effort to get us as many more new subscribers as possible. Favors of this kind will be greatly appreciated at this time.

Our Report.

Our report of Annual Conference is now before us, or rather the first part of it, and will be commenced in this issue. The first part contains the discussions relative to the reporting, and as our readers will see, we are not allowed to give the names of the speakers in connection with the report. We, for the sake of our readers, are sorry that our liberties have thus been restricted. But so it is, and we know that you will justify us in not violating the restrictions laid upon us. However, we promise this much, for the satisfaction of those who are especially desirous of learning the names of the speakers. We have made arrangements that at the time of the end, the wise shall understand. Of course, this bit of information need not concern those who do not care to know the names as it is not intended for them, and will be entirely disconnected with the report. The present report will be much more complete than that of last year, so that our readers who remained at home can congratulate themselves in knowing fully as much about the A. M. as those who were present.

EDITORIAL CORRESPONDENCE.

Mendota Ill. May 24. 1874.

After a refreshing night's sleep we bid adieu to Kearney and turned our faces homeward bound. During the night there had been a rainfall sufficient to allay the dust and cool the air making our position and quarters extremely pleasant, the fact is we cannot tell how pleasantly one feels while being hurled along at the rate of 30 or 40 miles per hour over a beautiful prairie, breathing air as pure as that that fanned the fair brow of Mother Eve while sitting under the apple-tree admiring the ever tempting Hubbardston Nonsuch. Nothing short of a personal experience can give an approximate idea of the pleasure thus afforded. On passing over the Platte last evening, it was too dark to get a correct idea of its size, hence we gave it some attention this morning. The whole view, from shore to shore we were told is three miles wide, but it is divided into eight channels, the view proper would not be nearly so wide except during freshets when it gets at times, much wider. About a half mile below the road, on the east side of the river, we noticed a very beautiful grove and a few houses. There we were told was the notable Fort Kearney, an institution for which there is no need for now, as the "red skins" have yielded their claims for more prolific fields, in game we mean.

At Hastings we halted 30 minutes for breakfast, which, by the way, was first class as are all the boarding houses supplied by the Burlington R. R. Company. As we had passed along this route the day before and saw about all we cared to see, we concluded to take things easy to day in the simple enjoyment of the ride, and therefore did not notice much along the way. Some time after dinner we reached Omaha and after again paying the 50ct. transfer, we left Nebraska scenes and entered the fertle fields of Iowa.

The only discernable difference between Nebraska and Iowa is that the latter is older in improvements and has some of the finest orchards we ever saw. These being in full bloom made the air fragrant and enjoyable. According to present prospects, western Iowa will have an enormous fruit crop.

About six o'clock p. m. it was announced that supper was ready in the dining car and as we felt hungry we concluded to participate, and without dispargaing any of the excellent boarding houses along the way, we must say this was the best meal we ate during our trip. Notwithstanding Dr. Dio Lewis unmercifully condemns *fast* eating we beg leave to name this as an honorable exception, as we were allowed to masticate as slowly as we felt disposed. The cooking arrangment is complete and things are *well done* and in quantity, quality and variety, is every thing that could be desired. Having droped our dining car at Burlington, we took breakfast at Galesburg Ill. and soon after noon we arrived at this place

Mendota is a considerable village located at the crossing of the B. and Mo. R. R. and the Ill. Central. It can boast a number of fine churches but their influences does not seem to have a favorable bearing on its population as our ears were greeted with a soul sickning amount of profanity and this too on the Sabbath day. On returning from the different churches the aged men stoped at the public houses while some of the young men passed the afternoon in catching ball on the street. This may seem an over estimate of western town life but it is really the best part of it, as we said nothing of what was transpiring in the drinking saloons and at the livery stables. Of course there are many honorable men in these places, but as we were necessitated to put up at a public house, and they at home, we did not meet. In a short time we will leave this place for an Annual Conference after which we expect to have something of a different character. Our correspondence so far has been written under adverse circumstances and surroundings, and in consequence, may have droped sentiments not in harmony with our position. If so we ask the indulgence of the reader.

OUR CONFERENCE.

On entering the train at Mendota we found ourselves in the company of a large number of brethren and sisters who were also on their way to A. C. and by the time we arrived at the place of meeting our train was quite full. On our arrival at the place of meeting we found that extensive preparations had been make for the occasion. The railroad facilities were good—all that could be desired. For the special benefit of the meeting there was a station house built, with a large platform, and named the Filburn Station, after the proprietor of the farm on which the meeting was held. There was also established a temporary Telegraph Office and a post box in the meeting, so that we had the advantages of all the modern facilities. The tent in which the meeting was held was 210 feet long by 60 wide and was so attached to the barn as to give an additional space of some 50 feet. The tent was divided into two apartments, the one for council and the other for eating, giving ample room for both. Back of the tent were several good wells, from which the water was pumped by the western wind mills and conducted by pipes to several different points as needed for the occasion. The water arrangement was very excellent, but the demand proved, at several times, greater than the income, and as a consequence the ever filling fountain ran dry.

Not arriving at the grounds until Monday we cannot give a personal detail of what was done on Saturday and Sunday, but was informed that on Sunday the crowd was immense. Different estimates were made ranging from 8,000 to 12,000. By request and contrary to the established regulations, services were held in the tent, in the barn, and at the house. There was also preaching in the evenings at different points in the neighborhood. At Girard, we believe, the houses were all opened for public preaching. After Sunday, the crowd of the curious and spectators grew very much less, while that of the members increased. It was thought that the average attendance of members was about 3,000.

The subject matter before the meeting was not what we thought it should have been, neither were the conclusions altogether in harmony with our views, but perhaps was the best that could have been done under existing circumstances. While some were overexacting in carrying out their purposes, others perhaps were overyielding so that, on the whole, the deliberations passed off rather pleasantly, giving room in only a few cases for excitable discussions. Whether forbearance was a virtue in every case, and whether it will result favorably towards the advancement of our holy religion may be a question. There is a possibility of persons gaining measures which when carried out may prove to their own injury.

We thought we saw a spirit manifested on the part of some which is certainly not commendable. Certain elders have things in their congregations which they are determined to have "ousted" and come up to A. C. with the determination to get power to accomplish their wishes, and then return home and carry it out with vigor, and in such cases too where there is no thus saith the Lord for it. As a consequence some will be disowned, and too perhaps for less offences than are frequently committed by those who mete out judgement. Dear brethren, in this we have some fearful apprehensions. Do not lord it over God's heritage. Decisions of Annual Conference has ever been considered advisory and not law by the old brethren. There is no power greater than the power of the gospel—it is the power of God unto salvation and also the power unto destruction. Thus far shalt thou go and no further saith the Lord. Therefore we hope that our dear brethren will be exceedingly careful in measuring out Church discipline, feeling that they will be held accountable to God for the souls given into your charge.

As our readers will have the proceedings of the meeting before them we shall have nothing further to say in regard to its deliberations. It commenced on Monday morning and continued until Tuesday evening, two sessions each day, making four sessions of about four hours each. Good feelings were retained during the whole meeting, and a large amount of Christian charity manifested, but there is still room for improvement in this respect and much more in other things. We as a body have much to learn in the way of transacting our Church business. A little more system is greatly needed and the sooner we adopt it the better. Our motto, like the apostle Paul's, should be, "forgetting those things which are behind and reaching forth unto those things which are before." There is one thing about these meetings that we, with many others, very much enjoy, that is, the association of kindred spirits. It is on these occasions that we meet from all parts of our great brotherhood. Distance, customs, and different stations in life are all left behind, and we meet and enjoy each other's society as one common family in Christ Jesus. This coming together is not merely an enjoyment but a positive good, and goes far towards

maintaining that oneness that should characterize the true Church of Christ. The old and young, fast and slow, rich and poor, learned and unlearned, come in contact one with another and by Christian association, the antagonistical elements become somewhat assimilated and we thereby learn to think much more favorably of each other than we could or would were we not privileged thus to meet. These fraternal feelings we carry home with us and there instill them into others, and thus widen and strengthen that bond of brotherly affection which will eventually identify us as the children of Christ's kingdom above. Let us then be encouraged and tenderly foster that spirit which has a tendency of drawing us closer together and of uniting us more in the great work of saving souls.

Late on Tuesday evening the labors of the meeting closed and the time for parting drew near. As the trains were not to leave until late in the night, it was thought good to have some devotional exercises in the tent before parting, and arrangements were made and services commenced, but in a short time some one announced that the train had arrived, and, without ceremony, the exercises were brought to a close. The report however proved to be false as the train did not arrive until the appointed time, which was fully an hour and a half later. On taking the train we became severely afflicted, so much so that our lot was extremely uncomfortable, but through the kindness of brethren and sisters and the gentlemanly conductor of the the train, our condition was made as comfortable as the nature of the case would allow. Bro. Samuel Faulkender and his sister, Hannah Brumbaugh, being on the train insisted upon us going along home with them. Thinking that it might be good for us to take a little rest, we assented and about noon, next day, arrived at Dixon where brother Samuel resides. Here we received every attention that kind hearts could suggest. Sister Faulkender not being at home, sister Hannah, sister Eliza Faulkender, and brother Samuel's mother-in-law, who also came with us, went to work and prepared dinner for us, and after taking a cup of tea we felt able to resume our journey towards home. At 7:50 P. M. we bid farewell to the household that had so kindly cared for us, with grateful hearts, hoping that our condition would improve by the way, but our riding proved unfavorable to our disease and we got worse. At Chicago we called on a physician whose treatment done us much good. At 8:50 on Friday morning we arrived safely at home though still unwell, very weak and much fatigued, but are now happy to say that we are enjoying our usual health, and feel to thank God for his preserving care. To all who administered to us during our illness we return our grateful thanks and to Bro. S. A. Moore, our traveling companion, especially as to us he was a friend *indeed*.

On the whole (except our short illness) we had a very pleasant trip and enjoyed it very much, but was exceedingly sorry that our time was so limited, as there are many brethren, sisters, and friends, residing along the way with whom we much desired to call. However, if the Lord will, we may take another journey West when we shall give ourselves sufficient time to make a general visit.

THE CLOVER CREEK MEETING.

On Thursday morning of last week we in company with brother George B. started for this meeting and arrived at Bro. J. W. Brumbaugh's about noon. Public services did not commence until 4 o'clock, but early in the afternoon the brethren and sisters began to assemble, and as usual when we meet on such occasions there is a joyful time. The relation which we sustain to each other as brethren and sisters is close, and when we are thus permitted to come together from far and near, the bond of fraternal affection makes us appreciate each other's society; and it certainly consoling that this trait of the christain character is seen and felt amongst us, when we consider that it is one of the strong evidences of our discipleship. May God help us ever to cherish this feeling, and forbid that we should in these last dark and doleful days, when wickedness exists in high places, and gross darkness covers the minds of the people, grow cold and indifferent.

At the appointed hour the large meetinghouse was filled with eager listeners, and as usual the examination or preparitory services were entered into. The number of ministers present was large, and we cannot now name them all. Elder C. G. Lint, Berkey, and Myers, from Somerset Co. did most of the preaching. The order on the part of the spectators during the evening services was excellent. In fact the only confusion that existed was among the members. It did seem to us and others there was a great deal more talking and consultation than necessary. Our brethren have surely practiced the ordinances frequently enough to know how to do it, and we cannot therefore see the necessity of becoming so excited and having so much consultation. Let every thing be in readiness, before services commences, and then each one go about the work calmly and deliberately, keeping the mind fixed on the object of our service and we think much of the confusion that sometimes exists will be avoided. Brethren and sisters let us think of this matter. If we allow ourselves to become excited and confused while practicing the ordinances, we are certainly not in a frame of mind to properly comprehend their full import, and at the same time destroy the influence that they should have on the world around us.

The next morning at 9 o'clock there was public preaching again. Eld. Lint preached a very impressive and instructive sermon from the words, "Ye are the temples of God." He was followed with some remarks by brethren Archy VanDyke and Geo. Hanawalt. The meeting then closed and we think all can say it was good to be there. We should yet add the joyful intelligence that two were added to the church by holy baptism, and thus may the good work go on.

J. B. B.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

THE MENONITE APPEAL.

LIMA, OHIO, }
May 12th, 1874 }

Editor Pilgrim:—

By these lines I will inform the Brethren of the Northwestern District of Ohio, that according to agreement, I have written to John F. Funk of Elkhart, Indiana, and received the following answer. And though not written for publication, we hope you will please insert in the PILGRIM, and we hope the several sub-districts will use the proper effort and send me the amount made by postal order as soon as convenient.

DANIEL BROWER,
Treasurer.

ELKHART INDIANA }
May 8th, 1874. }

Dear Brother Brower.

Your kind letter came duly to hand, and in reply I would inform you that there is still time to do something for the aid of Russian Menonites who desire to emigrate, as they will not all come at once. Some of them may be on the way now, others, perhaps, will not come before after harvest, and some may not get off till next spring.

When you have any money collected you can send it to me by a draft on New York and we will send you a receipt, and then when we have the money used and the men are here, they will each give a note for the amount received and of those notes the Board of Guardians will send you to the amount that you furnished. When it becomes due, it will be paid if the Russians are able to do so, and if not, they will pay as soon as they can; but they make the whole church responsible for the payment, and if God blesses them they will pay back in seven years, and the money so returned to each church can be given back to the original donors, or it can be used for the benefit of the church. This is the way in which we expect to manage the whole thing.

I thank you very much for your kind offer and desire to say that your efforts will be received with the greatest of thankfulness, and they make many hearts glad, who for conscience sake are compelled to come to this Western country. May God bless every cheerful giver, lead his people now as he did of old to do his will and glorify his name forever. Amen.

JOHN F. FUNK.

Our Lovefeast.

Tuesday, June 2nd was the time for our communion meeting in the Lower Cumberland household of the church of the brethren; which was said then and there, "this *truly* was a feast composed of Brethren." How this should encourrge the weary and almost dispaired follower of Jesus. But while it has a tendency to cheer us on our way, it also has its faces of great responsibility attending it. Perhaps if our circumstances were not so favorable, our meetings would be more cool too. It would be a shame beyond all reason, if we *could* not go together and be together one day in harmony, when everything goes well with us in every way.' Therefore the face of light-mindedness is drawn up for us, and hence it makes our position one of great responsibility. We might think we are thinking of the true signification of our Lovefeast, and yet it might not prove so valuable to us, as if we had to pay a little for it, in the shape of persecution and self-denial. The old saying I think is a true one *i. e.* "Experience is the best teacher." We may imagine that we know just how those feel who are persecuted, but when it comes right home to *us* it is not at all what we looked at it to be.

Our meeting was truly a season of refreshment in the divine life, but "as the time of peace is the time to prepare for war," I thought a few words in that direction might come in place as well as to look on the bright side altogether.

While looking over a large congregation of membets, I looked also on many, very many, who it appears are as the poet says,

"Young people who delight in sin," &c.

and on the other hand I thought as another poet says,

"Shed not a tear o'er your friends early bier," &c.

for it appeared like being a good change, from a bad world to a better, and,

"When I am gone, I am gone,"

as it were for good.

As we sometimes make use of our paper for brotherly information, I would, if nothing wrong, inform the readers of the PILGRIM, that these two pieces of poetry are about printed in shape to just lay in our regular hymn books, and in that way can be kept clean and nice for a long time, and if sung at meetings it might prove effectual, for it is one of powerful feeling. It is put up in the above described style by a delicate brother, and one who makes influence his study, and this is one way he is trying to gain on the enemy. He sends one copy for 10 cents or five for 25 cents. I often heard folks say they wished they could get "Wicked Polly" in print, so now here is a chance, and the sooner you send your name the sooner you can have it. Address,

"Echo"
Eberly's Mills,
Cumberland Co., Pa.
JAMES H. HOLSINGER.

Ministerial Support.

Dear brethren and sisters:—

I have seen several articles in our periodicals on this subject, and was in hopes that I would see some more, but nothing has appeared, and the reason I think is this: As the ministers are generally the contributors to our periodicals, and they, as a matter of course, are a little backward in expressing their feelings on this subject, and rather than say anything, they will bear all, as Paul did with the Corinthian brethren, that they may make the gospel of Christ without charge.

I think the Corinthians were a great deal like some of the brethren of our day. Some of them were not so willing to bear the expenses of Paul as they might have been as it appears when he was about to lecture them he says, "I robbed other churches

taking wages of them to do you service." (2 Cor. 11: 8.) Now dear brethren and sisters, I know that this is a very delicate subject to approach, from the fact that it is implanted in the minds of many brethren and sisters, that it is a great wroog to support the preachers. I do not wish to be understood that I want the preachers to be paid for their preaching, but I do mean that it is right and our duty to support th m and their families, and pay their traveling expenses. If the Church elects a brother to the ministry, he is a servant of the Church, and its object is to send that servant into all the world to proclaim the gospel. And il we send them, does it look reasonable that they should support themselves and bear their own expenses, while we that are more fortunate, stay at home with our families, enjoy all the comforts of life, and receive the same reward as they? I think not, and believe it is not. We should never help to put a work upon another that we would not like to do ourselves. I was made very sensible of this during our last Church visit, when a complaint came up that our ministers did not do ti eir duty in spreading the gospel. This brought me to thinking. Some of our ministers are not so well off in this world's goods as they should be, and the question therefore suggests itself, should we, lay members, have the power to tell our ministers to go away from home and leave their families in want, pay their own expenses and hire a servant at home to attend to the domestic work? I say, the Scriptures does not teach us so, but rather that we should be willing to help to bear the burden, by defraying their expenses, and see that their families are not wanting in their absence. Those that are prejudiced against this doctrine will please examine the 9th chapter of 1 Cor. and 11th chapter of 2 Cor. I will refer to a few verses in the above named chapters for fear some will not go to the trouble to read both chapters. 1 Cor. 9: 9. "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn;" and 11th verse, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things." 2 Cor. 11: 9. "And when I was with you and wanted, I was chargeable to no man, for that which was lacking to me the brethren which came from Macedonia supplied." These are a few of the many passages I could produce in favor of the support of the minister of the gospel.

The sister that wrote on this subject some time ago, spoke the truth in every sense of the word, when she said that "the laity were always taught that it was wrong to pay the ministers, or, in other words, support them, at least I was, and thought that their belief was based on a Scriptural foundation. If I am mistaken in my views I wish to be corrected in a brotherly-like manner, only by the Scripture, and when you read put the same question to yourself that Philip put to the Eunuch, "Understandest thou what thou readest?" There is a great deal in this. We can read a portion of Scripture and have our prejudiced mind on our old belief and we will seldom get the true meaning of it. I will now close, hoping that whoever reads this will only compare it with the word of God, and hold fast to that which is true.

J. B. WOLF,

La Place, Piatt Co., Ill.

Chippewav Lovefeast, and Other Matters.

Bro. Brumbaugh:—

Our Lovefeast announced in your columns for the 4th of June ended pleasantly. It was held in a neighborhood where a Lovefeast was somewhat of a novelty, and consequently was well attended.

Our brethren from Ashland, Maple Grove, Mohegan, and Black River congregations, were as near to the place as some of our own congregation, and the result was, those congregations were well represented which added much to the social interest of the meeting. As is common on such occasions, a large number of what the brethren denominate the mixed multitude were present. *Mixed* surely it is when we consider the different elements that enter into composition, from the "almost persuaded to become a christian," down to the professional drunken rowdy, whose glory is in his shame, and whose character affords the strongest argument in favor of the doctrine of total depravity that can be found anywhere. Yet we are glad to say that some improvement in the conduct of this mixed multitude is noticeable. The order was fully as good as could be expected, much better than we have witnessed on former occasions.

As the brethren in the above named congregations brought many of their preachers with them, these constituted the ministerial force, in connection with brother James McMollen, from Richland county and brother Conrad Kahler from Stark Co. The latter was on his way home from Annual Conference, and of course had many questions to answer concerning the proceedings of that body, showing the great interest manifested in those proceedings. He was able to correct the error that had been circulated to the effect that our editors were prohibited from publishing a report of the proceedings, making many hearts glad. Many of us could not see however why the speakers names might not appear. I heard one suggest that it might have the effect of making them proud, while another suggested that it might have the opposite effect to see their speeches in connection with their names, one is about as logical as the other; but if the preachers, as a class, are so extremely weak, would it not be well to have other safeguards provided for their spiritual preservation? By parity of reason one would conclude that the same cause that would necessitate the withholding of the speakers names would also justify the hiding of his person when the speeches were made. The natural tendency to pride must be deplorably great among some of our brethren when the elevation of their bodies would exhalt their minds to the destruction of their souls, as the anti-stand advocates would argue, and the exhibition of the person in connection with his utterances would operate in a similar way.

Would it not be well to guard our words, so that our conversation would be only of the godly sort, that we might neither be ashamed of our words nor exalted in our utterances?

After this digression I will add, that during our Lovefeast, five souls were buried with Christ in baptism, and will, we trust, walk in a newness of life. Brother Wm. Sadler of Maple Grove administered the ordinance in such an expeditious manner as would prove to our Pedo-baptist friends that the immersion of 3000 on the day of Pentecost was no impossible task, for the number present qualified to perform it.

It may also be an item of interest to many to note that our elder, J. B. Shoemaker's health has been poor for sometime.

When we see a faithful minister breaking down under the combined efforts of providing for those of his own household, and ministering to the household of faith, while others are reveling in wealth and luxury, we are made to wonder why the Scriptural injunction to help bear each others burdens and thus fulfil the law of Chrsit is not more effectually observed. Fraternally,

E. L. YODER.

BUFFALO, COL., June 3, 1874.

Dear Pilgrim:—

That my numerous friends, of the brethren and sisters, may know of my safe arrival home, and by request, I will give an outline of my trip East. On the 18th of May I left home and went to Julesburg, in company with several parties going East; had entrusted to me three small orphan children who were being sent to Indiana. At 10 P. M. the 19th, left Julesburg, next day at 12 o'clock arrived at Omaha, and at 1 next morning arrived at St. Jo Mo., where we lay till 7 A. M. when we set out for Quincy Ill. Made close connection and arrived at Decatur at 11 at night. From there I sent the three children on in care of the conductor, and remained over untill next day at noon, when I went on an eastern train to Cerrogorda Ill., where I met with old acquaintances and relatives of the brethren and sisters that reside there and with many that had stopped over, among whom was Eld. Hiel Hamilton, Eld. John Wise, and other ministering brethren. Attended a large number of meetings with the brethren until Monday, when we set out on a heavily laden passenger train for place of A. M. There were over four hundred members on the train. Arrived at place of A. M. at 6 P. M. With joy we met with many dear ones, and enjoyed the meeting well. On Wednesday night at 11 o'clock we set out for home, laid over a few hours at Springfield. Saturday morning, the 30th, at 6 o'clock we were at Julesburg Col. Our company back consisted of brother Martin Swank, from Ill., brother Rosenberger, from Pa., Bro. J. Steven, from Ind., Bro. Funderburg from Ohio, sister Kate Brenizer, of Ohio, and sister A. Sanger, of Mo. (wife's sister.) On our arrival at Julesburg we met with Bro. A. Duncan who had come to meet us. It was a rainy day, traveled 30 miles and put up at the best shelter we could find. Next day,—still raining—arrived at brother Duncans before night. During the night heavy rains fell, so that the face of the earth was flooded with water. In the morning the clouds dispersed, the sun came out in all its wanton splendor, and about noon we arrived here, and found our family in moderate health. The party that came with us are in reasonable health, and to all appearances are none the worse for the trip, notwithstanding it has rained for the last 60 hours before they got here. They are satisfied with rains in Colorado. Crops are growing finely. We are thankful to the giver of all good, for his loving kindness to us all. May his name ever be praised.

J. S. FLORY.

INFORMATION WANTED.

We wish to know whether there is an organized church of the Brethren in Lewis Co. Mo., at present or ever was? The reason we want to know is this: There is a man by the name of John R. Miller, who claims to be a member of the church of the Brethren, also his wife. He says that they were received into the Church in Franklin Co., Mo., the adjoining county of Lewis Mo., was baptized by a brother by the name of William McKenny, who had also a brother Jeremiah McKenny who also was a preacher. He also says there was some other brethren living there in that Church by the name of Moore, and Samuel and John Hyet, and others. This was about 23 years ago. John R. Miller is 78 years old, he says, and has lived in Holt Co., Mo. for 22 years within 10 or 12 miles of the Brethren, and has never made himself known as a member of the Church until lately. Now who can tell us whether John R. Miller and his wife Ellen, was baptized by a brother by the name of Wm. McKenny, near a school house named Hygards? In looking over the ministerial list in our almanack I see no such name. The said John R. Miller and wife has no letter of membership to show. He wanted the Church here to receive them in full fellowship, and to commune with us at our meeting. We thought best not until we could see if we could get any information to prove the fact that they are members. Now if there is any brethren or sisters who know that John R. Miller and wife were received into the church in Franklin county, Mo., 23 years ago, and baptized by brother Wm. McKenny, and if there was a brother by that name, will confer a favor by informing us through the PILGRIM, or by private letter. Address me at Craig, Holt Co., Mo. We want the information as soon as possible. Yours in brotherly love. A. J. CORTELL.

FAITH—WHAT IS IT?

WALKERTON, IND.

Dear Editors:—

In the present volume No.17, page 130, Bro. J. W. Fitzgerald has a very good and truthful essay on the above subject and will nicely bear a rereading. He wisely classifies faith. Technicle faith especially is truthfully described. Brethren, this is a fearful doctrine, a lamentable state of things. During the last winter I saw and heard much of this kind of faith and never before heard the way of truth sneerily spoken against. A certain young minister one night taught the people that they could be saved without baptism and works more especially, that works did not amount to anything, but fortunately, very few recieved his doctrine. This is nothing more than can be expected as the time, it is said, will come when men will not endure sound doctrine.

GEORGE STEEL.

Brother Brumbaugh:—

As we thought it would be a matter of general interest to know how we prosper in the Sabath school cause we will send you in a condensed form our last months proceedings.

We have a large church 46x70 situated 5½ miles west of Plymouth on the Knox road. It is a very central locality, and our average attendance for the first four Sundays was a fraction over 106. The total number of verses recited on the four sabbaths were 617. We have eleven classes all very attentive. All the teachers and officers seem to have the success of the school at heart. Many of the most ardent supporters of our Sabbath school to-day were very averse to Sabath schools five years ago. If any

doubt the good that can be accomplished by Sabath schools let him visit the Union S. S. and doubts will be dispelled. There is great good being accomplished by the assistance of God through the agency of the Sabbath schools and we trust and pray that the day may come when every neighborhood may have its Sabbath schools.

J. J. HAMILTON. Sec.

NOTICE.

Again we give notice to the churches of the Middle District of Pa. respecting the Altoona church building. The move of last year was renewed at our late D. M., and a resolution passed requesting the churches to send in their contributions by the first of July. I will also inform the churches that the building committee have purchased a lot with a house on it, that will do for a meeting-house for the present paying something like $1500. for it, so that they will need the money by the above time. All money to be sent to me, by checks payable at Huntingdon or, Postal orders will do if more convenient, also payable at Huntingdon.

Address,
Geo. Brumbaugh
Grafton,
Huntingdon Co. Pa.

BOOK NOTICE.

THE PERFECT PLAN OF SALVATION; OR, SAFE GROUND.

The first edition of this work is now sold out, the demand for it having been so great that 1,000 copies were sold in less than two months, and orders are still rapidly coming in, so that I have been unable to fill them for the two last weeks, on account of not having books enough. Those who have ordered the book will please use a little patience and your orders shall be filled just as soon as I can get another lot printed.

I will further state, that, let all who wish this work, send in their orders immediately. Many brethren are purchasing them by the dozen just to give away, and circulate them among those who are likely to read them. One brother ordered 50 copies—at his own expense—for this purpose. Bear in mind that by taking ten or more copies, you get them for ten cents per copy. It is put up in a neat pamphlet form, contains 26 large pages of reading matter, and will be sent post paid on the following terms: 1 copy, 15 cents; 2 copies, 25 cents; 10 copies, $1.00. Address,

J. H. MOORE.
Urbana, Champaign Co., Ill.

MARRIED.

ROW—FITZGERALD.—On the 22nd day of April, 1874. Andrew J. Row of Barber Co., W. Va. to Miss Mary K. Fitzgerald of Upsher Co., W. Va., by the undersigned. JOHN W. FITZGERALD.

PARKS—BRUMBAUGH.—By the editor, at the PILGRIM home, June 2nd '74, Mr. George Parks to Miss Mollie A. Brumbaugh, all of Coffee Run, Huntingdon Co. Pa.

HANAWALT—STUTZMAN.—At Matawana, Pa., June 4, by Eld. P. S. Myers, Eld. George Hanawalt of McVeytown, Pa., to sister Lucinda Stutzman, daughter of Samuel S. Stutzman, near Johnstown, Cambria Co., Pa.

CLOSE—ROUSH.—On May 31st, by Henry Hershberger, Florian Close, to Mahalah Roush, all of Bedford Co., Pa.

CROIL—SNYDER.—On April 23, at the residence of the bride's parents, by Henry Hershberger, James Croil to Elizabeth Snyder, all of Bedford Co., Pa.

DIED.

WALLACE.—In Bridgewater township, Williams Co., Ohio, December 16, 1873, sister Mary Ann Wallace, aged 40 years, 4 months, and one day. Funeral services by the writer.

WALLACE.—Also, in the same family, January 6, '74, William Wallace, aged 13 years, 5 months, and 11 days. Funeral services by the writer.

POORMAN.—Also, on the 10th of February, '74, Mary Poorman, aged 31 years, and 16 days. Funeral services by J. Kiser.

BARR.—Also, in the same place, of consumption, March 2, '74, Elizabeth Barr, aged 73 years, 11 months, and 16 days. Funeral services by the writer.

IHRIG.—Elvin, son of P. S. and Elizebeth Ihrig, and grand-child of brother Jonathan Kurtz, April 13th, aged 4 years, 2 months and 14 days.

Funeral discourse from 2 Samuel 12: 23, latter clause, by Rev. I. N. Kieffer and the writer, to a large concourse of people.

E. L. YODER.

KEENY.—In Denver, Col., Mar. 13, of consumption, Thadeus S. son of brother Daniel and sister Elizabeth Keeny of Washington creek congregation, Douglas county, Kansas, aged 21 years, 6 months, and 10 days.

The subject of this notice was a siogle man. He took a journey to the mountains, hoping to improve his health, but the messenger Death overtook him before he could return to his parental home. He was waited on in his last moments by one of his brethren.

His remains were brought home and buried on March 16th. Funeral services by the Brethren from Matt. 24: 44.

PETER BRUBAKER.

ROCK.—In Lagrange county, Indiana, May 12th, Mary, daughter of brother Henry and sister Elizabeth Rock, aged 22 years, 6 months, and 19 days.

Funeral services by the Brethren. Death seemingly came very unexpectedly to her. May this be a solemn warning to the living to prepare for death, and may we all realize the awful condition of the death of sinners.

ISAIAH HORNER.

KEISER.—In Millcreek Township, Williams Co., Ohio, April 21, 1874, William Franklin Keiser, aged 3 years, 8 months, and 6 days.

His death was caused by falling into a boiler of boiling water—lived about four hours. Funeral services by J. Moore and the writer.

KEISER.—Also, in the same place, April 28, 1874, Bro. John Keiser, aged 45 years, 10 month, and 10 days. Disease, cancer in the stomach.

He was a faithful deacon for the last 12 years of his life. He leaves a wife and 7 children and many friends to mourn their loss. Funeral services by J. Moore and the writer, to a large audience, from Rev. 14: 13.

SEIBERT.—In the Maple Grove congregation, Ashland county Ohio, last April, Frances, daughter of brother John and sister Eliza Seibert; aged 12 years, 4 mos. and 10 days. Her kind parents and associates miss her. Funeral services by the writer and others, from Luke 8: 52, 53. to a large and attentive congregation.

WM. SADLER.

BAUGHMAN.—In Pine creek congregation, St. Joseph county, Ind., March 29th of lung fever, Susannah Baughman, daughter of brother Henry and sister Mary Ann Baughman, aged 14 years, 11 months and 22 days. Funeral services by Elders David Rupel and John N. Barnhart

DAVID CLEM.

UNDERWOOD.—In Northwest Township, Williams county Ohio, May 2, 1874, sister Amanda Underwood, wife of William Underwood, aged 43 years, 7 months, and 19 days.

She leaves a sorrowing husband and nine children. Funeral services by the writer.

D. M. RITTENHOUSE.

CADE.—In Barbour County, W. Va., on May 25th 1874, sister Elizabeth Jane Cade. Age not known.

Our sister's illness was long and severe, and she exhibited a great deal of patience. But now we have the lively hope that while her body is at rest beneath the clods of the quiet dell meeting-house graveyard, her spirit is enjoying the celestial regions above.

JOHN W. FITZGERALD.

BAKER.—Ashland congregation, Ashland county, Ohio, on May 27th, '74, sister Catharine Baker. She was buried at the Albright grave yard at Layfelt. Funeral discourse by the writer.

Sister Baker was born in 1792 and died at the age of 82 years, 3 months and 11 days. She was the wife of Brother John Baker, dec'd. and daughter of brother Adam and sister Elizabeth Koontz. She was a consistent member of the Church for 48 years. During her late illness she suffered much and towards her last, she was altogether helpless. Brother Baker and his wife the subject of this notice, were natives of Va They moved to Pa., in the year 1816 and in 1837, moved to Ashland county Ohio where they lived and died. She leaves six children, all members of the Church, 44 grand-children and 9 great-grand-children to mourn their loss. J. C. MCMULLEN.

SELL.—In the Hamilton congregation, Caldwell county Mo., May 14, 1874, our much beloved sister R. Francis Sell, consort of brother Daniel R. Sell, and daughter of Eld. George and Elizabeth Witwer, aged 22 years and 4 days. Disease, a complication of fevers and erysipelas in the face.

The subject of this notice was one among our exemplary youths. Over half of her one score and two years, were faithfully devoted to the service of her divine Master; and even previous to her enlistment under her Immanuel's banner, remarkable traits of piety were observed, and she not only bore her afflictions of eight days with christian patience and resignation, but also left with her bereaved friend, the strongest and brightest evidence of a bright anticipation of a glorious immortality. She bade all around her a "farewell," and fell asleep in apparent perfect peace. She leaves behind to mourn ther loss an affectionate husband and two infant children. Oh! you unregenerate, who are yet without such a hope, and without God in the world; is not this a history desirable to be affixed to your obituary, when you have gone to reap your reward. Funeral occasion improved by brother Daniel B. Gibson and the writer, from Rev. 14: 13, to a large concourse of sympathizing friends.

C. C. ROOT.

(*Companion* please copy.)

MONEY LIST.

J L Wineland	13.50	Mary A Rebert	.25
Jno Holsinger	14.30	Wm Hire	.25
Jac Koontz	.50	J N Barnhart	9.00
E P Sprankle	3.00	M B E Kline	.25
W C Hipes	3.25	Cath Kline	1.50
Brice Sell	.75	Fred'k Young	1.00

MISELLANEOUS.

THE DYING CHRISTIAN.

BY WESLEY.

Adown death's vale I'm drifting,
But hope sustains my soul;
Its lambent beams are lifting,
The clouds which o'er me roll.

I see the frowning portal,
And shrink its gloom to brave;
How deep to fragile mortal,
The horrors of the grave.

But see the gloom disperses,
As on its threshold falls,
The golden light of mercy,
From Heaven's radient halls.

From out the entrance dreary,
The radience of the cross,
Breaks o'er my spirit weary,
Upon the billows tossed.

Yes Calvary wakes the pity
Of Heaven's righteous King.
While through the sinless city,
His praises loudly ring

Avaunt ye fiends of darkness,
I hear my Savior's voice;
The pearly gates swing open,
Rejoice my soul rejoice.

THE APPLE-TREE IN BLOOM.

OH, joy! 'tis the season of blossoms,—
The beautiful season of blossoms.
Has snow in the sunshine been falling?
Oh, no! 'tis the apple-tree bloomiog.

Pure white is each delicate blossom,—
Pure white, with a shading crimson.
Oh! beautiful season of blossoms,
That gives us the apple-tree blooming.

Oh! come to the garden and see it,—
The apple-tree, old in its glory:
It sheds a whole carpet of blossoms,
And still seems as blooming as ever.

I love it, this season of blossoms,—
This beautiful season of blossoms.
Of all the fine sights you can show me,
Oh, show me the apple-tree blooming

Punctuality.

General Washington was a pattern of punctuality. When he engaged to meet Congress at noon, he never failed to be at the door of the hall just as the clock was striking twelve. He always dined at four o'clock; and if the guests whom he had invited were not present, the dinner went on precisely at the appointed hour, without waiting for them. Washington would make no apology, but simply remark, "Gentlemen, we are punctual here." When those people got another invitation to dine with the President, they would be sure to be in time.

A person had a pair of beautiful horses, which the President wanted to buy. Five o'clock in the morning of a certain day was fixed as the time for Washington to see them; but the horses were not brought till quarter past five, when the owner was told that the President had been there at the hour appointed, but had gone away. The man thus lost a good chance of selling his horses by his delay of one quarter of an hour.

The river that runs slow, and creeps by the banks, and begs leave of every turf of grass to let it pass, is drawn into little hollows, and spreads itself in smaller portions, and dies with diversion; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations, and to creep into holes, but runs into the sea through full and useful channels. So is a man's prayer; if he moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object he meets, and cannot arrive at heaven; but when it is carried on the wings of passion and strong desire, a swift motion and a hungry appetite, it passes on through all the intermediate regions of clouds, and stays not until it dwell at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.—*Jeremy Taylor.*

Work in obedience to the Master's bidding will be followed by the sure evidence of His divine power and life. Intelectual force often fails to unbar the gates of light and truth. The closet may have no window looking into heaven; the idlers and consumers in the vineyard cannot know the mystery of the kingdom; but to those who are willing to toil and do needed service, there is granted an insight and knowledge that are able to withstand every assault, because it is personal and present. The servants that drew the water never were troubled with doubts regarding the miracle at Cana of Galilee.

Our ills are not so many,
Nor so hard to bear below,
But our sufferings, in dread of the future,
Is more than our present woe.
We see, with our vision imperfect,
Such causes of doubt and fear,
Some yet that are far in the distance,
And some that may never be near,
When, if we would trust in His wisdom,
Whose purpose we may not see,
We should find, whatever our trials,
As our day our strength shall be.

—*Phœby Cary.*

Words are mighty, words are living;
Serpents with their venomous stings.
Or bright angels, crowding round us,
With heaven's light upon their wings;
Every word has its own spirit,
True or false, that never dies.
Every word man's lips have uttered
Echoes in God's skies.

—*Miss Proctor.*

Peace is the enjoyment of God's love, the harmony of the soul with God, and this never can be maintained by any mere forms of right thoughts, or right views, or speculations, but only by being right and doing right. —*Norman McLeod.*

If thou endurest wrong for Christ's sake, he is a Revenger; if sorrow, he is a Comforter; if sickness, he is a Physician; if loss he is a Restorer; if life, he is a Reviver.

ITEMS.

Jacob Wainwright, the black boy who accompanied Dr. Livingstone's remains to England, will, after further training, return to his native country, to be employed as a teacher in the Church Missionary Society's East African Mission.

The Presbyterian Church in the Canadian Dominion numbers 19 Presbyteries, 633 regular charges, and 51,397 communicants. The total of contributions during the year for congregational and benevolent purposes was $550,901, an average of $10. 97 to each member.

A religious census has been completed by the Non-Conformists of England, with the following results: "For the whole of the 125 towns the established Church provides 1,745 places of worship, with 1,204, 877 sittings, or 40 per cent. of the whole. The non-established churches supply 3,845 places of worship and 1,805,911 sittings or 60 per cent. of the whole. In other words, the Church of England provides two-fifths and the Free Church three-fifths of the religious accommodation in these 125 towns."

The Presbyterian General Assembly now meeting in St. Louis represents 3,000,000 people in this country, and 4,800 congregations. The latter appear in the assembly by about 600 ministers and elders, equally appointed, the representatives being sent according to a permanent rating from each of the 172 Presbyteries, which bear to the 35 synods a relation similar to that of countries to States in the Union. The latest reported membership of the denomination (May, 1873) was 472,023, and a Sunday-school attendance of 482,762 children.—The sum $9,022, 030 was raised in 1872–73 of which $1,543, 712 were benevolent funds

The dry weather in large sections of the West cause apprehensions for the crops. But short and severe storms are reported in several localities. A severe tornado passed over a part of Iowa and Wisconsin on Sunday night, May 24th. At Ripon, Wis., the Congregational church was demolished and much damage done to other buildings and fruit trees. At Oshkosh, Winnecomne and At Davenport, Iowa, considerable damage was done. The storm lasted fifteen minutes In Philadelphia the most severe rain-storm accompanied by thunder and lightning witnessed for years, occurred May 25. The various mills and other establishments in the city were flooded to a depth of two or three feet, and streets littered with their contents. Business was entirely at a stand still. It is thought the loss will be $500 000.

LIVER AND BLOOD DISEASES.

BY R. V. PIERCE, M. D.

A healthy liver secretes each day about two and a half pounds of bile, which contains a great amount of waste material taken from the blood. When the liver becomes torpid or congested, it fails to eliminate this ast amount of noxious substance which, therefore, remains poison in the blood, to be conveyed to every part of the system. What must be the condition of the blood when it is receiving and retaining each day two and a half pounds of poison? Nature tries to work off this poison through other channels and organs—the kidneys, lungs, skin, &c., &c., but these organs become overtaxed in performing this labor in addition to their natural functions, and cannot long withstand the pressure, but become variously diseased.

The brain, which is the great electrical center of all vitality, is unduly stimulated by the unhealthy blood which passes to it from the heart and fails to perform its office healthfully. Hence the symptoms of bile poisoning, which are dullness, headache incapacity to keep the mind on any subject, impairment of the memory, dizzy, sleepy or nervous feelings, gloomy forebodings, and irritability of temper. The blood itself being diseased, as it forms the sweat upon the surface of the skin, it is so irritating and poisonous that it produces discolored brown spots, pimples, blotches, and other eruptions, sores, boils carbuncles and scrofulous tumors. The stomach, bowels and other organs cannot escape becoming affected, sooner or late, and we have as the result costiveness,, piles, dropsy, dyspepsia and diarrhœa. Other symptoms are common, as bitter or bad taste in the mouth internal heat, palpitation, teasing cough, unsteady appetite, choking sensation in the throat, bloating of the stomach, pain in the sides or about the shoulders or back, coldness of extremities etc., etc., Only a few of the above symptoms are likely to be present in any case at one time. The liver being the great depuratin or blood cleansing organ of the system—set this great "housekeeper of our health" at work and the foul corruptions which gender in the blood and rot out as it were the machinery of life, are gradually expelled from the system. For this purpose my Golden Medical Discovery with very small doses daily of my Pleasant Purgative Pellets are pre-eminently the articles needed. They cure every kind of humor or eruption. Great eating ulcers kindly heal under their mighty curative influence. Virulent blood poisons that lurk in the system are by them robbed of their terrors, and by their persevering and somewhat protracted use the most tainted systems may be completely renovated and built up anew. Enlarged glands, tumors and swellings dwindle away and disappear under the influence of these grea resolvents.

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6 52	9 30	Coffee Run	6 05	8 30
7 00	9 37	Rough & Ready	5 58	8 23
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7 11	9 48	Fisher's Summit	5 47	8 12
AR7 25	10	Saxton	LE5 35	LE8 00
LE7 30	LE10 5		AR5 30	ARS 00
7 45	10 20	Riddlesburg	5 15	7 45
7 50	10 52	Hopewell	5 10	7 40
8 00	10 37	Piper's Run	4 58	7 28
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The Weekly Pilgrim.

PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. B. & GEO. BRUMBAUGH.
Corresponding Editors.
D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

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VOL. 5. HUNTINGDON, PA., JUNE, 23, 1874. NO. 25.

ANNUAL MEETING.

Proceedings of the Annual Meeting held in Macoupin County, Illinois, on May 26 and 27, 1874.

(*Continued from page* 187.)

The question being taken on the amendment it was passed.

1. I wish to say a word right here. The brethren see the condition we are placed in. The reporter will have to make a full report. He cannot make a synopsis. You see the labor that is on our hands. I don't complain but the brethren see how our time is occupied. Where will he the time to make a synopsis? To-morrow morning we design to send manuscript to our offices. I want understood that a full report will have to go, and a full report will have to be given. When can we make an abridgement? The brethren all over the country are looking for the report, and we must get it out as soon as possible. You see the labor that will devolve upon us. We understand that the abridgement will be the dropping of the names.

5. We had much better be looking for the coming of the Lord Jesus Christ than looking for that report. The editor had better not speak on this subject.

The following query from Tennessee was read and the answer passed:

Query. Inasmuch as the public mind is awakened on the subject of peace, both among nations and societies, should not the church at large take notice of the "signs of the times," and teach more earnestly at this time this cardinal doctrine of Christ and the Church.

Answer. We think the Church should do so.

The First District of Virginia was called.

No papers.

The Second District of Virginia was called.

No papers.

The Third District of Virginia was called.

No papers.

D. P. Sayler from the Eastern District of Maryland, presented the following request:

A Request. The Eastern District of Maryland humbly asks the Annual Meeting to pass query 24 of the minutes of 1873, and appoint a committee to attend to said business.

The following request from the Southern District of Missouri being like in nature, was also read:

Requested that Article 24, of Minutes of 1873, be again considered for the reasons therein set forth, and if thought best not to include those Minutes omitted in Encyclopedia, to have those made since the date of said work published,

Both requests were granted.

Daniel Wise. I move that the Standing Committee appoint the committee called for in the requests.

Carried.

D. Long, for the Western District of Maryland, presented the following paper, which was passed:

A brother holding the office of Deacon in the Church, and is nominated for the office of County Commissioner and accepts the nomination; The Church then takes his Deacon office from him; does the coming District and Annual Meeting also decide and determine that the Gospel also demands and requires the Church to deprive the brother from the privilege of communion, or in other words, of partaking of the emblems of the broken body of the Lord? If so let the Gospel authority be produced.

Ans. The Church is justifiable according to the Gospel and the order of the Brethren, in prohibiting such a brother from the Communion; and any brother who will contend, publicly or privately, that it is not wrong for a Christian to hold the office of County Commissioner, should be admonished in love to do so no more; and and if he does the Church should deal with him according to Matthew 18. See Romans 16: 18, 18; Second Thessalonians 3: 14, 15; Matthew 6: 24; Second Corinthians 6: 14—18; Encyclopedia page 24; Annual Meeting proceedings 1778 and 1779, first page 1797; page 110 Annual Meeting 1822 and 1827; Minutes of 1861.

Passed.

He also presented the following paper:

Since it is fashionable for the world to wear mustaches, the Brethren are adopting it and claim for it a matter of conscience and that they are good for the eyes; are Brethren compelled to salute such if they cannot do it without doing violence to their conscience.

Brethren should never wear a mustache only, or a fashionable beard, according to the fashion of the world, and if they do they will fall into council of the church.

2. I would say that we have a query very similar to that in the records of a previous Annual Meeting, and an answer to it which I cannot just now remember. The answer is in substance that if they wear the whole beard we can be satisfied with them, but if they wear only a mustache, or a mustache and a fashionably cut beard, we cannot be satisfied with them.

Several voices.—Yes that is it.

4. If a man objects to a beard worn as God put it upon man's face, he puts himself in a critical position. I do not want to hurt your conscience when I let my beard grow as God put it on my face, but if I shave off all the hair except upon my upper lip, I shall be like the brother in Maryland. Some one remonstrated with him for wearing a mustache, but he replied that God put it there and the devil told him to cut it off. You know that it is said in the Bible that you shall "not mar the corners of thy beard." This is not exactly plain. The question comes up, what are the corners of the beard. Luther in his translation says that you shall not cut it all off. Allow a brother to leave his beard as God made it. I have scraped my face for fashion's sake for forty years, and there is not a brother in the Church who puts a razor to his face but does it for fashion. The ancient people of God did not shave the face. It was fashion that introduced it, and it is fashion that keeps it up. I don't say that a brother should wear what is called a fashionable beard—shave and cut and trim it in accordance with the fashian of the day, but I do say that if a brother wants to wear his beard as God made it, he should be allowed to do so, without being in danger of being brought before the council.

5. The Minutes of 1869 have an answer to a similar query.

9. If brother Sayler thought that the query was brought here to meet such cases as his, he is mistaken. The query does not refer to the full beard, but to the mustache and the fashionable beard. The brethren know that pride is on the increase, and the young men of the Church are shaping their beards into fashionable shapes and are wearing the mustache only. They say that the mustache is good for the eyes and that to cut it off is injurious to the eyes. They claim it as a matter of conscieoce, and we want some authoritative words on the subject. It was to meet such cases that the query was brought here. It is a matter which is causing us trouble, and we wanted the council to decide the question.

19. I have no difficulty with this question. I for one feel that it is becoming to shave my lip once a week. This I can do easily with a pair of sheurs. I do not need a razor. Then go where I may I give no offense. When I salute a brother I want to salute the lip, but if the lip is entirely covered with hair, I cannot do that. The hair upon the lip prevents a salute. It seems to me that we should have respect to this. Many brethren are offended by hair upon the upper lip, and will not salute a person wearing it. If we cut it off then we give no offence. If it is cut off once a week, that is often enough, no offence is given. We might make a rule that a brother shall cut it off as often as once a week.

(Cries of "No, no.")

18. The brethren well know that there is a fashion in the wearing of the beard. There is, perhaps, more fashion in the manner of wearing the beard and the mode of cutting the hair than in any one thing. This is a matter which is worthy of the thoughtful consideration of the brethren. Some action should be taken to settle the question. In this matter pride may creep into the Church, and we should guard against it beforehand.

I rise before you merely to tell the brethren not to wear the beard upon the upper lip. Webster calls hair upon the upper lip a mustache, and he calls hair upon the chin a beard. He defines in his abridged dictionary, a beard to be hair worn upon the chin, but in his unabridged he defines a beard as hair worn upon the face, without making any distinction of hair on the upper lip and hair upon the chin. I dont see how a beard can be one thing in an abridged dictionary and another thing in an unabridged dictionary by the same author, but that makes no difference. I think that it is wrong for a brother to wear a mustache or hair upon the upper lip, so long as it gives offence. It is a little matter to persist in when it offends the brethren.

22. This question touches our brethren in Virginia. Customs change and vary and fashions change. There are customs and fashions in everything. The old brother said that he had shaved for fashion for forty years. In Virginia now they don't shave for fashion. It is the fashion not to shave. Years ago in Virginia they did not generally wear hair on the upper lip. Then the mustache came in fashion about the time the war began. Now it is the fashion to wear a beard on the chin and face. So, you see, the fashion changes. What is the rule of the Scriptures about these things? Paul says that, if by eating meat he shall cause his brother to offend he will eat no meat while the world stands. Some talk about their eyes and claim the wearing of a mustache as a matter of conscience. Let us not have too tender a conscience in this direction, but let us seek not to offend the brethren, but rather too add to their comfort.

21. It has ever been the order of the brethren, since I have belonged to the Church, to allow the brethren to wear a full beard. Never was anything said against a brother's wearing a full beard if he wanted to do so. Never was anything said against it—not since I have been a member of the Church. A mustache has always been considered against the order of the Church when it grows only, but a full beard has always been allowed. That has been my knowledge of the matter since I have belonged to the Church. If any brother knows different let him speak.

4. We have had bretbren in the Church who have worn a full beard when it was not the fashion to wear the full beard. They have worn it as a matter of conscience when it was a cross to wear it. (Voices—"that is so!") They have been shunned by their brethren in consequence of it, and some would not sit down at Communion with them because of it.

The answer to the query was then passed.

The Eastern District of Pennsylvania was called.

No papers.

The Middle District of Pennsylvania was called and the following petition presented:

This meeting petitions Annual Meeting to grant District meetings the privelege of sending to Annual Meeting queries and petitions that may originate during their Sessions.

Answer. Considered best not to grant the right to do so.

Passed.

There were some others presented; but as they were similar ones from other districts, they were considered together.

The Western District of Pennsylvania was then called and James Quinter presented the following query:

Inasmuch as the answer to XXI of the Annual Meeting of 1872, In reference to brethren engaging in the Banking business is considered indefinite, and some take advantage of this circumstance and do engage in the business, will not this Annual Meeting reconsider said query, and give a more positive answer?

We agreed to ask a reconsideration, and recommend that the same privilege be granted to brethren who wish to engage in the banking business, as is accorded to those who engage in the mercantile business subject to the same restrictions.

Some one in the audience called out for the reading of the restrictions upon the mercantile business.

1. The term mercantile business as used in this query, and in the transactions of the previous Annual Meeting is intended to refer to all classes of trade, and the restrictions are honesty, truthfulness, fairness, &c.

6. Why do the brethren desire to engage in the banking business? It must be because they are not satisfied with the lawful rate of interest on their money, but want an interest which is higher than allowed by the State. Otherwise, why do they wish to go into banking? They can lend their money now at the legal rate of interest. Nothing is to hinder. Taking a higher rate of interest than the law allows is usury, and the Bible condemns that.

21. Are you going to allow brethren to go into the banking business? I guess there is danger in that, brethren. The brethren have advised that a brother should not go into the banking business. The rates of interest are now in many States as high as 10 per cent. I think there is speculation in this thing. I think that we had better not make any changes in our rules on this subject.

13. One difference between banking and general mercantile business is this: In banking there is little or no competition and nothing to cut down rates as there is in general mercantile business. As I look at it, there is danger in it in two ways. First, There is danger that the brethren will be unequally yoked together with unbelievers, and this is forbidden in the Scriptures. The second danger is that the brethren will come to love their money too much. They will become covetous and greedy. We now have a rule on this subject which all will agree is entirely safe. Has the rule ever done us any harm. Why not let it be as it is? I think that is the wisest and safest course. I think it had better be left entirely alone.

22. Brethren engaging in the banking business will get a very high rate of interest on their money. The law allows all bankers to take 12 per cent interest, and for our brethren to take such an interest as that is, I think, running to extremes. We had better not run to extremes brethren. Let us let the rule stay as it is, and get only the legal, established rate of interest on our money.

4. Men will not go into banking business who have no money, and if a man has money he has to take care of it. He must invest it somewhere and in something if he wants it to grow. He must take care of it somehow, and I see no difference whether he invests it in lands or goods or cattle or banks. I don't know whether it is any worse for a brother to invest money in banks and get six per cent. for it, than for brethren to come out West, here in Illinois, and invest their money in land and realize, as they sometimes do, as high as four or five hundred per cent. I think we can trust the brethren to take care of their worldly affairs, and so long as they do not overstep the restrictions imposed upon all kinds of trade, I am not inclined to meddle with their business affairs. I am glad that I do not have to attend to their affairs. It is enough to keep the brethren to honesty and fairness in their dealings with one another and with the world.

2. Brethren and sisters, a few thoughts. A brother invests his money in a banking institution. It has its officers, regularly appointed, and loans out its money. Well now, suppose a poor man, a borrower of the bank, should fail to make his payments at the proper time. The institution is chartered by law and it sues that man and gets judgment and sells out all that he has and distresses him and his wife and his children. The banking institution with which the brother is connected does this and the brother cannot help it, yet he receives part of the profit and is responsible for the act of oppression. His money has gone out of his hands and out of his controll into a banking institution,—an institution of the world, and the world has controll of it. Besides men often involve their money in these chartered institutions and then lose the whole or part of it. Therefore I think we had better not grant the brethren the privilege of going into such an institution. Let them keep their property in their own hands and under their own control and then they can see that it is not used to oppress the orphan and the widow. To keep one's property in one's own control, is the only way to be sure that that property is used as by the stewarts of God. If a brother invests his money in a corporation, it has gone out of his hands and he can no longer see that it is used rightly. He is no longer a steward of God over that property. The State creates the corporation and grants them certain powers, whereby they may under certain circumstances steal away and sell out the home of the fatherless and widow. The corporation controls the brother's money and not the brother himself. Let the brother keep it where he can control it himself. Another point that I wish to make is this. It is a big one. It is a common idea, and one that I am afraid is gaining ground that the Church is not to take care of the spiritual interests of all her members,

but that she is to allow them to do as they please with their money. That some say is none of her concern. Now I take the ground that it is the business of the church to take all the interests of the members into consideration. The spiritual interests of the members should be looked after and the temporal interests of the members should be looked after also. We are all under obligations to be controlled by the decision of the brotherhood in regard to our property and our actions, for our spiritual welfare and edification and happiness are all connected with the disposition which we make of our property. Our conduct, our property, and the disposition that we make of that property, and everything that pertains to our mortal existence, is inseperably connected with our spiritual welfare. All these things belong to the same great God who has made that spirit. Therefore I feel, brethren, that we ought to keep our property under our own control where it can be used for the temporal and spiritual benefit of the heirs of Adam and not be put out of our hands and control.

(23. Made a remark at this point which the reporter failed to catch.)

11. That answer in the records does not render satisfaction in the quarters where trouble exists. The trouble arises from the disrespect which certain of the brethren show to the advice of the Annual Meeting. Now I see a difference between banking and general business transactions. I am not qualified to point out that difference clearly, but I will point out one feature of it. Banking institutions in Pennsylvania are regulated by law. Their charter names the privileges which they are entitled to enjoy. The President of the Bank of Washington declares that there are only three banks in the state of Pennsylvania that do not violate their charters.

Now then how can a brother be connected with such an institution? The Scriptures referred to in the answer in the records to a similar query, should be instead of what it is, Matthew 6th chapter and 13th verse, which says, "Lead us not into temptation." In the transaction of the business of a banking corporation, if a borrower should fail to be able to meet the demand and take up his note when it fell due, he would be sold out no matter what the circumstances in the case might be. The institution protests the note, and it is collected by press of law, and that is against the law of God. Money in banking institutions has passed beyond our control. I regard it as a violation, on our part, of the doctrine in the text, "Lead us not into temptation." We want a more definite answer than that upon the records. We want one which shall be explicit and prevent the trouble that has arisen from the desire of the brethren to engage in the banking business, and from their unwillingness to heed the advice of the Annual Meeting. If we can get something more definite, it will answer the desire of our brethren. The demand of the congregation, where the difficulty exists is for something more definite on the subject than anything we now have. There is wisdom enough in this body to give us something more definite than that we now have about this matter. As it is now all we can do is to tell our brethren who wish to enter into the banking business, that as men engaged in the banking business are exposed to temptation we should caution them against it as the Annual Meeting did in its former session. You see, brethren, that all that we can do, as it is now, is to advise them against it. Now the congregation where the difficulty exists, wants something more definite, and I hope you will give it to them. The matter is an important one and demands careful attention.

21. Men are allowed by the church to loan money at the lawful rate of interest. Why do they want to go into banking? It is because they want more than the law allows them for the use of their money? Must not this be the reason? Brethren is this right? No! no! they ought not so to do. It was always decided that brethren had better not have anything to do with banking. How many banks fail? How was it in the late money panic? Wasn't it the banks that closed up first? There is no danger that brethren in investing their money in banks may loose all they have. I say that no brother ought to engage in banking.

24. In going into banking business we put our money beyond our control, and we cannot prevent its being used contrary to the word of God. Take a single instance. A poor brother or sister may be in need of money and may mortgage their home and borrow money from the bank. Now, if they fail to make the payment at the proper time, no matter what the reason may be, their property is taken from them by the bank and the brother who has invested in the bank is implicated, though he could not prevent it. He has a hand in the iniquity, though he would have prevented it if he could. I can control property that is in my own hands, but after it has passed from my own hands, it may be subject to the control of somebody else.

1. Much of that which my brother Miller said, as well as what brother Metzgar said, implies not to individual banking but to chartered and incorporated institutions. In the banking business, as carried on by individuals, a brother may have his busines and the money invested in it, as much under his own control as any brother may have his farm or his land or his store, or as the mechanic may have his shop under his control. As regards the matter of temptation, I fully agree with my brother Wise; but there are temptations in all business Where is the ousines which has not its temptations? I do not want however, that this Annual Meeting should advise the brethren to go into the banking business; but while I do not want them to do that, I do want the meeting to be right sure that it has the authority to say that the brother who desires to go into the banking business shall not do so. I want the meeting to be sure that it has the authority to say this before it says it and also before it goes farther and says that if the brother still persists and goes into the banking business, he forfeits his membership in the church. That the banking business has temptations I know but what business can we follow that has no temptations connected with it? This business may have unusual temptations, but I call attention to the declaration of the apostle Paul. Does not he say that those who will be rich "fall into temptation and a snare, and into many foolish and hurtful lusts." Riches then have their temptations and their peculiar temptations, and all branches of business which lead to wealth have their peculiar temptations. Do we intend to decide that no brother shall be wealthy, because those that will be rich fall into temptations and snares? Now, then if we oppose banking on the ground of the temptation which attends it, may we not expect that some poor brother will bring up a resolution here against allowing any brother to be rich, and suppressing altogether the rich in the church? All branches of business have their temptations and hence we ought all to be cautious and careful lest we ourselves fall into temptation. But we should be cautious how we interfere with the business of a brother without we have a perfect right to do so. We ought to be careful how we bring the council of the church to bear upon the temporal affairs of the brethren. Brother Wise speaks of having notes protested at the bank. Well, when any brother offends in this respect and does any thing unjust and oppressive and wrong, bring him before the church just as well as you would any other brother, or just as you would bring the brother for some other offense. I would not be understood as counseling or advising the brother to go into banking, but I want the brethren to see that there are two sides to to this question and to hesitate before they do any thing rash or inconsiderate in the matter. If you must be careful on the one hand, you must be careful on the other. When a banking house is licensed by the State to do a banking business, the State gives the bankers certain banking privileges, but it does not compel them to make use of them at all times. Of course they have the power of doing to the full limit of the privilege granted, but they are not compelled to to exercise that power. When the exercises of that power would be unjust and oppressive they may at their own option suspend its exercises.

15. I am afraid brethren that we are meddling too much with private enterprise here. We should be careful how we meddle with the private affairs of our brethren.

18. It should be understood that the banks do a general financial business entirely. This is an answer to the old brother who complained of the oppression of the banks in certain instances in regard to a poor brother or sister who had borrowed from them, and also in answer to the brother who thought that the desires to go into the banking buiness was caused by a desire for a higher rate of interst than the law allows. What is it that Paul says about going into this city and buying and selling and getting gain? Let us hold our brethren, no matter what their business may be, to the restrictions of farmers, truthfulness and honesty, but not say that they shall not engage in the banking business.

25. Here is the main objection I have to a brother's engaging in the banking business. When a man becomes a partner in a bank he becomes a partner in the oppression which the bank may impose. It is, of course, allowed a brother to put his money in a bank on deposit, as a matter of conscience, but it is not allowed to take stock in bank and so become one of the part owners. It seems to me that the former answer to this question,—the one on the records, has the right idea only it is not quite strong enough. I would make it as strong as this, that we tell them, not only that we advise them, not to go into the banking business, but also that if they do do it they will fall into the council of the church.

16. It seems to me that the brethren can make a good use of all the money that they have without going into the banking business. The banks in many states charge 18 per cent., and as high as 24 per cent, for the use of money. That is what the Scriptures call usury, and usury is positively prohibited in the word of God.

2. There seems to be in the arguments presented rather two extremes. We will try to get at the middle ground. This is a case that I have some knowledge of,—men going into the banking business. There is a difference in the different kinds of banks. Suppose we have a bank owned entirely by two brothers. Suppose that one is a cashier and the other is the president of the bank. They two have full control of all the business of the bank and can be held responsible for the manner in which it is conducted. Then, in that case, they have as good a right to run that bank and earn their money by it, as any brother has a right to run a store and earn his money by it, or run a farm and earn his money by it; and such a bank might be a convenience to brethren outside the bank, who desired to do business with a bank and yet would prefer to deal with one owned by the Brethren. But here is where the trouble comes. When a brother goes into a corporate body created by the law, and the greater number of the members of the corporate body are not brethren, the brother's property comes under their control, because they outnumber him in the vote. They may vote to prosecute a poor sister by the law and the brother cannot help himself though he would prevent the wrong if he could. He cannot control that matter. Now, who will bring that brother up before the church for putting his money where he could not control it? Will you put him out of the church for being in that corporate body? Is that the intention of this Annual Meeting? Will you bring the brother into the council of the church for being associated with these men in business? I will own that he should not be among them. My mind is that a brother should not be allowed to go into the banking business with the world, but if brethren choose to associate themselves together and go into the banking business, it is all right. It is my mind that the brethren should not be allowed to take part in any corporate body. Take another instance of the same thing. Suppose a brother has shares in a railroad company. That is also chartered by the state, and in it he is associated with the world. Suppose a train on that railroad runs over a poor woman's cow. The cow may be her sole dependence for her scanty living, and she comes to the railroad company and ask for the value of the cow. The railroad company says, "No you shall not have a farthing for your cow." Now, has the brother any right to be in such a company? I say not. I say that it is wrong for any brother to go into the banking business with the world, or into any corporate body. Such an answer will pass the meeting, I think. It is in banking with the world, that the danger lies, and I am inclined to think that if we were all clear of the world there would be no trouble in getting an answer.

At this point in the debate the meeting adjourned to meet after dinner at the call of the chair.

AFTERNOON SESSION.

The meeting was called to order about half-past — in the afternoon, H. D. Davy in the chair.

A hymn was sung and then the banking question came up at the point where the debate left it at the morning session. The Standing Committee had meantime prepared an answer to the query, which passed without further discussion. It was as follows:

We, according to the above request, are willing to reconsider the query

alluded to; but we do not see our way clear to make anything more positive than we have already made. And we would admonish brethren to be very careful in engaging in all kinds of business, and especially in business done by incorporated bodies, such as railroads and banking corporations, which may bring them into dangerous associations with ungodly men.

A matter of unfinished business came up from Maryland, in regard to the installing of officers, involving in some degree the right of an elder in one district of the church to go into another district to make appointments in it.

18. I want to know what would be the result if the brother who was applied to for permission to make an appointment, should say no. What would be done in that case?

17. There may be a difference in the practice of the brotherhood East and West. In the West our speakers are not permitted to make appointments without going to the church and the elders. It may do in the East but it don't in the West.

13. Extreme cases may arise under any rule, and in such cases a little latitude is best. I have no idea that any trouble will rise from the rule It will be reasonably applied in all cases, and the circumstances will always be taken into account in the publications of the rule.

21. It is not necessary that the speaker should go to the elder every time. If the elder gives the privilege once it will do for all times. He need not go every time he wants to speak.

The following query and answer then passed.

Query VIII. Would it not be proper for the Annual Meeteng to adopt a form to be used by the elders installing a brother into the first and second degree of the ministry, so that all ministers would be installed in office by a uniform charge, as is done in regard to installing deacons. Article 4, the Minute of 1835?

Answer. The elder installing a brother in the first degree of the ministry, should give the following charge: The duties of a bother elected, while in the first degree of the ministry are not very enormous. The church authorizes him to exist and preach as an asistaot to the elder and older ministers as they may give him liberty to do. It is his duty, however, faithfully to attend the meetings of the church and when liberty is given to exhort or preach, and do it humbly, willingly and faithfully, as the Lord will afford him grace to do. But should it happen that none of the older ministering brethren should come to the regular appointment, then it will be his duty, and he is hereby authorized to conduct the meeting according to the usual order of the brethren, to the best of his ability, and to announce the regular oppointments; but he has no authority to make, or announce any appointments on his owo, or privite account. In case, however, he is called to preach on a funeral occasion, he is at liberty and he is hereby authorized to go and conduct the service according to the usual order of the brethren. And it is thought good that the elder, and older ministering brethren should be liberal in giving him liberty to preach, not always confine him to the closing service, or he may not so learn how to be a "workman approved of God that he need not be ashamed, rightly dividing the word of truth."

The brother's name should now be announced, and he should be called to come forward, and ask before all to promise to conform to the general order of the brotherhood in dress and all matters of non-conformity to the world; whether he accepts the position into which the church purposes to place him; and whether he will so submit himself; and if he answers in the affirmative, the brethren will receive him with the right hand of fellowship and kiss of charity, and the sissters with the right hand of fellowship only.

And to advance a brother into the second degree of the ministry, the elder giving the charge may say, dear brother, (calling his name) the church having called you to the ministry, and on trial has confidence in your fidelity and integrity, now proposes to advance you to the second degree, and thereby your labors will be increased, and your duties will become more onerous, and will require a greater sacrifice on your part. The Church now authorizes you to appoint meetings for preaching according to the general order of the Brethren, to administer the ordinance of baptism, and in the absence of an elder to take the counsel of the church on the admission of an applicant for baptism, to serve the communion in the absence of an elder, or at his or their request if present, to solemnize the right of marriage according to the laws of the State and the usages of the Church. In brief, to perform all the duties of an ordained elder, excepting you have no authority to install officers in the Church, neither by giving a charge, as I am now doing, nor by laying on of hands in ordaining a brother to the full degree of the ministry. You have also no authority to preside in the council meetings of the Church in which official members of the church are to be dealt with. You have no authority to go into the acknowledged territory of any organized church to make appointments for preaching unless called by the elder or council of said church. It is an assumption of authority for an ordained elder to do so. But let it be understood that while the church now invests you with these rights and privileges, she still holds you to the apostolic injunction. "Ye younger submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble. —1. Pet. 5: 5—and will hold you amenable to her councils, and if you manifest an arbitrary, self-will and domineering spirit, the same authority which now gives you these privileges, will, if need requires it, suspend you and take from you all the authority she now gives you.

The brother should rise on his feet, and be asked to promise to conform to the general order of the brotherhood in dress and all matters of non-conformity to the world, and whether he accepts this positon, and whether he will submit himself; and if he answers in in the affirmative, the church should again receive him, as at first, with hand and kiss.

The Northeastern District of Ohio was called and the following paper was presented:

Is it wrong for the brethren to organize a class and have taught in their Meeting-houses, for singing, purposes if done in good order?

Ans. It is not wrong if the church is willing.

16. It would be an advantage to us in our churches and school-houses. It is necessary for us to improve in singing that when we come together to worship, we may worship together acceptably in singing as well as in everything else.

4. That query came from our District. We could not see anything wrong in it, provided the Church was willing. If the Church was divided about it, it would be wroog and cause confusion. But if the Church was willing to have the singing class meet there, we could not see anything wrong in it.

The answer from the District Meeting was passed.

J. P. Ebersole, from the Northwestern District of Ohio, presented the following paper which was tabled:

When a church has two or more meeting-houses, would it be proper for each to have a separate set of trustees? And who among the brethren should be required to act as trustees? And how should they be put into office?

Ans. One board of trustees consisting of three, is all that should be in one Church; and they should be elected by vote. Ministers and deacons may be exempt.

H. D. Davy, from the Southern District of Ohio, presented the following paper:

Inasmuch as the brethren when assembled in Annual Council in the year 1831 decided it not advisable for a brother to have his son educated in a college, "Inasmuch," they say, "as experience has taught that such very seldom come back afterward to the humble ways of the Lord," what will his District Meeting and our Annual Meeting say when a combination of brethren are trying to get up a high school for the more thorough education of the brethren's children and term it the "*Brethren's School.*"

Referred to the Annual Meeting with the answer that this District Meeting does not consider it advisable for the brethren to establish such a school.

Other papers of a similar character were presented.

1. I have no objections to the passage of the answer to this query if it is merely advisory. I do not want it understood that the prosecutioo of the enterprise will subject the brethren engaged in it to the discipline of the church. While the decision of the meeting referred to, disapproves of us sending our children to college we have a decision of an Annual Meeting since that, that if the brethren privately enter upon educational enterprises, the Annual Meeting will not object to it; or something to that effect. I feel to-day, as I loog have felt, the propriety and the need of better educational facilities amoog us for the education of our children, while I do not feel that we can, with much propriety, go to the Church as a body, expecting it to enter upon the institution and organization of schools for the education of our children. I am not sure but this would be asking the church to do something out of its province, but brothers of the church have the undoubted liberty, and not only so, but they are in duty bound to make better facilities for the education of our youth than we now have. It would please me particularly well, if it would not in any wise be considered disrespectful to the churches, whence these queries come, to have them tabled, though I would much prefer that they be withdrawn by the churches themselves. If we can make the enterprise alluded to a success, let us do so, and then if anything is done in the school that is in violation of Christian principles, let such as violate these principles be called to account. That is my mind upon the subject.

5. I have no objection to giving our children a good common education, but I contend that we can do this without bringing such an institution under the control of the church. We have schools convenient to us in all our neighborhoods. But bear in mind, that there is danger, great danger to be apprehended from attempting to blend the institutions of the world with the Gospel of our Lord and Savior Jesus Christ. Colleges are institutions of the world, and not of our Lord Jesus Christ. If any speak let him speak as the oracles of God. I tell you brethren, no sooner will the church and the brethren have a school than it will be applied for the manufacture of preachers. Oh my dear hearers, why is it that we, in this fast age of the world, when our church is in great danger of departing from her first principles, why now suffer this new invention? What does brother Quinter mean by high education? You know, my brethren that there is danger here. We read in the book that not many great men, not many mighty men are called. Now I understand by great men, well educated men, for men of education generally fill the high places of the earth. Let us not go too fast in education. Oh brethren let us be simple, let us be child-like. Let us be firm and not give way to this dangerous movement now on hand. If we yield to this movement, it will not be long before there will be an eruption in the brotherhood There is something brewing now, in the brotherhood, and if these things are not checked, this brewing will become ripe. May God bless and protect us from these worldly movements that are now introducing themselves into the church. You will find if you look back through the history of the world, since the the coming of our Lord Jesus Christ, that it is a very hard matter for a man who has a finished education, to deny himself and take up his cross and follow Jesus through evil as well good report. There are few persons who possess what is called a classical education, who will become fools for our Lord Jesus Christ as Paul tells us to do. The answers to the queries should be passed.

9. It seems to me that we must all see the necessity of giving our children a better education, and that, too, without going out of the brotherhood. But while I agree with brother Quinter, about the need of the school, I do not want it to be called in the name of the brotherhood. It is a private enterprise, and let it be so called. That the Annual Meeting granted some years ago. To that I am agreed, but I do not want the school to be called the "Brethren's School." That is all the objection I have.

The reading of the decision referred to was called for and the Secretary read from the records of the Annual Meeting of 1858 the following query and answer:

We desire to know whether the Lord has commanded us to have a school besides our common schools, such as the one contemplated in the *Gospel Visitor*. If we are ought we not to have it soon? And if it is not commanded of the Lord, ought we to have one? And is it right to contend for or against such an institution publicly through the press, since our different views may become a stumbling block before the world? And if it is once decided, ought we not to keep forever silent about it?

Answer. Concerning the proposed school in the *Gospel Visitor*, we think we have no right to interfere with an individual enterprise so long as there is no departure from Gospel principles.

26. While I lived in Northern Indiana, we had a school there in Northern Indiana called a college. I did not understand then whether God wanted a college in Indiana or not. It seemed as though he did not, and at last, I was one who saw it die. I was one of the men who helped to lay it out, I have a notion that God don't want any such school. I had that notion before reading in the press of the action of the brethren in Pennsylvania. I thought that the brethren had better not have their school, or else manage it very carefully. I

(*Continued on page* 199.)

The Weekly Pilgrim.

HUNTINGDON, PA., JUNE 23, 1874

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

Now is the time to subscribe for the Pilgrim. We have run off a number of extra copies commencing the Report so that all new subscribers can get it complete. Only 80 cents from the beginning of the Report to the end of the year.

The Lovefeast at Berlin will be held on the 28th of June. Bro. Sharp of Tenn. is expected at the meeting and will remain several weeks and render some assistance relative to the school enterprise.

Bro. John J. Hoover of Marmaton, Barbour Co., Kan. Says, "the health of the community in general, is pretty good. The church is increasing slowly. The harvest being great and the laborers being few, we think we are doing remarkable well. We have had several additions since I last wrote. The weather is very dry and warm. Wheat is being injured some by the Chinch bug. Corn looks well. Peach crop will be light.

Bro. H. R. Holsinger writes us that he is now at work in soliciting funds for the school and is hopeful of success. We just here wish to disabuse the minds of those brethren who persist in calling it the Holsinger school. While he is justly and honorably identified with the first move, he claims no more control over the school than his *bona fide* subscription will entitle him to. The position he now holds was urged upon him, by the meeting, against his wishes and arrangements.

The California Excursion.—Since our notice of the California excursion we have daily inquiries in regard to it and who the projectors are. We are not positive who our informant was but think it was brother Wolf, a relative of Eld. Geo. Wolf of Cal. We here take the liberty to say to the projectors of the excursion, that if their number is not already full and wish some more, let us know the number yet wanting, from where they will start, and at what time. If such information is given us we will let it be known to those interested. Until such information is given, our readers will consider it as a private affair and that we have nothing more to give in regard to it.

A Medical Achievement.—Science has done much for the past, so much, some think, that the great future will soon be a barren field, but this is certainly a very great mistake as new fields for scientific investigation are being opened almost every day, and how far the hidden mysteries will be developed, time alone can tell. The following we have just read in one of our exchanges. We cannot vouch for its authenticity but give it as an item of news. If there has not been a real case there has, at least, been a conception of one which of itself demonstrates the scientific advancement of the age.

Medical science has achieved another triumph by an operation which was successfully performed in Chicago the other day. The event referred to was nothing less than the direct transfusion of blood from a lamb into the veins of a man in the last stages of consumption, a full report of which is published in the papers of that city. Twenty-five minutes after the operation the patient recovered so far as to regain his usual pulse and was feeling well. He conversed freely with his wife, who went in to see him, and appeared in excellent spirits. The operation is pronounced successful in every respect, and the final result will be watched with much anxiety by the medical profession.

A KEY TO REPORT OF A. M.

In compliance to the wishes of many of our readers who are praying us to give them some way of knowing the names of the speakers in our Report, we now inform all concerned that we are making a key, which will be published as soon as we get all the names, by which the names can be determined as readily as if they were inserted in the Report. We have carefully numbered each name. These numbers you will notice at the commencement of each speech, which will correspond with the name and number on our key. We give this notice so that all who wish to know the names of the speakers, can save their papers and send for the key, which will be ready to send out just as soon as we get all of the names. They will be sent to all who desire them on the following terms: One copy, 10 cents, 6 copies, 50 cents, 10 copies, 70 cents, and 20 copies $1.00.

Address, Pilgrim Office,
Box 172, Huntingdon, Pa.

A QUERY TO ANSWER.

It is nessary for every member to wash feet every time the Lord's Supper and Communion is observed?

The above query was presented to us by, we think, brother M. Nehr. At first we thought its design was to agitate the different modes of feet-washing and therefore did not give it any attention, but of late being assured that such was not the case we now lay it before our readers. The question as we now understand it, is can any of the ordinances or sacraments be participated in under any circumstances to divine acceptance, separately?

At present we feel too unwell to give the query a careful consideration, but by way of opening will suggest a few thoughts.

Each of the institutions belonging to the Lord's house has its special design and therefore are not interchangeable, that is one cannot be substituted for another. We believe the special and only design of feet washing is to ever keep before the mind of the Christian the great lesson of humility. The Lord's supper is the outgrowth of Christian sociability, liberality and equality—all one in Christ Jesus, and the Communion to be kept in perepetual remembrance, the price of redemption the sacrifice made to procure it.

In these are embraced the leading elemets of the divine life, and as the rainbow, placed in the clouds, brings to our remembrance God's covenant relative to the non-destruction of the earth any more by fire, so the observing of these ordinances bring to our remembrance the great principles which they intended to inculcate. Now if there is any position or circumstances in which it would be essential to have one of these principles brought to bear upon the mind of saint, independent of the others, their one might be participated in and the others be omitted. That there might or might not be such circumstance surrounding the saint in life it is not our purpose to prove or disprove. Whether a brother or sister might not participate under some circumstances, in the Communion without having the feet washed or partaking of the Lord's Supper is a grave question and we leave it for any others that may feel disposed, or prepared, to answer, but would say do not jump at conclusions.

FRIGHTFUL CALAMITY

A frightful calamity occurred on the 16th of May in Massachusetts, involving great destruction of property and the loss of many lives. On the upper waters of Mill river, a small tributary of the Connecticut emptying near Northamptoo, three large dams existed, to furnish water-power for numerous manufactories lining the banks of the stream. Between 7 and 8 A. M., one of these suddenly gave way, and the contained water rushing with fearful force down the narrow valley, swept over the villages of Williamsburg, Skinnersville, Haydenville, and Leeds, carrying away factories and dwellings with a large portion of their inmates, who had no opportunity to escape. Some efforts were made by riders on swift horses, to give the alarm in advance, but so rapid was the progress of the flood, that in many cases the first warning received was the roar of the torrent and the sight of an advancing wall of water over twenty feet high, carrying driftwood, buildings, rocks etc. The total loss of life cannot yet be accurately stated, but is believed to be about 150 persons; 110 bodies having been recovered up to the 18th. The destruction of property was also very great, careful estimates fixing the value at $1,000,000. Many who escaped with life were left homeless and utterly destitute, and the destruction of large manufactories throws many others out of employment. Contributions for relief have been made in the neighboring places, and aid is also going forward from Boston and other cities.—*Herald of Truth.*

A hail storm has done much damage to the crops and fruit in some portions of Huntingdon county. Hail fell in some localities that, it is said, measured six inches in circumference.

YOUTH'S DEPARTMENT.

A DUKE'S LESSON ABOUT DILIGENCE.

There was a German nobleman once, who disguised himself, and during the night placed a great stone in the middle of the road near his place. Next morning a sturdy peasant named Hahns came that way with his lumbering ox-cart. "Oh these lazy people!" said he, "there is this big stone right in the middle of the road, and will not take the trouble to put it out of the way." And so Hahns went on his way scolding about the laziness of the people.

Next came a gay soldier along. He had a bright plume waving from his helmet, and a sword dangling by his side, and went singing merrily on his way. His head was held so far back that he didn't notice the stone, so he tumbled over it, and fell with the sword between his legs. This stopped his song, and he began to storm at the country people round here, and call them "boors and blockheads, for leaving a huge rock in the road to break a gentleman's shins on." Then he went on.

Next came a company of merchants, with pads and pack-horses and goods, on their way to the fair that was to be held at the village near the nobleman's place. When they came to the stone the road was so narrow that they had to go off in single file on either side. One of them named Berthhold cried out, "Did any body ever see the like of that big stone lying here all the morning and no one stopping to take it away?

It lay there for three weeks, and no one tried to remove it. Then the nobleman sent round word to all the people on his lands, to meet at a deep cut in the road, called Dornthou near where this rock lay, as he had something to tell them.

The day came, and a great crowd gathered at the Dornthou. Each side of the cut was thronged with people over-looking the road, and there was a crowd at each side of the cut. Old Hahns the farmer was there, and so was Berthold the merchant. Hahns said "I hope my lord will find out now what a lazy set of people he has."

"Moses and Elijah! but it's a great shame," answered Berthold. And now a winding horn was heard, and the people all strained their necks and eyes towards the castle, as a splendid cavalcade came galloping up to the Dornthou. The nobleman rode up into cut, got down from his horse, and with a pleasant smile began to speak to the people thus:—

"My friends, it was I who put this stone here three weeks ago. Every passer by has left it just where it was, and has scolded his neighbors for not taking it out of the way."

When he had spoken these words he stooped down and lifted up the stone. Directly under it was a round hollow lined with pebbles, and in the hollow lay a small leathern bag. The nobleman held up this bag that all the people might see what was written on it. On a piece of paper fastened to the bag, these words were written:—"*For him who lifts up this stone.*" He untied the bag, and turned it upside down, and out upon the stone fell a beautiful gold ring, and twenty large bright golden coins.

Then every body wished that he had only had diligence enough to move the stone instead of going round it, and scolding his neighbor. They all lost the prize because they had not learned the lesson, or formed the habit of diligence. And *we* shall loose many a prize, as we go on in life, if

we don't form this habit. That bag of money was the promise of a reward to diligence. But that promise was hidden away under the stone so that no one could see it.

THE GOOD SHALL MEET IN HEAVEN.

I know many of you have often heard and read about the good as well as about the bad people in this world. How the good can be distinguished from the bad, and what will be the fate of each when they quit this life. So whilst I feel like trying to tell you something about this I have some fears that I shall fail to interest you. But when I think and am sure that this subject embodies in it a truth which we should reflect upon every day of our lives, that we cannot think about it too much or too often, providing we do so with a right mind, I take courage and ask your attention and that you will please reflect on this matter with me. This life we know is short. Some people live here only a few years, then they die and are gone. Some you know die quite young. Very many infants and children die before they get to be even five years old. Now are these children prepared to meet in heaven? Yes, the good shall all meet in heaven, and children are all good through Christ. It is true, the natures of all children is evil from their infancy and would not be good enough in themselves to go to heaven. But Jesus, our loving Savior lived here on the earth so pure and so holy without any sin in his nature, and then died and gave himself as a sacrifice to reinstate that which was lost by our first parents, and so became the means of restoring to God's favor, all children, having redeemed them from the curse of their sinful nature; making them all clean and pure through Christ and are therefore ready to go to heaven without any prayer or good deeds on their part, but when they live to grow old enough to know in themselves, right from wrong, they become accountable to God for all their actions.

Thus it is with you my dear young reader. As soon as you are old enough to do anything at all that you are conscious at the time, is not right, you sin against God and are therefore no more good enough to go to heaven except Jesus forgives your sins. But I am glad to tell you that Jesus is able and willing to forgive all of our sins if we are but willing to be very sorry that we have done wrong, and then to do as he bids us.

Bad or wicked people, you know, are those who live careless and unconcerned, and do not obey the gospel of our Lord and Savior Jesus Christ. As long as they are wicked they do not repent of their sins and believe in Jesus. They do not unite with the people of God and his church, to follow faithfully the commands of the Savior till death. It does therefore not profit them that Jesus became a Savior and opened a way, that they also could meet and dwell with the good in heaven. All who die in their sins must have their portion assigned them with the wicked, to meet with all the workers of iniquity, and with the great deceiver, the devil to dwell in outer darkness, where there is weeping and wailing and gnashing of teeth forever.

My dear young friends, let us all make the choice as early in life as possible to love and follow Jesus. Let us pray to him daily to keep us safe from wickedness, and help us give our hearts wholey to him, so that he can lead, guide and direct us, that we may all be made worthy to meet with the good in heaven. There we shall have the company of all the martyrs apostles, prophets, and all the redeemed that have gone before; all the holy angels, and above all we shall meet our blessed Savior Jesus, and God the Father, to behold our glorious countenance forever. Now I hope and pray you will all try, with me, to be good. For the good shall meet in heaven.—B. F. H.—*Herrald of Truth.*

CARYING A LADDER.

Did you ever see a person carry a ladder? He puts it on his shoulder, or it may be puts his head between the rounds and has one of the sides resting on each shoulder, and having it nicely balanced walks along. A man with a ladder is an interesting object in a crowded street. He looks at the end before him, but the end behind him he cannot see. If he moves the front end to get out of the way of a person, away goes the rear end just as far in the opposite direction, and the slightest turn of his body, only a few inches, will give the ends a sweep of several feet, and those in the way may look out for bruised hats and bumped heads, while the window glass along the street is in constant danger from the unseen rear end of the ladder. When a small boy, I was carrying a not very large ladder, when there was a crash. An unlukey movement had brought the rear end of my ladder against a window. Instead of scolding me, my father made me stop, and said very quietly: "Look here, my son, there is one thing I wish you always to remember; that is, every ladder has two ends." I never have forgotten that, though many, many years have gone, and I never see a man carrying a ladder or other long thing but what I remember the two ends. Don't we carry things besides ladders that have two ends? When I see a young man getting "fast" habits I think he sees only one end of that ladder, and that he does not know that the other end is wounding his parent's hearts. Many a young girl carries a ladder in the shape of a love for dress and finery; she only sees the gratification of a foolish pride at the forward end of that ladder, while the end that she does not see is crushing true modesty and pure friendship as she goes along thoughtlessly among the crowd. Ah! yes, every ladder has two ends, and it is a thing to be remembered in more ways than one.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Dear Editor:—

Let me relate to you some of our last Lord's day joys. Having met as usual for divine worship, three souls were made willing to unite with the children of God. After preaching, the congregation started for the river, where baptism was to be attended to, and passing the Campbelite, or Christian church, they fell in the procession, which made a long one. When we reached the river we had a large audience, and the three souls were baptized into Jesus Christ according to his appointment, baptizing into each name of the Holy Trinity. Solemnity, joy, and christian feeling pervaded the place, and after baptiism, a few appropriate remarks were made and the people retired in the best of order.

During the early part of Spring, brother John Filmore and brother Peter Lutz visited our church and preached for us. Brother John remained long enough among us to preach a number of times at each of our places of meeting with much acceptance, and, no doubt, convinced many persons of the importance and necessity of trine immersion to complete a christian baptism, and caused others to come likewise and inquire after the good old way. In order to put on Christ or to be baptized into Christ properly, we must first be baptized in the name of the Father, for no man can come to Christ except the Father draw him, and in the name of the Holy Ghost, in order to receive the sanctifying power of the Holy Spirit, and likewise in the name of the Son who came to save us from our sins. Then by repentance towards God and faith in Christ as our only Savior, and baptism for the remission of our sins, we are brought into spiritual relationship with Christ our elder Brother. Having in this way put on Christ, we are to walk in him, that is, go on in the discharge of every known duty; live, and act as Christ did to the best of our ability, have that mind or spirit that is in Christ, for if any man have not the spirit of Christ, he is none of his. His Father told him what to do, and he done it. He left none of the law unfulfilled, and he has told us likewise what to do, and if we do not do it we are none of his.

Obedience is better than sacrifice, and if we have that mind, we will contend for the faith once delivered to the saints, and that faith includes all the holy ordinances of God's house as well as watchfulness and prayer, and keeping ourselves from every appearance of evil, all of which will constitute our holy religion, the fruits of which will give us joy and peace in the Holy Ghost. Joys caused from other causes and derived from other sources may not be christian enjoyment. In order to have joy that is unspeakable and full of glory, we must do the commandments, and we will likewise have a right to the tree of life and enter through the gate into the City. G. W. BAKER.

Altoona, Iowa.

Dear Pilgrim:—

Our Lovefeast is now a thing of the past. We were not a little disappointed on the morning of the sixth, the first day of the meeting, when we saw the dark heavy clouds gathering up from the west. Soon the drops of rain began to fall thick and fast and on it continued to come till nearly ten o'clock when it ceased, and by noon many brethren, sisters, and friends had gathered together. When dinner was over the word was preached, and again in the evening, when we received many precious admonitions on self-examination. The exercises were then brought to a close and supper was made ready We then followed the example of our blessed Master in rising from supper and washing the saint's feet; then eating the Lord's supper and taking the communion, the emblems of the broken body and shed blood of our Redeemer. O, what joy is realized by the children when practicing the holy ordinances of the house of God! A joy of which the world knows nothing, nay, they cannot realize the happiness enjoyed by the faithful. Dear young friends, you who have fathers and mothers in Isreal, how can you sit back and see them following in the foot-step of Jesus and you not going with them? How can you bear the thought of being forever separated? But thanks unto our heavenly Father that some of you are wise unto salvation, and have made your peace, calling and election sure with God. To such I would say be faithful, and let your watch-word ever be onward and upward, and use your influence in bringing your associates to Christ. To you would I say as well as myself, let us not mind the scornings of a vain and wicked world. But let us follow the meek and lowly Jesus in all his simplicity. We know the world looks upon these things with hatred. They do not see them as we do. Why? Because they are aliens and strangers to the common wealth of Isreal. I will now bring my article to a close by telling you that we had the pleasure of seeing three more precious souls unite with the flock by being buried beneath the yielding waves and rise to walk in newness of life. One was a brother to the writer. So we are made to rejoice. I would yet say that our meeting was interesting. Hope the Lord will reward those dear brethren who labored in the ministry, and that we may be remembered in prayer. From your unworthy though well wishing young brother in Christ.

S. C. MILLER.

Brooklyn, Iowa.

Mr. Moore:—

My letter was injured by misprints. I said, changed the day of rest—not Easter, also, do we make void the law, not, do we make void the Sabbath.

You state, "The fact in the case is, both days were observed by the apostles." Then why drop the Sabbath contrary to the apostolic example and Bible command?

Why did the apostles observe the Sabbath if it ended at the cross?

Paul reasoned in the synogogue for a year and six months. Acts 18: 4–11.

The first was a working day. "Upon the first day of the week let every one of you lay by him in store." 1 Cor. 16: 2. Goods and supplies are laid in store. You neglect to notice that there is no mention of resting from labor on the first day of the week before A. D. 321. No command to keep the first day before Constantine's edict.

$500 Reward is offered in Oakland, Cal. to any person that will produce one text plainly stating either of the following points, namely:

1. A command for keeping the first day of the week holy.

2. That the first day of the week is a Sabbath day, a holy day, or a day of religious worship.

3. Giving any title of sacredness to the first day, any more than Monday or Wednesday.

4. That the disciples ever had a religious meeting in the day-time of that day.

5. That the disciples ever had more than one meeting, even in the evening, of the first day.

You assert again, that the Sabbath is a Jewish edifice without noticing that it is from creation and the Jews from Judah two thousand and three hundred years later. The Sabbath is a memorial of creation to others as well as the Jews. It is a Gentile edifice as well. "The Gentiles besought that these words might be preached to them the next Sabbath." Acts 13: 42—44. It is a christian edifice. "And as his custom was he went into the synagogue on the Sabbath day and stood up to read." Luke 4: 16. Christ is Lord of the Sabbath. Mark 2: 28. All things were made by him, the

Sabbath included. John 1, 3—10. Heb. 1: 2. Col. 1: 16, 17. The Sabbath existed at the destruction of Jerusalem which was forty years after Christ. "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 20.

You quote Ignatius, "Keep the Lord's day as a festival." The festivity of those early apostates—Acts 20: 29, 30.—had nothing to do with the day of rest. Ignatius never mentioned the first day except in letters called spurious by first day writers. John Calvin calls all Ignatius' writings forgery.

You make an unsupported assertion about the day John had his vision. Remember John gave the Revelation of Jesus Christ Rev. 1: 1. If it was not the day Christ said he was Lord of—the Lord's holy day—how shall we know what day it was? The first was a festival—a day of mirthfulness and feasting, not a day of rest or religious worship. The Seventh is always called the Lord's day in the Bible. Rev. 1: 10. Compare Ex. 20: 8—11, Isaiah 58: 13, Mark 2: 28. CLARA MORRISON.

Schastopol, Cal.

Dear Pilgrim :—

For the information of many brethren and sisters who requested me to give them a report of my visit to the West, and as it may give satisfaction to some of those with whom I formed an acquaintance, I will give a short sketch through the columns of the PILGRIM. I left my companion and little one in the hands of a good and all-wise Protector who feeds the young ravens that cry unto him, on the 20th of April, in company with brother Jacob Garst and wife, for Macoupin Co., Ill., arrived at Nashville on the night of the 21st at 2 o'clock. Here we had to lay over until next morning at half past six o'clock on account of the great excitement in the city about so many houses that were then submerged under water. On the next morning we could look over portions of the city, and all the low places were full of water. This city is in a rolling country, and low parts suffered on account of the high water. As we passed along we could see some chimneys, just the tops standing out of the water. Other houses only the roofs were visible, others were full of water to the second stories. Much damage was done, yet no houses were washed away. The water was back water from the Cumberland river. It was so full that it over ran its banks and spread over the country. From here we traveled for Louisville, Ky., crossing the Ohio at that point for North Vernon, Ind. This was out of our way, but we had to go that way on account of the high water. At North Vernon we got on the Mississippi & Ohio R. R. for St. Louis Mo., where we landed on the morning of the 23rd. From here we went to Macoupin Co., Ill., the place where the A. M. was to be. Remained there with the brethren. On our arrival at Girard we went to brother Jonathan Brubecker's, staid all night and next day rested. This was on the 25th and on the 26th, went to visit our relatives and acquaintances, and on the morning of the 27th, Sunday, we went to the brethren's meeting-house, Pleasant Hill, to meeting. Here we met many brethren and sisters who seem to be in order and very humble. Had two meetings with them that day. The minister's names of this congregation are. C. C. Gipson, D. R. C. Nead, Ariel Vaniman, J. W. Harshbarger, and Jonathan Brubecker. We then remained with the brethren some two weeks laboring with them in Macoupin and Montgomery counties, preached in Montgomery at Studebaker's school house, and in Girard in three of their churches, namely, the Baptist, Methodist and Universalist. We also had meeting with the brethren at West Auter church, and other places in the neighborhood. We also preached with the brethren at the Cherry Grove school house twice. The brethren in this part of the county are good and kind, but little pride among them. They contend for the faith once delivered to the saints. Here I remained with the brethren some two weeks laboring with them, made many acquaintances, found them all good and kind, hope they will be rewarded for it at the resurrection of the just. Remained with the brethren until May 7th, then, in company with brother Jacob Garst, we took rail for Cerro Gorda, Piatt Co., Ill. On our arrival at Cerro Gorda and the vicinity of this place we saw many boulders, as they are called by the citizens of that country. They are large rocks, many of them as large as a corn shock. This was rather a curiosity to me. These rocks are all of the same appearance as the rocks upon the Stone and Bald mountains of North Carolina. I have examined them and I think that they have been carried or thrown upon the surface of this prairie by some volcanic eroption centuries ago, as they are not a native of that prairie country, and what is still more strange to me is, those large rocks on the surface and under the ground are found fragments of timber, which undoubtedly, at one day, was the surface of the earth, and has been filled up by floating masses of earth and drifts in other days, in all probability in the time of the flood. This, no one is able to tell, yet it is a great mystery to us, no wonder the apostle says, "Great is the mystery of godliness." These things only tell us that the ways of the Lord are past finding out.

When we arrived at Cerro Gorda, we walked to Bro. Joseph Hendrix's and staid all night with them, and in the morning of the 8th of May we dined with brother Jacob Bashore, a distant relative of ours. Then to brother John Metzgar and was then conveyed by him to the Union school house for meeting, returned again to brother Metzgar's. Brothers Metzgar and Hendrix are well known throughout the brotherhood as strong standard-bearers of the cross of Jesus. Remained all night with him and part of the next day, had a little season of profitable conversation, at least it was to me. Remained with him until the evening of the 9th, when we again returned to the Union school house to meeting, after which we were invited to go with brother John Blickenstaff and sister to their home. Here we also enjoyed ourselves very much. They are worthy members of the Church, zealous for the cause of our Master. It does us good to meet those whose conversation is about heavenly things. Remained with them all night, and on the morning of the 10th, was conveyed, by brother Blickinstaff, to the Brick Church at Cerro Gorda, had two meetings with them that day and formed some acquaintances. From there to David Frances, another standard bearer. After evening meeting, we were conveyed, by brother Leonard Wagoner, to the Milmine Church to meeting, staid all night with brother Wagoner, and on the morning of the 11th, visited some of the brethren. With brother Henry Kurtz for dinner. He is one of the ministers of the Milmine Church. Evening to Milmine Church to meeting. After meeting, was taken to brother David Koontze's, and on the morning of the 12th was conveyed, by him, to brother John Wines, one of the elders of the Okaw Church, staid with him for dinner, after which he conveyed us to the school house in which the brethren hold their meetings in the Okaw district. They talk of building a meeting-house at that place. It is now under contemplation. The ministers names of this Church are, Jacob Wagoner, Martin Nehr, Jacob Troxel, David Flory, John Wine, and Robert Edgecombe. After meeting, was conveyed to brother Wagoner's, and on the morning of the 13th was conveyed, by him, to Cerro Gorda to sister Sarah E. Greenawalt's, staid with her about two hours waiting on the cars to return to Macoupin. While with her, we enjoyed ourselves very much. She related her trials that she passed through before she came to the Brethren, and it was quite interesting. I insisted on her to give us a sketch of her experience through the PILGRIM, as it visits us every week. Truly we are glad to see it come, and I find it is visiting many good pilgrims about Cerro Gorda. It came to us in Tenn. too, and we are always glad to see it come. Hope it will continue its visits many years, bringing good tidings from distant lands.

We remained with sister Greenawalt till 11 o'clock, train time—got aboard for Girard, Macoupin Co., Ill. Arrived there at 7 o'clock same day. Remained with the brethren at this place till the Annual Meeting, preaching with them. Two were baptized, namely, Jacob B. Sherfy and Leoa Garst. After the Annual Meeting was over, I returned through Ohio with the brethren. Remained with them in Ohio one week preaching and visiting. Some of my relatives there were at our lovefeast—got acquainted with many brethren there. Seven were baptized while I was there. The churches in Ohio are in a prospering condition. I remained here till the 5th of June, when I was conveyed to Versailles at 3 o'clock on the morning of the 5th, when I got on the cars on my way to Tenn. Went by way of Indianapolis, Ind., Louisville Ky., Nashville, Tenn., to Chattanooga, then to Knoxville Tenn. I arrived at this point at 4 o'clock on the 7th of June, Sunday, had 100 miles yet home, and by 9 o'clock I expected to be in Jonesboro, my stopping point. On we went, passing one station after another until we passed Whitesville, Hawking Co. at Bent Creek, when all of a sudden a jam and cracking took place. One of the axles broke at the hinder part of the sleeping car throwing it off the track, turning it over, and that the next and so on until the coaches were all turned over. It was a frightful sight as the car I was in began to break and turn there was considerable screaming and crying. Carpet bags, shawls, hats, men, women and children all falling everywhere, glass and racks smashed to pieces, splinters flying in every direction. This was the work of a moment, and strange to say, in the midst of all this, no one was killed, but several were badly hurt and cut up,—hope that all will get well. It was only by the strong arms of Providence that we were not all killed. After the excitement was over and the the wounded cared for, we, all that could, got on the tender and went to the Rogersville junction, two miles east of the place of accident, where they telegraphed to the Western train that was then due at that point in half an hour, to bring all the hands on the road to care for the wounded and remove obstructions, and replace the road in running order. All was accomplished in two hours and all that could travel remained in the cars for their place of destination, and at 12 o'clock I got to my stopping place, walked three miles home and found all well. Thank the good Lord for his care over us and his heavenly protection. O how glad I am that we all escaped as well as we did, hope that this will be a warning to some to know that man has no assurance for his life. To think for a moment that men are merry, laughing and talking gliding along, and in a moment they may be hurried into eternity. Whether on land or sea, man knows not the day of his death. Well has the Savior said, "Watch ye therefore and be ye also ready, for in such an hour as ye think not the Son of Man cometh." Watchfulness is necessary for all men and after all this, we should be very careful not to get asleep at our post. Let us always have the oil in our vessels for the bridegroom will surely come, and if we are not prepared will be left outside the door. Not every one that saith Lord, Lord, shall enter the kingdom of heaven, but they that do his will.

As my article is getting very long and may be intruding upon the columns of the PILGRIM I close, hoping that many good brethren and sisters whom we have not mentioned will receive our thanks for their kindness to us during our sojourn with them. May the blessings of God remain and abide with us all. F. H. DOAE.

ROCKBRIDGE, WIS.,
June 5th, 1874.

Brother Brumbaugh : —

Enclosed find the amount due for your ever welcome visitor to our home. I am truly thankful that you sent me the paper, for I don't know how we could have done without it as we have had no preaching in our neighborhood since we came out here. Brother Thomas Patton promised to come down and preach for us, but his family has been very sick and therefore he could not come. In his last letter he promised to come as soon as his family got well enough for him to leave home. Although we have no preaching yet we we are glad that we are not left alone in the world for God is with us in the sad hours of our trials, and also the PILGRIM makes its weekly visits to our home which affords us much religious enjoyment here in the far west. We have good neighbors and I think if we could have preaching here we could in a short time start a church. The ministers that do preach here seem to do it for the money, and not for the saving of souls, stop the pay and the hireling fleeth. We want such men as will preach the truth and that have the welfare of souls at heart.

The crops look well but it has been very dry here this spring. We had a very good rain here on yesterday. The corn is promising and if followed by a favorable season, will be good.

I wish to know whether Bro. John Rodgers of Dixon, Weet Co. is getting the PILGRIM. He is my father-in-law and have not heard from him since in February. If he gets it let me know. Bro. Brower is preaching in that district. Yours in Christ.

JOHN P. KEEVER.

ALTOONA, IOWA June 7, '74.

Dear Editors :—

This beautiful Sabbath

day there is no meeting and I find myself alone with God, my wife being absent, and as we never should be idle, as our time belongeth to the Lord, I ask my Redeemer, like Paul of old, "What wilt thou have me do?" and it came into my mind to write for the PILGRIM.

A few years ago, on a cold April day, on the banks of Jundar River, I made a covenant with God to serve Him and glorify his name forever, but as I now look back over the past I cannot hold back the bitter tears of regret, as I have so often broken that covenant and come short of my duty as thou knowest, O Lord. Thou knowest the hearts of all men and how prone we are to depart from the right and cleave unto the evil. Like a publican of old, I feel to smite my breast and say, "God be merciful to me a sinner." Brethren and sisters, let us often think of our covenant which we made. Let us be united together in the love of Christ and ever be faithful while on our pilgrimage to our heavenly home. The journey will be short, be faithful to the end.

J. BALDIN.

FAMILY REUNION.

The following daughters and sons-in-law, and sons and daughters-in-law of brother John and sister Sally Garver, of Aughwick, Huntingdon Co., Pa, all met last winter on the same day, at the home of their parents, namely: Elizabeth (wife of Isaac) Lutz, Ill., Sarah (wife of Isaac) Myers, Nora Ill., Susan (wife of Peter) Ripple, Orbisonia, Pa., Nancy (wife of Enoch) Myers, Ill., George, Hill Valley, Pa., wife absent on account of sickness, Lydia (wife of Abram H. Lutz) Winslow, Ill., Rachel (wife of Daniel) Wharton, Newton Hamilton, Pa., John, Shirleysburg, Pa., Harriet (with her parents.) The Sunday before leaving for their homes those present attended preaching at the "Stone Meeting House" in Germany Valley, Huntingdon Co., Pa., and the daughters all sat on one seat, the mother at the head, and the daughters, according to age, (as named above) in regular order. The above are all members except the last three and hope they will soon follow.

This comprises the family of children, except Mary who has long ago gone to rest, while wife of Abraham Rohrer, Honey Grove, Pa.

S. W. BOLLINGER.

CONTRIBUTIONS.

THE TWO LIARS.

Do you know who is the father of lies? It is a creature called Satan. He was once a bright angel in heaven, but a long while ago he grew wicked, and God cast him down into a dark place called hell, and a great many other angels with him. Satan and his angels are called devils. They come into this world and do a great deal of harm here, and teach the people to be wicked. There are a great many ways of being wicked. One of these ways is lying. Satan told the first lie that was ever told in this world. He told it to the first woman whom God had made. Her name was Eve. God told Eve that if she eat the fruit of a certain tree she should die, and satan said she should not die. That was a dreadful lie. Eve ate the fruit and she died.

Now I am going to tell you of two liars who lived a long time after Eve was dead. They were a husband and wife. The name of the man was Ananias, and the name of the woman was Sapphira. They agreed together to tell a lie; this was the lie: They had a piece of land, and they sold it for some money; then they said to each other, "Let us take some of the money and give it to a good minister called Peter, and tell him to give it to the poor." Was not this a very good intention? Yes, it seems very good. But now hear the lie they meant to tell. "Let us make Peter think that we have given all the money we got for the land to the poor." Oh, this was the lie. They wanted to seem very good and generous, but did not like to part with all their money; so they made up their minds to tell a horrible lie. They might have kept all this money, but why tell a lie? Ananias went with part of the money to Peter and gave it to him for the poor. But Peter knew that he meant to deceive him, and he said unto Ananias, "Why hath satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? And after it was sold, was it not in thine own power? Thou hast not lied unto me but unto God." As soon as Ananias heard these things, he dropped down dead. Everybody who heard of this death was very much afraid, for they knew that he had been struck dead by God for telling a lie. Some young men came and wrapped him in a cloth, and carried him out and buried him. His wife Sapphira did not hear what had happened to her husband. About three hours after his death, she came into the house where Peter was. Then Peter asked her for how much she had sold the land. And she said she had sold it for less than she really had, in hopes of making Peter think that she had given away all the money. As soon as she told the lie Peter said, "How is it that ye have agreed together to tempt the spirit of the Lord? Behold, the feet of them that have buried thy husband are at the door, and shall carry thee out." Immediately she fell down at Peter's feet and died; and the young men came in and found her dead, and carried her out and buried her by her husband. So in one day these two liars died and were buried. If God were to strike all liars dead now, how many sudden deaths would take place! But God is very patient, and bears with sinners a long while, that they may have time to repent, and ask pardon. For God will pardon sinners if they ask him. Yes, he will pardon liars who wish to leave off telling lies. The reason he is so ready to pardon is, because he is kind, and merciful, and because he gave his only Son, Jesus Christ, to die upon the cross to save sinners from being punished. But there is a place to which all liars who are not pardoned will be sent in one day. It is a burning lake—not a lake of water, but a lake of fire. Satan, the father of all lies, will be cast into into it, and so will all his children, and all liars are his children. These are the words of God: "All liars shall have their part in the lake that burneth with fire and brimstone." Rev. 21: 8. You can read about those two liars, Ananias and Sapphira, in Acts 5: 1-11.

J. H. H.

THE YOKE OF CHRIST.

The Savior says, "My yoke is easy; and my burden is light," and those who have truly borne the yoke of Christ, have proven it to be true. If the Lord's requirements seem hard to us, and his service is tiresome, we may be sure we are serving another master. Some may think it is easy to give God half the heart and the world the other half, but they make a great mistake. They neither enjoy the pleasure of the world nor the blessings of God. If we love to tread the path of sin, he will not be with us, but if we go to him and confess our sins, he is ready to forgive. Of ourselves we can do but little. We are of a fallen nature and so often go astray. Think of this, dear young brethren and sisters when we are tempted to give up in discouragement, just think what he had to endure for us, yet we do so little for him. How unworthy we are of such a love, yet his love is unchangeable. How we ought to appreciate such a friend. He is our best friend. All other friends may forsake us, but he will never forsake us. If we have Jesus on our side, we need not fear. True, the Christian has many troubles and trials to endure, but it is all for the better.

Let us not see how little we can sacrifice for him, but how much. Let us be as shining lights to the world and not in our doings lead some one else astray. Many of us have been to communion. May it be one long to be remembered. How many of us have resolved that we will live nearer to God than ere we have done before? Let us be thankful that life is spared us, set our affections upon things above where neither moth nor rust doth corrupt, that at the harvest time our garnered treasures may prove nothing but leaves, that in the end we may hear from our Master's lips the blessed words, "They have done what they could."

MARY E. GOOD.

Waynesbor'o, Pa.

DIED.

BOLINGER. — In Yellow Paint Creek church, June 6, 1874, Anna S. daughter of brother John B. and sister Sophia Bolinger, aged 1 year, 5 months, and 27 days.

Little Anna was playing about the cistern where her father and brothers were at work and, unnoticed by them, she made a misstep and fell into the cistern striking her head against the stone as she fell, killing her instantly. Her brother saw her laying on the water and her father jumped in and got her out; but all efforts failed to bring her to life. Occasion improved by the writer, from Luke 18: 15, 16, 17.

JOHN J. HOOVER.

SALE.—In Plattsburg, June 9, 1874, Bettie, daughter of friend Lewis and sister Julia Sale, aged 11 years, 6 month, and 14 days.

The subject of this notice was horrible beyond that which can be told. Bettie was a bright little daughter of the above named parents, and was sent by her mother, on the 8th, to make a fire in the cook-stove to get supper, and finding it difficult to start, it is supposed, as there was no one near at the time, took a can of coal oil in order to hasten the work. The oil caught fire in the can and exploded saturating the poor girls clothes, set her on fire, and burned her clothes all off. Her mother hearing the can explode ran to her assistance with others close by, but could not extinguish the fire till it had done its work of death. The mother's hands were fearfully burnt fighting the flames to save her daughter. Doctors were called, but they could do nothing to save Bettie, as she was burnt all into a crisp. Her sufferings must have been beyond what can be told, yet with all this she would try to console her parents. She suffered thus for about seven hours, when she drew about her the drapery of her couch and laid down and died.

The funeral took place at 4 o'clock on the 9th, in the Methodist church in this city. The occasion was improved by brother Dan'l B. Gibson and the writer. Many friends came to drop the tear of sympathy with our friend and sister in their bereavement. They crave an interest in the prayers of the faithful everywhere. "We know not what a day may bring forth." In the bloom of youth to-day, cold in death to-morrow, therefore prepare to meet the Lord in peace when he comes.

DANIEL B. SELL.

ANNOUNCEMENTS

Please announce through the PILGRIM that there will be a Lovefeast in the Smith Fort Church Clinton Co. Mo. on the 26 and 27 of September next. The usual invitation is extended to all to be with us that occasion Brother Ministers make a note of this and make your arrangements and come and help us By order of the church.

ELD. DANIEL D. SELL

Lovefeast in the Berlin Congregation, Somerset Co. Pa. on Sunday June 28th, commencing at 10 A. M. Bro. Sharp is expected, and others are also invited. ELD. JAC. BLOUGH.

PER. H. R. H

A Lovefeast will be held in the Snake Spring Valley church, commencing on the 26th of June.

(*Continued from page 195.*)

have had some experience in the winding up of such an institution, and I know something about it. I searched the books of that college in Northern Indiana, from midnight till morning with no satisfactory results. The conclusion that I come to was, that I do not like high schools.

27. We are aware that the subject of a higher education for our children has been agitated in the newspapers, but they have failed to tell us the reasons why they think we need high schools. I have taken the articles and read them carefully, and searched for Scripture reasons upon that subject, but I have never found a single passage of Scripture quoted on the subject. If they have been there I have overlooked them. Nothing short of Scripture argument will convince me that it is necessary for us to have a high school.

6. "I have told you before, and I tell you now, even weeping, that many walk that are the enemies of the cross of Christ." I ask the attention of this large and interesting congregation, for a moment or two. Where are the mighty men? Where are the noble? Not amongst us. Not among the Brethren. Go to the Congress halls for the mighty eloquent men. You will find them there, and not amongst the Brethren. It will always be so. It has been so from the beginning. Our query makes no attack on the school. It simply asks that the school be not called "The Brethren's School." We may have a good reason for that query. In the case of the *Gospel Visitor*,—but there is no need of going over that. You remember that. We do not purpose to interfere with the school if it is not called "The Brethren's School." That is all we ask. How has the gospel been brought down to this time since 1800 years ago? By men who were finished scholars? No, never. I will venture to say from my little experience, that as good a gospel sermon as I ever had the pleasure of listening to in all my life, was preached by a brother of very moderate education, but it was preached by the aid of the Holy Spirit. That man cannot preach without the aid of the Holy Spirit. Now, an educated man, if he is a good speaker, can make a pretty, flowery discourse, which might pass for a gospel sermon by a person not examining it closely. When we look back and see the digressions from the old beaten pathway, marked out by the Savior, when we see the endeavors to evade the old, primitive cross, our hearts are pained. What class of men led the early church into Romanism? Was it the common class? No. It was those men who sought honor from one another rather than from God. There is no alternative in my estimate of things, but that a man must be born again before he can become a true disciple of the Lord Jesus Christ. What does he receive then? He receives the gift of the Holy Ghost to bring to your minds all things whatsoever Jesus both did and commanded. That is so, brethren, and no man will venture to deny it. A paid ministry will be the result of such schools and their higher education. If the disciples of the Lord Jesus Christ are to bear the cross before a gainsaying and wicked world, don't let them be ashamed of it. Don't let them put on the appearance of the world. This is the last Annual Meeting I ever expect to attend and meet my brethren, and you may, on this head, excuse me for being a little more plain than I might be upon another occasion. How shall this congregation—Oh! look at the youth here to-day, springing up into manhood and womanhood! Shall we tell them, You cannot serve the present age without you have a finished education? No, the brethren will not say that, though the church is tending that way. How has the church sustained herself for the last eighteen centuries? Has she sustained herself? No, God has sustained her, and He can keep her now. God has blessed us far beyond our deserving, and has placed us in the most favorable circumstances of life. There is none to hinder us, or molest us, or make us afraid. May God forbid that we should turn aside from the old beaten paths. I thank God to-day, that limited as my education is, I understand the truth. I have been a member of the church for sixty years. I have looked at the church and noticed her during all that period of time. I see many marked changes that have taken place in that period of time. When I first entered into covenant with God, things now highly esteemed would not have been tolerated in that day in Eastern Pennsylvania where I was brought up. If we look back we note these changes. Oh! brethren, we don't bear the Root, the Root bears us. Let us not forget that. No charge can be brought against the foundation of the hope we preach. If it has been sufficient for 1800 years, why shall we now have education amongst us. Our children are now prone to wander. Why should we encourage this this tendency? Our children are very desirous to obtaining a standing in the world, and I am willing they should; but, oh! my brehren you can obtain no higher standard than Christ.

2. The brethren will keep to the point.

(*To be continued.*)

ITEMS.

The General Meeting of the Friends has been very largely attended, and the session has been one of unusual interest. The principal subject has been the establishing and maintaining Sunday Schools. This has been found indispensible if the Friends expect to keep a religious hold on their children. A society for the establishment of "First Day Schools" has been formed, and encouraging accounts were read for the formation of such schools all through the country.

The 37th aniversary of the American and Foreign Bible Society was held at the Fifty-third street Baptist church, May 14. The report of the Treasurer showed the total receipts to have been $8.282; the expenditures, $1.194. The report showed that during the year 1,272 Bibles, and 1,393 Testaments had been given to the destitute in this country, and that 626 Bibles, and 246 Testaments had been sold. The total number of copies of the Scriptures issued was 3,593. The committee appointed to confer with a similar committee from the American Bible Union, with a view to the union of the two societies, reported that a plan of union had been approved by the Boards of both societies; and after discussion it was voted to authorize their own Board to carry out the plan. The new society is called the "American and Foriegn Bible Union."

At the session of the Reformed Presbyterian Synod, June 1, a committee on the Order known as the Patrons of Husbandry, or Grangers, presented their report, which states that they emphatically and unequivocally condemn this and all other secret orders as ensnaring and deceptive and sinful in themselves as prejudicial to the best interests of society, and as a lawless and inefficient way of obtaining redress of grievances. They also recommend that the Synod enjoin it upon all sessions not to fellowship members of this or any other, and to warn all under their care to beware of the ensnaring influences of such organizations. The report was adopted by a unanimous vote.

—There seems to be a connection between High-churchism and intemperence. The banners of the conservative party in the recent elections in England bore such legends as "A National Church and a National Beverage"—namely the Establishment and beer; and that every election-pledged to the support of the ritualistic church, returned upwards of fifty brewers to Parliament. On the other hand, the recent Episcopal convention of Virginia, at Charlottesville, which unanimously passed a resolution condemning ritualism, and instructed the delegates to the General Convention to enter a protest there—this same convention, at the same time, also accepted a minority report on temperance, which provides as an amendment to the general rules, that any person making, buying, selling, or using as a beverage intoxicating liquor, shall be, upon conviction, debarred from membership in the church. This provoked an extended and warm discussion, but it passed by the expressive vote of 335 to 38.

DISEASES OF THE BLOOD.

"The Blood is the Life." When this source is corrupted, the painful and sorrow-producing effects are visible in many shapes. The multifarious forms in which it manifests itself, would form subjects upon which I might write volumes. But as all the varied forms of disease which depend upon bad blood are cured or best treated by such medicines as take up from this fluid and excrete from the system the noxious elements, it is not of practical importance that I should describe each. For instance, medical authors describe about fifty varieties of skin disease, but as they all require for their cure very similar treatment, it is of no practical utility to know just what name to apply to a certain form of skin disease so you know best how to cure it. Then again I might go on and describe various kinds of scrofulous sores, fever sores, white swellings, enlarged glands, and ulcers of various descriptions; might describe how virulent poison may show itself in various forms of eruptions, ulcers, sore throat, bony tumors, etc., but as all these various appearing manifestations of bad blood are cured by a uniform means, I deem such a course unnecessary. Thoroughly cleanse the blood, which is the great fountain of life, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution, will all return to us. For this purpose Dr. Pierce's Golden Medical Discovery and Purgative Pellets are preeminently the articles needed. They are warranted to cure tetter, salt rheum, scald head, St. Anthony's fire, rose rash, or erysypelas, ring-worms, pimples, Blotches, spots, rough skin, Eruptions, sore eyes, pustules, boils, carbuncles, scurf, scrofulous sores and swellings, fever sores, white swellings, tumors, old sores or swelling, affections of the skin, throat and bones, and ulcers of the liver, stomach, kidneys and lungs.

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The Weekly Pilgrim.
PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. R. & GEO. BRUMBAUGH.
Corresponding Editors.
D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 5. HUNTINGDON, PA., JUNE, 30, 1874. NO. 26.

POETRY.

WALKING WITH THE WORLD.

BY MRS. MATILDA C. EDWARDS.

"Woe to them that are at ease in Zion."

The Church and the World walked far apart,
On the changing shore of Time,
The World was singing a giddy song,
And the Church a hymn sublime.
Come, give me your hand, cried the merry World,
And walk with me this way;
But the good Church hid her snow hands,
And solemnly answered nay.
I will not give you my hands at all,
And I will not walk with you,
Your way is the way to endless death,
Your swords are all untrue.
Nay, walk with me but a little space,
Said the world with a kindly air,
The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny rough and rude,
And mine is broad and plain;
The sky above is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe.
My path, you see, is a broad and fair one,
And my gate is high and wide,
There is room enough for you and for me
To travel side by side.

Half shyly the Church aproach the World,
And gave him her hand of snow,
The old World grasped it and walked along,
Saying in accents low:
Your dress is too simple to please my taste,
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair.
The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip,
With a smile contemptuously curled.
I'll change my dress for a costlier one,
Said the Church with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place,
Beautiful satins and shining silks,
And roses and gems and pearls:
And over her forehead the bright hair fell,
Crisped in a thousand curls.

Your house is too plain, said the proud old World,
I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture ever so fine,
So he builds her a costly and beautiful house,
Splendid it was to behold;
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold.
And balls and shows in her halls were held,
And the World and his children were there.
And laughter and music and feasts were heard,
In the place that was meant for prayer
She had cushioned pews for the rich and great,
To sit in their pomp and pride;
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The Angel of Mercy flew over the Church,
And whispered: I know thy sin,
The Church looked back with a painful sigh
And longed
To gather her children in.
But some were off at the midnight ball,
And some were off at play,
And some were drinking in gay saloons,
So she quietly went her way.
Then the sly world gallantly said to her,
Your children mean no harm,
Merely indulging in INNOCENT SPORTS,
So she leaned on his proffered arm;
And smiled and chattered and gathered flowers,
As she walked along with the World,
While millions and millions of deathless souls
To the horrible gulf were hurl'd.

Your preachers are all too old and plain,
Said the gay world with a sneer;
They frighten my children with dreadful tales,
Which I like not for them to hear;
They talk of brimstone, fire and pain,
And the horror of endless night;
They talk of a place which should not be
Mentioned to ears polite.

I will send you some of the Beecher stamp,
Brilliant, gay and fast,
Who tell them that people may live as they list,
And go to heaven at last.
The Father is merciful, great and good,
Tender true and kind;
Do you think he would take one child to heaven,
And leave the rest behind?
So he filled her house with gay divines,
Gifted and great and learned,
And the plain old men that preached the cross,
were out of her pulpits turned.

You give too much to the poor, said the World,
Far more than you ought to do,
If the poor need shelter, food and clothes,
Why need it trouble you?
Go, take your money and buy robes,
And horses and and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children they dote on all such things,
You must do as they do, and walk in the ways
That they are walking in.

Then the Church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, I've given too much away,
I'll do sir as you have said.
So the poor were turned from her door in scorn,
And she heard not the orphan's cry,
And she drew her beautiful robes aside,
As the widows went weeping by,
And the sons of the world and the sons of the Church,
Walked closely hand and heart,
And only the Master who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said,
I am rich and in goods increased,
I have need of nothing and naught to do,
But to laugh and dance and feast.
And the sly World heard her and laughed in his sleeve,
And mockingly said aside,
The Church is fallen, the beautiful Church,
And her shame is her boast and pride.

The angel drew near to the mercy seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame,
And a voice came down through the hush of heaven,
From Him who sat on the throne:
I know thy works, and how thou hast said,
I am rich, and hast not known
That thou art naked, and poor and blind,
And wretched before my face,
Therefore from my presence I cast thee out,
And blot thy name from its place.

Grape Hill, Va., Jan. 3, 1874.

The Grace of God.

John Dickinson was a farmer in the parish of Ratho, near Edinburg, and was for a long time negligent and irreligious. It pleased God to take away his wife, and it became necessary for him to have a nurse in the house, who happily was a pious woman.

When his infant daughter was about twenty months old, she was in the room with her father and several of his profane companions. Most unexpectedly the child repeated, in its infantine tones, "O, the grace of God!" an exclamation she had often heard from her nurse. The attention of the father was thus excited, the Holy Spirit led him to deep and serious reflections, and thus was his conversion to God effected.

DO THE best thou knowest, to-day. Shrink not from frequent error in this gradual, fragmentary state. Follow thy light for as much as it will show thee; be faithful as far as thou canst, in hope that faith will presently lead to sight. Help others without blaming their need of help. Love much and be forgiven.—*Margaret Fuller.*

ANNUAL MEETING.

Proceedings of the Annual Meeting held in Macoupin County, Illinois, on May 26 and 27, 1874.

(*Continued from page* 187.)

That is, about the school being called "The Brethren's School." Remember now that this is the question and don't wander from the point. The question is not whether we shall allow the brethren engaged in this school to continue it, but whether they shall be allowed to call it the "Brethren's School."

10. I did not think that this thing would come up here. I have raised nine children and have schooled them well. I have schooled them in two languages, English and Dutch, and I never heard any objection that I did not give them schooling enough; but they did not go to the high school, and I once heard a man, who knew several languages, say that they were not worth much to him.

2. The brethren must keep to the point under discussion.

18. The point under consideration, if I understand it, is the objection to the school being called "The Brethren's School." Well we are all agreed on that point that it ought not to be called "The Brethren's School," and if there is nothing objectionable to the school as a private enterprise, I cannot see any objection to the passage of the answer to the query. If there is no objection, let the papers be passed. Certainly it is not right for a few brethren to get up a private school and call it "The Brethren's School." That certainly ought not so to be, but there can be no objection to a few brethren joining together to organize a good school when their children and the children of their brethren could obtain a good education without going outside of the influence of pure and honest Christian doctrine. There is an evident reason why our children educated in the schools of the world do not come back to the meek and lowly ways of Jesus Christ. It is because they have to go to school elsewhere than in the schools of the brethren. In this school, as I understand its aim, the principles and doctrines Jesus Christ will be taught as well as worldly branches of knowledge. Now, in regard to an education,—of course the idea of reading the Scriptures and gaining knowledge out of the Scriptures belongs to the Christian man. Every Christian man will want to do that. But the idea of reading and understanding the Scriptures is one thing and the means of conveying the knowledge that you have obtained to the people, is another and a different thing. Let us not deprive ourselves of the means of acquiring a a proper medium for conveying our ideas to the people. For this purpose we need a school, and a good school. I feel the need of such a school myself. I do not see any thing in the way of passing the papers.

24. I believe, brethren, that this school is a private enterprise, and is understood as being such, and is called such, we have none of us any objection. If they do any thing in their school that is wrong, we can see to it. The idea is this: whether the brethren have a right to start a school as a private enterprise and then call it the "Brethren' School." I think not and I believe we all think not. But if it is only a private enterprise, let it go on and if it goes wrong, we can stop it.

28. If the school is really right, why not make it and call it "The Brethren's School?" If we in Ohio manufactured spurious liquors, you would attend to us pretty quick, and if this school is spurious, it had better be attended to.

13. As long as individuals do not interfere with members of the church you have no right to hedge up their way before them, but no set of individual members of the Church has a right to name a private institution, which they may originate, after the whole church as though it belonged to the whole church and the whole church was responsible for it. Never let this school be called "The Brethren's School." If you knew the grief in Indiana about Salem College, you would not wonder that I speak so earnestly. The brethren became responsible for the college, and soon $7,500 was needed to pay for the college. Let your institution in Pennsylvania be private, and brethren never lend your name as security to such a private institution, or you may have money to pay. We are in trouble now on that account and are trying to get out of it. I do not want to impose any restrictions not in accordance with right and justice, but I do not want the church involved in these things.

20. There seems to be a difference of opinion in regard to this thing. The query in my mind is this: Much we all agree to, and on one point is that the Gospel of the Lord Jesus Christ was given in plain, simple terms, easy to be understood. Now, if Christ meant just what he said, and if he said just what he meant, did he give it in such a way that a plain simple man cannot understand, especially when enlightened by the Holy Ghost? Oh, no, we do not allow that. It was given so plainly and simply that the man of the least education can understand it. What is the need then of these high schools and colleges? Why not advise the brethren to stop such schools and so stop all troubles connected with them; as the brethren say that their colleges do cause trouble. There is a disposition amongst us of desiring to be somebody of importance in the world. If it is necessary that our ministers should have a preparation, something more than our ordinary schools can give, it is just as necessary to send our congregation there too.

29. It seems to me that there is no brother or sister but would say that it is wrong to call a private interest—to call a private school, the Brethren's interest, or the Brethren's school. Now, where is the propriety of arguing the case any further? Let us put the question to a vote and decide it.

The secretary then read the answer over again, as it had been amended. It then read as follows:

Ans. Referred to Minutes of Annual Meeting of 1855, Query 51; but the brethren shall not call the school "The Brethren's school," or by any other name that would involve the grand Brotherhood.

5. I object to the passage of the answer. I object to it.

13. I move to table it and fall back on the former answer.

3. I object to tabling it, for that leaves the brethren who are going to found the school the privilege of calling it "The Brethren's School."

1. I think I can remove the brother's difficulty by a word or two.

3. I object to tabling it, and the reason is—

1. I can help the brother out of his difficulty.

3. Well, if you do it brother James, I will take my seat.

1. I think I can do it. Does our brother—do our brethren remember that there are brethren who are friends of the school, whose hats may not be as low in the crown as some other hats, and whose coats may not be cut as round as some other coats, but who nevertheless have the love of God and the love of the Church, and the love of the brethren in their hearts, and I feel well assured that if it becomes known to these brethren, that the name, "The Brethren's School," causes all this trouble and offends some brethren, they will at once cheerfully withdraw the name. I am sure they will not hesitate to do so when they see that the name is objected to. I have no doubt, from what I know of the character and desires of the brethren interested in this cause, that the name of the institution will be changed when it comes to be organized.

3. I want to be distinctly understood. I have great confidence in brother James but I object the tabling it, for it leaves them the right of using the name of the Brethren in connection with their school. If brother James will will pledge himself, that the name shall not be used, I will cheerfully consent—

1. I do not pledge myself to a change of name, I cannot do that of course. But I pledge myself to use my influence, what little that may be, and to do all in my power to have the name changed.

3. No, that does not satisfy me. If you will pledge yourself to change the name—

1. Oh no, I cannot do that.

3. Well, then, instead of tabling it let us change the motion a little. Let us refer to the former decision, and re-affirm that that decision, adding that the brethren interested in this school shall not be allowed to name it "The Brethren's School." Let us re-affirm the old decision first and

then decide that they shall not use the name of the Brethren for their college.

—— If the Church needs a school of this kind, why does she refuse to allow her name to be used in reference to this school and then aid the brethren who have undertaken it.

13. The young minds in this assembly may be more in favor of the school, while the old brethren are opposed to it. Some may think that the school is needed to help forward the cause of Christian education and Christianity. Other brethren think that Christianity needs no such help. Other brethren still are not opposed to the school, but merely to calling it "The Brethren's School." Why not all yield a little then, and drop the name that gives offence, but let the school go on? Why not decide simply that they shall not call it "The Brethren's School," and let it go on as that?

18. How are you going to prevent its being called "The Brethren's School." In the first place, it is a school, and in the second place, it is owned and managed by the Brethren, and when people ask what school that is, how are you going to prevent their saying, "That is the school of the Brethren, or the Brethren's School?"

The Secretary now read again the answer that was finally passed. It was as follows:

Ans. Referred to Minutes of Annual Meeting of 1858, Query 51; that the brethren shall not call the school "The Brethren's School," or by any other name that would involve the grand Brotherhood.

2. The brother has asked how we will prevent the school's being called "The Brethren's School." I will say in reply that the design of the answer just read is to prevent its being called so by the brethren themselves. We cannot help, of course, what outsiders call it. The world will call it what it chooses and we cannot help ourselves, but the brethren, who found the institution, will not be allowed, if this answer passes, to name the institution "The Brethren's School." I will say another word or two. When I was ordained, I promised that I would not bring in anything new into the church, and I mean to stick to my promise. I think we had better proceed carefully in our educational plans.

Another reading of the answer being called for, the Secretary read it again.

30. If I understand the feeling of the brethren, they don't want it called "The German Baptist School," either?

A voice.—You can't help people saying, "That is the Dunkard School, or that is the Brethren's School."

The answer last read, was then passed.

From the Southern District of Ohio came also the following paper:

Would it not be best if the brethren at the Annual Meeting would say to whom the Minutes shall be given to be printed?

Ans. The Minutes should be read at the close of the meeting, and conference should say by whom they should be printed and thereby prevent any suspicion.

Some one made a motion to table it.

5. I object to the tabling of the query. I can see no harm in the reading of the Minutes at the close of the Meeting. What wrong can there be in our saying by whom the Minutes shall be printed?

13. What advantage can there be?

5. Brethren have before advised in this matter. If any mistake occurs, and the Minutes are read at the close of the meeting, the mistake may be corrected and the Minutes ratified. After that there can be no question. Disputes as to the accuracy, cannot then arise. That is why I would do it.

On motion the paper was tabled.

From the same District came also the following paper?

This District Meeting, being assembled in the name of the Lord, feels the necessity of petitioning our Annual Conference to take measures, or provide some means by which those of our brethren who encourage high schools among us, and other things, to disturb the peace and union of the Brotherhood, may not be selected or appointed to be at the head of business at our Annual Meetings.

4. Who is it? Who is the man? Is it brother Davy, or brother Quinter, or myself?

A second reading was called for, and the query was read again.

5. I believe that the reason for getting up this query is this: The brethren at the head of the business should be examples to the whole brotherhood. Hence, if they will encourage a common harm and a common danger, and disturb the peace of the brotherhood, with these new movements, they should be called to an account for it, and be made to confess that they have

13. If they have done anything wrong let them be called to account in the proper time and place. This is certainly a new movement. No query of this kind was ever presented here before. You may just as well table it first as last. You can never carry it.

1. My position is not a very desirable one and the work is not very easy, but I am willing to bear all that is upon me, and God knows that there are others who disturb the peace of the brotherhood as much as those who are in favor of high schools. Don't forget that.

On motion the query was tabled.

From the same District came also the following paper:

We desire a reconsideration of the query (14) that was passed through the District Meeting and the Annual Meeting last year. The query was, Whether the Committee should not have the right to say who should pay the expenses of called committees—the one that called them, or the Church in which the difficulty exists? And it was decided that the committee should have the authority.

16. Seems to me that the brethren who form the Committee can say who ought to pay the expenses of the committee. I believe that the meeting is entirely satisfied with last year's decision.

7. I am not entirely satisfied. I cannot see that the committee must necessarily do just what is right in this matter, and a temptation may come up in the minds of the committee. Every one who wants a committee gets one, under present arrangments. Now here is where a temptation may come up in the minds of the committee. For instance, a member of the church loses his all and becomes a very poor man. He calls for a committee, thinking that injustice has been done him. His request is granted and the committee is called. The committee investigates and finds that the church is not in the fault, but that the individual member is in the fault. Well, now the question arises who shall pay the expenses of the committee. Of course, the committee wants its expenses paid. It is impossible for the party who calls for the committee to pay its expenses. The church is not in the fault, and yet the expenses must be paid; and, seeing the privilege is in the hands of the committee to say who shall pay the expenses, the committee, of course, looks to the church, the innocent party to pay the expenses.

13. Do you have such a case?

7. We had such a case in a neighboring district.

22. Sometimes when persons know that the expenses will be paid by the church anyhow, it encourages them to make expenses.

31. Suppose that a person of some means has been dealt with by the church and that he has been found in fault, but he desires a committee and a committee is called at his request and it finds him in fault and the church blameless. If the committee lays the expense on the man how can they collect it? They have no way of collecting it and hence they are tempted to lay the expense where it can be collected and that is on the church. Old brethren can be tempted in this way as well as young brethren.

32. Let us wait for a case, and until one comes up let us leave the matter of settling who shall pay the expenses, where it was, and that is in the hands of the committee.

7. We have had a case, and if the brethren want a case they will find one very soon. The expenses of a committee will be found to be generally laid upon the church, though the church may be decided not to be in fault.

25. I am sorry to differ from my brethren, but the question has certainly two sides to it. Suppose that a committee is sent to a certain place, and the party asking for the committee is too poor to pay the expense of a committee. You would not deny a brother the privilege of a committee simply because he was poor. The committee is sent and after a fair investigation finds that the party asking for the committee is in the fault. The party cannot pay the expenses' and so the committee lays the expenses on the innocent party, or, in other words, the church. That may seem at the first glance a little hard and perhaps hardly right. But suppose the committee should not get their expenses, how would that look? They would have to leave their business and spend their own time and money in serving the interests of the church and then get nothing to pay them back just the money they have spent. Which would seem to be the fairer, to have a church of two or three hundred members bear the expense when the amount which each one would have to pay would be very little; or to have the expense all fall on the five or six men who form the committee, men too who have already given their time and left their business in the service of the church? I do not think that the people of our church would send them home without paying their expenses. It is difficult to make a rule that shall seem equally fair all around, but I do not think that you can improve the rule we now have.

24. Let us wait for a case. Let us not dispose a trouble till we have it on hand. You cannot better last year's decision.

33. I do not think you can better the decision of last year. However you change it, it will still be burdensome to some party. I am sure you cannot do better than abide by that decision.

On motion the decision of last year was re-affirmed.

From the same district came also the following paper:

Will Annual Meeting state what relations are meant by nearest relations in Minutes of Annual Meeting 1838, Article 8?

Ans. Father and mother, brother and sister, son and daughter and their companions, and husband or wife, as the case may be of the accused.

From Northern Illinois came up a query on the same subject.

8. The trouble originated in the church up North. When we had a church trial and asked the relations to go out they said they were not used to that way of keeping house. They said they were unwilling that any relations should withdraw. I was called there last winter and I wanted them to withdraw. They said that they had no such relations. They said that they knew no man after the flesh. I did not want any hard feelings and so when any such thing came up I brought it before the church, but the church was not satisfied without the sanction of the Annual Meeting, so we brought it here. And that is the way it came to be here. That is the trouble that caused the query to come here. Some of the nearest relations refused to withdraw and they said that the nearest friends should cast the first stone. That is the reason why this thing is here, and now if you can help us out of our trouble, I am glad of it. I want to say more than this, that there is quite a difference in the way of house-keeping amongst the brethren. That is the trouble. We ought to all keep house-alke. I believe it would be better to have none of this difference. It would be better to have a settled rule, and then there would be no trouble. As it is now, when I tell my people that they have no right to have their nearest relations in at a trial, then they make trouble. If we could have one rule in our housekeeping then we would have no trouble.

4. I think it would do well enough in congregations where the accused had only a few relations, say only one uncle and aunt, one brother and sister, and one or two children, but there are cases come up for trial where if this rule was enforced nearly the whole church would have to withdraw. In such cases of course the strict enforcement of such a rule is impracticable. It seems to me that there is no need of so strict a rule. Relatives will see the justice of a decision when it is just, often as well or better than entire strangers. I have known children to withdraw when their parents were on trial and when they returned and the decision was made known to them they assented to it as just and reasonable. Even children can see the propriety of judgement in the case of an offending father. I believe that there is a truth in the remark that as Christians we know no one after the flesh, and the remark has a just application here.

10. The husband or wife of the accused party should go out during a trial, but nobody else. That is my judgement. I do not see any need of making the rule go any farther.

8. We want union in the church and union in the house-keeping. That is what we want, and it is because we have not that, that we get into this trouble. We want one rule all through the brotherhood and one way of house-keeping. Now in regard to the brother's assertion that we know nobody after the flesh. It

seems to me that it was not meant to apply to such a case as this. I was brought up and taught that the near relations must withdraw when a member was in council. That is the way I was brought up. But I am willing to let that go and let the relatives stay if the council makes such a rule, but let us all have the same rule and keep house alike, and then we will have no trouble.

9. The apostle says that "all things are lawful unto me, but all things are not expedient." So while we have the rule and can enforce it to the full extent when it is thought best, we can and ought to use judgement in determining how many shall go out. We should have judgement in such cases, and where the rule would require almost the whole church to retire, we should decide who should withdraw. We can all of us use judgment in applying the rule.

21. Now I want to talk a little, I have not said much in the meeting yet. This rule, that when a member comes before the council, all the near relatives, the father, mother, brother, sister, husband and wife and children, must retire, is the rule that we have been taught in Ohio. It has always worked well with us. We have got to have a rule on that subject, and a rule that shall be applicable to the whole church. Our practice under it ought to be alike. There is no use of talking. The cases may be somewhat different in different parts of the country, but we must have a rule that is so simple that it will apply to all of them; and we must have the same rule. It will not do to have one rule for one part of the country and another rule for another. It will make confusion. One rule, the rule that we have been taught as the rule of the church, has been that the father and mother, son and daughter, brother and sister, and their companion must withdraw. That is the way we have been house-keeping in Ohio, ain't it brother Henry? You must have a rule brethren that will apply everywhere. I am willing if the last rule will do, to keep that rule, but whatever rule you adopt you must make it the same everywhere. If you do not, you will have confusion. We want unanimity and we must have it.

28. In some churches under my care, the rule would compel two-thirds of the church to withdraw Then there would be a difficulty in proceeding.

12. I have been accused a little, by my brethren, as an elder, in not taking a position to act in the case of my own brother. You may, by your decision here, help us out of that difficulty. This going by the opinion that we should know no man after the flesh is becoming prevalent in the church, and if the meeting will settle the question now, it will help me right smart here. I will have to explain to the brethren who were not satisfied that I did not conduct the trial myself, but if this meeting passes a decision, I will have something definite to go by.

25. I have listened with interest to the remarks of brother Ebersole, and I want to say that that is the way that we have ever kept house. The resolution of the brethren is to ...ntinue in the way they have been ...ght and obey the rules of t he ...rch. The query mentions uncle ...d aunt, but we have never carried ...se far as that. We have never ...ade an uncle or aunt go out when a member was before council.

27. It was decided by a previous Annual Meeting that a father, a mother, a sister, a brother, a son, and a daughter, and their companion should withdraw, but in the face of that decision some say that relations should not withdraw. Some say that the nearest relation must cast the first stone, but I would ask if it is not reasonable to expect that the nearest relation would take sides with the accused, and in that case no stones would be cast.

18. There has been much discussion on both sides of this question, and the result of the discussion is such as to impress on the minds of most of us this fact, that the old rule answered well enough, except in certain cases where the relations of the accused party were very numerous. Of course there are exceptions to all rules, and in my opinion we cannot do better than to keep the old rule, with the understanding that in cases where the rule would exclude too large a number, the church shall decide who shall withdraw.

21. That will do. We must have the same rule everywhere, and then we must keep house alike everywhere. We must have one rule for all cases, and make it so simple that it will cover all cases, and then we must live up to it and keep house by it. In that way we will avoid confusion.

2. We have erased from the answer the words "uncle and aunt," as that seems to be the common consent of the meeting. Certainly the original rule did not include "uncle and aunt." I think brethren that we ought to have a definite rule on this subject, and when we have it we should live up to it.

17. If a husband or wife has offended, then let the other go out; or if the children have offended, let the parents go out. That, it seems to me, is the intention of the rule. But it does not include uncles and aunts.

On motion, the answer as amended was passed.

The following paper, from the same District, was read:

As the brethren, for several years past, have been in the habit of erecting a stand at our Annual Meetings, for a few of the elders to sit on, and as such stands, or elevations, are rather offensive to some brethren—being something new among us, and is calculated to encourage the erecting of stands and pulpits in our meeting-houses, will not this District Meeting petition our Annual Meeting to put them away, and thereby set an example which the churches may in humility imitate?

Answer. We do ask the Annual Meeting to consider this matter and put them away.

A similar paper was presented from Illinois.

13. Brethren, if you understood physiological law you would not pass that answer. You do not want your brethren who are to speak to you down and the others up. The heavy air from the lungs and the bodies of these about your speakers, settles down upon them. It is because of the inhalation of this impure air from adjacent lungs and bodies that speakers so soon get hoarse. Suppose a brother wants to talk in a dense crowd like this! He is down among a mass of human bodies and as he speaks he must with each inflation of his lungs, inhale the exhalations of the mass of bodies around him, and as a consequence, the act of speaking is painful and he soon becomes hoarse. It is healthier for yourspeakers, as well as pleasanter for them, to be up on a platform above the people whom they are to address. Some of the men who speak have weak lungs and need purer air than others. Pure air to them is an essential, therefore just and proper, and in harmony with physiological laws. I am not afraid that any physician will successfully contradict that. Again, you want the speaker up where you can see him. You can hear him better, and your eyes help your ears to understand what he says. I have been very sorry that the brethren have put us down here. We have got along very well, but it would have been better if we could have been higher up. Don't pass such a decision as the one you are now considering. We want the meeting next year in Northern Indiana, and we want the privilege of fixing it just as we want it. Don't prevent us by passing this decision.

17. I don't think very many of my brethren could state so scientifically the reasons why the speaker should be elevated a little above the hearers, and some of my brethren here may object to the speakers being elevated; but I think that most of us want to see those who speak to us. As we are arranged here, facing the stand, all of you can see my face when I turn toward you; but how would it be if it were level? All their faces are up one above another, but how would it be if their heads were perfectly level? Our meeting-houses and school-houses,—are you going to tear them down where they have one or two steps up to where the speaker stands? For my part I want to see the speaker when he speaks, as well as hear him; and I want a little elevation above my hearers when I speak myself. A little elevation in our meeting-houses and in our school-houses, I would like to vote for in our Annual Meeting, and I would like it in the place where we hold our Annual Meeting, too. I hope the query will not pass.

8. I am not able to boast of any knowledge of physiology like my brother Sturgis; and I cannot make any remarks on the physiological bearings of this question to weigh with what he has said; but I point you to the best halls in the world in which the speaker is down and the audience rises on all sides of him. The speaker is down and the congregation is up. It is so in the halls of Congress, which are the finest halls in the country. It is so in Talmage's tabernacle in Brooklyn, where he speaks to six thousand people. I will not differ with brother Sturgis on the ground of physiology, but I do say that we do not want a stand here. Of stands in meeting-houses and of stands in school-houses, I do not wish to talk; but as for a stand here, I am opposed to it, and that is what the query is about, and what we are talking about. Suppose the stand here was as high as this table, these brethren from here could not see the speaker at all. Now, I want this stand out of the way. We don't need it. I want it out of the way so that when brother Stump gets up to speak the brethren can see him. We do not want the Standing Committee alone to be seen. We want them on a level with the rest of us. If the Standing committee was to do all the business and the Conference was merely to look on and listen, then the stand would be in place; but as it is, let us put ourselves on a level. As said before, I do not pretend to know much about physiology, but I do know that bad air rises and good air rushes in to take its place. At the top of the building you get the bad air, and the good air at the bottom.

34. Suppose we put all on a perfect level then when a man rises to his feet, all can see him. Why not have them all on the level? They could then have pure air and none could complain

12. Let us not be too proud and then we will get along. Don't try to find too many faults. Let us be humble and grateful. We are very comfortably provided for here and when we come to your meeting brother Sturgis, we will try to be satisfied. I presume we will have no more reason to complain than we have here. I am satisfied as it is

A second reading of the query being called for, the Clerk read it again.

35. You had better take the second query and its answer, it calls for just what we want. The first query refers not only to stands in the Annual Meeting but also to stands in the meeting-houses. The second refers only to stands in the Annual Meeting. That is what we want. Let us pass the second query and its answer.

36. I think if you make it that there shall be no stand at the Annual Meeting, it would be better; but at our meeting-houses I do not want them put away.

The stand is offensive to some of our brethren therefore it shall be put away.

21. I understand that by putting away the stand at the Annual Meeting, we are thought to discourage the stand at the meeting-house, but that the query does not require us to put away the stand at the the meeting-house, let us not refuse to the Annual Meeting what we allow to the fraternity in general.

The last of the two queries was read again on being called for, and its answer was, on motion passed:

Query. Would it not be better, and nearer the Gospel and our profession, to have no stand nor platform elevated at the place of holding our Annual Meeting, for the Committee brethren and others of the meeting to sit upon during the time of council?

Answer. It is best to have no stand or platform in the Annual Council.

From the Middle District of Iowa came the following query, which was read:

The Middle District of Iowa does sincerely ask the Annual Meeting of 1874 to prayerfully consider the propriety of a change in holding our Annual Meeting.

A similar paper from another District was handed up and read.

The first of the two queries was declared to be before the meeting.

The reading of the arrangement of 1866 was called for and read.

8. It is a good plan. It would take a good deal of labor off from the brethren; and yet all the privilege would be cut off from the young brethren. I do not want to take the privilege away from them. I was young myself once. I enjoyed my young days. Oh, I shall never forget how happy those days were. They were days of Pentecost. I like to see my young brethren here. This motion would take off a good deal of expense from the brethren There are great disadvantages on some accounts and some great advantages on other accounts. I do not know how to decide. I want to cut down expenses, and yet I do not want to take away any privileges from my young brethren.

18. I believe that the decision of 1866 has never been complied with and lived up to. It occurs to my mind that we cannot get a better decision than that same decision of 1866. What is the use of making decisions if we do not live up to them? When we have made a decision and on trial it does not answer the purpose, then we make a new decision; but it is folly to make a decision, and then without ever having tried to see how it will work, change it for another. Now, I say, let us live up to the decision of 1866. We will get along very well I am sure If the rest of my brethren can be at the Yearly meeting, I can do the same I say let us revive the decision of 1866, and live up to it in future; or, at least, till we find that it will not answer.

37. There has been an amendment to to this very arrangement of 1866. Aside from that one point in which it was amended, I believe it has been considered very good.

2. Experience teaches us some things. Let us look at the cost of our Annual Meeting for a few years back and see what we discover. The last Annual Meeting before the decision of 1866, was made cost by the brethren $4,400. The next Annual meeting cost only about $1,800. That seems to me to be a matter worth looking to I I am satisfied that this meeting will cost the brethren in this place, not much short of $5,000. Now let us work back to the cost of the meeting after the decision of 1866. The way to do it is to put that decision into practice. Let us live up to it. It would be best to adopt the last of the two queries, which simply says that we make no change and the decision of 1866 will thus be still in force.

38. Permission was given at the last Annual Meeting to deviate from the arrangement of 1866. Hence this great crowd We cannot do better than to put that arrangement again in force. Let us get right back to the decision 1866. That will abundantly suffice.

14. I move to suspend that part of the query which pertains to railroads and let that come up under the head of miscellaneous business.

9. It seems to me that it must be apparent to every reasonable man and woman, that the crowd here is too large to do business to any satisfaction. We attribute the greater part of the crowd to the railroad privileges which we receive for those desiring to come here. We are aware that competition among railroads has done a great deal to bring this very large crowd here.

[*Continued on page 207.*]

The Weekly Pilgrim.

HUNTINGDON, PA., JUNE 30, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

Our contributors will please keep us supplied with good copy. Our drawer is getting a little low just now.

BOOK NOTICE.

For a short time we were out of "Helping Hand" and "Discussion on Trine Immersion between Eld. B. F. Moomaw and Dr. Jackson." We have now a lot of both on hands and will fill all orders sent us.

Please Read This.

It is said, "a friend in time of need is a friend indeed." Now we claim all our readers as friends and we wish to tell you that we are in need of some money. We have bills to meet that cannot be met until some of our readers pay us that which is due us. As there are still a large number that have not yet paid their subscription we make this call hoping that all who can will respond and help us to pay our honest debts. We so far, have been very lenient toward our readers and therefore hope they will do all they can for us, especially such as owe us yet for 1873 and on hymn books.

Our Trip to Altoona.

On Sunday, June 21st, was the time set for the dedication of the Altoona, Pa., Church, and as we felt somewhat interested we concluded to be present on the occasion, the trains running up in the morning and back in the evening. On Saturday eve previous, brother P. S. Myers, of McVeytown, dropped in with us intending also to go there in the morning. Accordingly, on Sunday morning we both took the train for the dedication. At Tyrone our company was increased by the addition of Bro. W. H. Quinn and several others. By 9 o'clock we reached the City and wended our way for the Church, and found it located about three-fourths of a mile from the depot. The house had been built and used by the Methodists for a chapel. It was cheaply built and looks cheap all through, and to tell the truth, is not the kind of a house we should have in a place like Altoona, especially when it is understood that the whole Middle District of Pa. is responsible for the payment of it. But we do not wish in any way to disparage the judgement of the Committee in making the purchase, as we suppose they done the best they could under the circumstances, at least we suppose they thought so. The following ministers were present: P. S. Myers, of McVeytown, D. M. Holsinger, J. W. and G. W. Brumbaugh, of Clover Creek, and the resident ministers. The forenoon meeting was a little more than full. Bro. P. S. Myers preached the first sermon, an abridged report of which, we give in another column. We took it in long-hand and the facilities were not as good as they should have been, therefore on some points our report does the speaker injustice, but as we do not intend it as a *verbatim* report we hope it will be excusable on our part. G. W. Brumbaugh, who is always curious to know how things are done, was looking on while we were reporting and when through, asked us if we thought we could read what we had written. This would have been considered an impotent question to ask of any one else, but as it is not expected of editors to write a legible hand we took no offence and told him that we thought we could read the most of it. Brother Peter's discourse was well adapted to the occasion and, we think, fully met the expectations of the people. He was followed briefly by Eld. D. M. Holsinger, when the meeting was closed according to the usual order. Announcement was made for preaching at 3 and 8 o'clock in the afternoon. We, with a number of others were then taken to the home of Bro. Imlers, where we were kindly cared for till the afternoon services, when we were called upon to preach which we done with the ability given us, after which we, with a number of others, started for the depot for home. We could have enjoyed ourselves very much had it not been so exceedingly warm. The brethren and sisters are kind, sociable, and awake to their duty. They seem much rejoiced that they now can have a place of their own in which to worship God. On next Sunday they intend to organize a Sunday school and have made arrangements to have preaching every two weeks, the ministers of the adjoining congregations to assist in turn. This is a good arrangement but think there should be services held every Sunday, and it could be done if a proper order was established.

By the time we started homeward the air was getting cooler and we enjoyed one of those pleasant rides only to be had among, through and between the beautiful green robed hills of Pa. We just here wish to say to such as admire landscape scenery, after having enjoyed a view of the "Horse Shoe Bend" and passed Altoona, take your seat on the right hand side and if you do not enjoy the scenery between that and Tyrone we are no judges of landscape beauty, or somebody else has no taste in that direction. Never yet have we experienced so enjoyable a ride. Perhaps it was on account of it being Sunday and our mind being in a better form than on former occasions. There are some opposed to carriding on Sunday but we cannot see it in that light as we would much prefer to fly along after an engine that never tires than to be tugged along by a fagged horse which should have its rest as well as Christians. On the whole we enjoyed our short visit to Altoona and if spared, expect to call around that way again.

Dedicatory Sermon of the Altoona Church. Delivered on Sunday, June 21, 1874.

BY P. S. MYERS.

"Is it not written, My house shall be called a house of prayer for all nations? But ye have made it a den of robbers." Mark 11: 18.

I am not in the habit of making apologies but I feel as if it would be justifiable at this time, as I never spoke on an occasion of this kind and especially do I feel reluctant to speak at this time, knowing that there are those here who are older and more able to do the occasion justice than myself, but as it seems to be the request that I should take the lead I will endeavor to do so with the ability that God may give.

It shall not be my purpose to speak especially of this house or the material of which it is built, but of the spiritual house or temple and of its dedition to the Lord.

I shall now, make a few remarks concerning the temple at Jerusalem, the house wherein God had recorded his name, and where he promised to dwell or associate with or hear his people. Jesus goes up to this temple but as he is about entering it he finds it sadly polluted and defiled by ungodly merchandizing, and the spirit had taken its flight. His spirit is moved within when he beholds this desecration, and he begins to show his authority by reminding them of the original design of the house. "Is it not written, My house shall be called a house of prayer for all nations? but ye have made it a den of thieves." I truly feel as if I have not much to give but like the apostle Peter I can say, "Silver or gold have I none but such as I have, I give unto thee."

Before we enter the work of dedicating this building, let us talk awhile about the spiritual house. We all have a temple within us, and our first thought should be to dedicate it unto the Lord as we are taught and have learned by experience that it must soon dissolve and pass away. Though the doctrine of nonenity and annihilation is highly talked of by men of learning and of the world. I believe in the resurrection, that the just and unjust shall all arise and be accountable to God for the manner of their using the temple which God gave them. If it was dedicated to the Lord and ever held consecrated for his glory the reward shall follow. If not the punishment. On this ground it makes it the more important in what way our temples are dedicated. We all go up to Jerusalem bearing this temple in our bodies, it is a kingdom but where there is a kingdom there must also be a king, and it is important for us to know who is our king and to what kingdom we belong. It must be remembered that we are free moral agents, death and life is set before us and God holds us responsible for our choosing. These temples God has given us for our good and we have the power to make such use of them as we will, we may dedicate them sacredly to the honor of God, or defile them by introducing into them the most profligate idolatry. Just so with this house. The brethren, sisters, and friends of this place were desirous of having a house wherein you might worship God, you therefore laid together and succeeded in purchasing this. It is now yours, set apart and dedicated for the worship of God. You have control over it and it is in your power to keep it sacred for this special purpose. But suppose you begin to introduce into it some unholy things, the doves,—ice cream parties—and money exchangers desk—gambling fairs—introduce the unholy fire or turn it into a dancing hall. You have the power, but mark you, God will hold you responsible and the end will be terrible. For all, you are dependent upon God and by his aid and permission you have this house and everything calls upon you to dedicate it wholly unto God or for his worship, but notwitstanding all this you may devote it to the worship of devils. Therefore, my Christian brethren, sisters, and friends, I wish to impress you with the necessity of dedicating your own temple to the service of God, and by so doing, a holy and acceptable service will be kept up in this house. Christ found the temples devoted to merchandise, and just so we may dedicate our temples, our bodies, to the service of the devil. The reasoning faculties of some have run wild and have reasoned away the very God who made them. God has given us a pure and holy temple, hearts to love and serve him, but through sin we have made ourselves impure, unholy. When God made man he was holy, the temple was pure, but through disobedience of our first parents it was made impure, defiled and unholy. The doves were introduced and the money exchanger's table, but when Christ came he wiped away this sin, drove out the dove sellers and overthrew the exchanger's tables, and thus cleansed the temple. So I contend that when the child is born into the world its temple is as pure as was God's first temple before its defilement by disobedience, or as Solomon's temple first was recorded there, his name, and the question now is, have we dedicated our temples to the service of God or have we made it a house of merchandise? Is his name recorded there or is it devoted to the service of satan. When we closely examine our temples I fear we will find them grossly desecrated. When the temple is dedicated to the Lord it is full of peace and harmony, but when to satan it is full of hatred and wickedness. Christ is coming some day to examine every temple, and O, what a redding out there will be! What a terrible aspect will be presented! The dove sellers and money exchangers will be cast out and the temple destroyed because of its defilement. But if the temple is found right, the heart within will be in good order, hence the necessity of dedicating the heart to the service of God.

When we look around and see the great wickedness that is carried on in the world, we are made to wonder that the wrath of God is withheld, that it is not poured out as it was in the days of Noah and of Lot. As through or by the death of Christ every temple was cleansed, and is cleans-

ed as they are brought into existence, it remains as a consequence that every one that is now defiled is made so through our own instrumentality and through the same instrumentality must again be cleansed. This is brought about by repentance and repentance is brought about by an examination of the heart. Every soul born into the world is dedicated to the Lord by the virtue of the sufferings and death of Jesus Christ, but as we grow up in the world we soon begin to contaminate the temple God has given us. The first step in this desecration is generally disobedience to the parents and then, step by step, other unholy things are admitted until the temple becomes wholly defiled. Pride is another very common step towards desecration. It is declared that God hateth the proud but giveth grace to the humble. Through pride the soul is gradually led into sin, first disobedience, then profanity, drunkeness and oftentimes from that to the gallows. Death is the result of sin, "The soul that sinneth shall die." The sinner becomes dead in tresspasses and in sin. If on an examination of our hearts we find ourselves in this dying condition, it will lead us to repentance. This examination is made by the word of God, and it teaches us that every violation is a step towards death. Knowing this and that there is a resurrection, a judgement and a final punishment for the wicked we become alarmed about our condition and repent of our former course with a determination to dedicate ourselves anew to the service of the Lord. Every violation is a death and dissolutes one christian virtue. Thus one virtue after another is destroyed or enslaved until so many good qualities are lost that the evil takes the sway and the soul is dead, the temple wholly descerated. This desecration is done by degrees, few men become great sinners all at once. A little sin always leads to a greater one, and thus step by step they are led on until it may end in filling a drunkards grave or a felon's cell. The young lady commences, through pride, by adding to her apparel some useless ornament for show and to gratify the flesh, and continues from one sin to another until she finally may become a profligate or libertine. We have before us a subject of great importance and we should consider it well. If we find that we have been and are still sinning against God, let us repent and do so no more. This is the time and place to dedicate ourselves, our house and our all to the service of the Lord. I have no doubt but what there are many good people present who are willing and desire to dedicate themselves to the Lord. They believe that there is a God and often think of death and the final condition of the soul. May the time soon come that many will be made willing to accept the humble doctrine of Christ, and thus dedicate their temples to the service of the living God. If all the people of Altoona would dedicate their hearts to the Lord, we would have a little heaven here. It is true this humble little house is a small beginning but by the grace of God and the labor of the brethren may the work grow and grow until it will require a house large enough to fill the whole lot. With these remarks, I will give the subject over. Many ideas have been advanced that have not been carried out but hope some of my brethren will take them up and complete what I have left undone, &c.

CONTRIBUTIONS.

THE FATHER'S HOUSE.

In my father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you—John 15: 2.

The above words were spoken by our blessed Master to his disciples just before his departure out of this world. They knew him to be the Christ the Son of the living God, and had the words of eternal life for which cause they had been with him, and traveled with him from place to place receiving instruction from the gracious words which from time to time proceeded out of his mouth. But the time had now come that he should leave them and return to the Father's house where he tells them he is going to prepare a place for them, and they should follow him to those mansions in his Heavenly Father's house, where they might ever be with him in that New Jerusalem, the city of God. And the promise is not alone to them but to all those that believe his word and obey.

Then dear reader, the same promise is to you and I, if we from the heart obey that form of doctrine which was once delivered to the saints. Yes it is promised to all the righteous of the world. O what joy shall be realized when loved ones shall meet each other there in that unnumerable company of angels, the general assembly, the church of the first-born, where there shall be no sorrow but all will be love, joy, and peace. Nothing shall enter there to make sorrow, neither sickness pain nor death, neither storms nor winter, but it shall be one bright summer always. In this world we are compassed about with many temptations and often induced to commit sin. But there we shall rest from all these.

Then dear brethren let us be faithful in our calling. Though the world may speak of us as evil doers, as a certain person said of us a few days ago, that it was wrong for us to practice the ordinance of feet-washing. Whether such shall enter the Father's house I leave to them and their God. We know the promise is to the obedient. Then sinner why persist in wickedness? What reason have you for living in rebellion against your Maker? Why do you disregard the commandments of the holy child Jesus who died that ignominious death upon the cross that we might live. If you will thus continue in your sins, where Christ and God are you cannot come. No, you can never share of those mansions in the Father's house, you can never meet your friends in heaven. Why will you barter away your hope of heaven for a few vain pleasures in this world of sorrow? Come and say with Joshua of old that you will serve the Lord, let others do as they may, and then if you practice out this good resolution and be faithful until death, you shall receive a crown of life. If you would be happy live a Christian life. Then the people of God will be your delight. You will desire their company above all others, and your mind will be drawn heavenward and will long for the time of your change that you too may enjoy those pleasures in the Father's house where the weary shall rest and the wicked shall trouble no more.

S. C. MILLER.

Brooklyn, Iowa.

OUR MINISTERS.

The great body of ministers in this day instead of learning of Christ to be meek and lowly, and ministering as of the ability which God giveth, reject with disdain his holy commands and with excellency of speech and human literature acquired in some college, and that wisdom which is foolishness with God, undertake to preach the Gospel. Who that has any true knowledge of Christianity can believe they are sent of God or that they will profit the people. But the fault is not wholly in the ministers. The people in a great measure are the cause of such a state of things for the time has come, foretold by the apostles, when they will not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears. Now in order to be able to fully gratify their itching ears, and obtain their favor and approbation, these who teach them must have a college education, and be skilled in all the nice arts of oratory, yet the minds of people are so blinded by the God of this world, or else they are under such strong delusion that they believe there is a great deal of true piety and religion now in the world. Hence none must teach them but such as will cry peace, peace, and daub them up with untempered mortar in their iniquities, and allow them while professing Christianity, full licence to revenge injuries, kill their enemies in time of war, enter into suits at law and carry their point to the utmost extent instead of enjoining upon them to be patient of injuries, to love their enemies, and take wrong rather than go to law, as the Gospel requires. Such, among many others are the corruptions of the present day, which carry a dark aspect with them, and cause sorrow to the pious mind.

J. N.

THE SOUL.

"Lord Jesus, receive my spirit." Acts 7: 59. This passage is part of a prayer of crying Stephen. You see how much he felt the value of his soul, for in his dying moments he said, "Lord Jesus receive my spirit." His Soul was about to quit his body: he felt the time was drawing nearer at hand, and to whom could he commit his Spirit but to his Saviour? None but him could receive it, and keep it, and preserve it.

Little children, when they obtain any valuable gift, they ask their father or mother to keep it for them. What they cannot keep with safty, they give to their parents to keep for them.

Thus Stephen, when he was dying gave his precious soul into the hands of Christ.

The history of Stephen is short, but wonderful. He was chosen to be a deacon of the church; he was fitted and called to his office, but he only fitted it for a very short time. His blessed and useful career only lasted a few months. O what a character the Spirit of God gives him in the word of life! "And Stephen full of faith and power did great wonders and miracles among the people." He preached with such sacred eloquence and power that the people who opposed him, were not able to resist the wisdom and the Spirit by which he spake. This blessed man was the first martyr stoned to death by the malicious Jews because he was a servant of Christ.

It is not an easy matter to describe the soul. Though it is difficult, I will attempt it, hoping to be guided by the right Spirit.

The *body is the house* where the soul dwells. There is a great difference between the house and the inhabitant who dwells in it. What a great difference there is between the body in which the soul dwells, and the soul which dwells in the body You say the body is a very astonishing house. It is indeed wonderful but marvelous as it is there is a far more astonishing inhabitant dwelling in that house; that inhabitant is the soul: If you were showed the most beautiful mansion built of marble and adorned with gold, you would probably say surely some great and remarkable person must dwell in that noble and costly house. If asked what makes you think so? You would answer, "The house is so grand, so costly, I think it must be so." For the same reason the soul which is the inhabitant of the body, must be wonderful, since the body in which it dwells is so wonderful. David says, the body is fearfully and wonderfully made: this being the case the soul which inhabits it must be more wonderful than the body in which it dwells. Is the soul the inhabitant of the body? Then learn my friends to be more careful of the soul than the body. That man is not wise who is more careful of his house than of himself O! what a fool must that man be who is more careful of his body than his soul.

The body will not always be the dwelling-place of his soul. This clay will sink into the ruins of death. The instant the house or body shall crumble, the living soul will leave it; then they will part and never meet till the morning of the resurrection. On that glorious morning the body of the righteous shall be repaired; it shall be adorned with unfading beauty, and shall be raised to immortal life: then the soul shall return to the body, like a king who, after being long distant, returned to his magnificent place, and in this glorious body, likened unto Christ's glorious body, the soul shall dwell forever. The soul is a *Spirit*.

We have looked at the house in which the soul dwells. Let us now look at the soul which dwell in this house. What is the inhabitant of this house? It is a spirit. How worthy of notice here is a house in which a spirit dwells. God is a spirit; angels are spirits, and the soul is a spirit. Thus the soul resembles angels, and angels resembles God: think of this with wonder and delight.

The soul is that which thinks. O! what a blessing and privilege it is to be able to think. If you had wings by which you could fly through heaven it would be nothing compared with this. Though you never saw Jesus with the eye of the body, yet you can think of him with your soul, and as it were look upon him. You can think of him as born in a stable, and laid in a manger; and as it were, you see the stable, you see the manger, you see the lovely child Jesus. How valuable must that soul be which has such power. It can send thoughts to the distance of millions of miles, in one instant of time. In one moment it can send a thought to the depths of hell, and in another, to the lofty glorious lights of heaven. O! what a wonderful spirit then is the soul.

The soul *shall never die*. We say men die. Strictly speaking men never die. Their bodies die and see corrup-

tion, but the soul lives forever; it can never die. When we see a very large and strong edifice built of large stones, you are ready to think surely, that building may stand for many centuries. The time is coming when this buildings of strength shall be demolished and laid level with the ground. The time will never arrive when the soul shall be no more.

When millions of millions of years have passed away; when as many myriads of years, as there are stars in the sky, as there are drops in the ocean, have passed away, the soul shall only be beginning to live. The value of the soul! "What can a man give in exchange for his soul?" A man can give nothing in exchange for his soul. All the palaces on earth, with their marble pavements and pillars with their crimson curtains and rich canopies, are not fit to be given in exchange for the soul.

The soul appears very precious when we consider the *purpose for which God made it.* He made it to glorify him to enjoy him. Angels were made for this purpose. Can a creature be made by God for a higher purpose than this? It is impossible. O! what an honor God has conferred upon the soul when he has made it for this great end to glorify himself.

Suffer me to ask you, my reader, do you enjoy God? If you have with your hearts received God the Father as your Father, God the Son as your Savior, and God the Spirit as your Sanctifier, then you enjoy God. Do you delight in his power as your protection, and in his wisdom as your direction? Do you delight in Christ as your prophet to instruct you, as your Priest to take away the guilt of your sins, and as your King to reign over you? Then you enjoy God.

The soul appears exceedingly valuable when we consider *what* God *has done for the salvation of it.* I beseech you my dear reader to think of this with seriousness and prayer.

From all eternity the holy trinity *contrived a plan of salvation* for the soul Myriads of ages before man was made and fell this plan by which, he might be saved was contrived by the wisdom of God. If you saw a company of the greatest kings on earth sitting down in some magnificent palace to contrive a plan, you would certainly think it must be about some matter of great importance. When you learn that the Father, Son, and Spirit from all eternity sat in council to contrive a plan for the salvation of the soul, what do you think of the soul for which this plan was contrived? Surely you must think it very precious. O! think and wonder, weep and praise. Let tears of grief for the sufferings of Christ mingle with songs of gratitude and praise for the great salvation which Jesus purchased for the soul on the agonizing tree. Was it not possible for the soul to be saved without all this poverty, this suffering, this grief? Could not God have given the soul the smiles of his eternal love, without drawing them from his Holy Son? Could not God have raised the soul to the glories of heaven without requiring the blessed, the spotless humanity of his Son to be committed to the cold and gloomy mansions of the grave? To these most affecting questions we answer, No. If the soul is to be saved, God cannot do it otherwise. This is the only method. This is the wonderful plan which the Holy Trinity contrived before the morning stars sang together, before the Sons of God shouted for joy. O! think my wonderers what an awful, painful thought it is to live forever in that lake which burns with fire and brimstone.

Ye Christian friends who love Christ and serve him, your prospect is delightful beyond all conception. There is a heaven to which you are journeying. At death you will be admitted into it. There you shall see Christ. There you shall be with the Lord. JOHN B. WRIGHTSMAN.

Amsterdam, Va.

Extract From the "Ante-Nicene Fathers."

For those readers of the PILGRIM who have no access to the writing of the "ANTE-NICENE FATHERS" I give the following Extract from JUSTINE MARTYR; who was born about A. D. 114, and suffered martyrdom A. D. 165 but it is said that his writings are among the most important that have come down to us from the second century. In the first APOLOGY in behalf of the Christian he says on BAPTISM.

"I will also relate the manner in which we dedicate ourselves to God when we had been made new through Christ; but if we omit this, we seem to be unfair in the explantion we are making, to many that are persuaded and believe that we teach and say what is true and undertake to be able to live accordingly, we are instructed to pray and entreat God with fastening for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water and are regenerated in the same manner in which we were ourselves regenerated. For in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy spirit, they then receive the washing with water. For Christ also said, except ye be born again, ye shall not enter into the kingdom of heaven. Now that it is impossible for those who have once been born to enter into their mothers womb, is manifest to all. And how those who have sinned and repent shall escape their sins, is declared by Esaias the prophet, he thus speaks: Wash you, make you clean; but put away the evil of your doings from your soul; learn to do well; judge the fatherless and plead for the widow and come and let us reason together saith the Lord. And though your sins be as scarlet, I will make them white like wool; and though they be as crimsom, I will make them white as snow. But if ye refuse and rebel, the sword shall devour you: for the mouth of the Lord hath spoken it.

And for this rite we have learned from the apostles this reason. Since at our birth we were born without our own knowledge or choice, by our parents coming together, and were brought up in bad habits and wicked training: in order that we may not remain the children of necessity and ignorance, but may become the children of choice and knowledge, and may obtain, in the water, the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the the name of God the Father and Lord of the universe; he who leads to the laver the person that is to be washed calling him by his name alone. For no one can utter the name of the ineffible God, and if any one dare to say that there is a name, he raves with hopless madness. And this washing is called illumination because they who learn these things are illuminated in the understanding. And in the name of Jesus Christ who was crucified under Pontius Pilate and in the name of the Holy Ghost who through the prophet fortold all things about Jesus, he who is illuminated is washed.

Of the Communion services Justin says, "But we, (in contract with the borrowed practice of *devils* (heathens) who borrwed the mode of Christian baptism from the church, required those who entered these temples to sprinkle themselves * * * entirly before they entered into the shrines in which the images were set' after we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized (illumunated) persons, and for all others in every place that we may be counted worthy, now that we have learned the truth by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation. Having ended the prayer we salute one another with a kiss. There is then brought to the president of the brethren, bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receieve these things at this hand. And when he has concluded the prayer and thanks giving all the people present express their assent by saying Amen. This word answers in the Hebrew language to, *so be it.* And when the president has given thanks and all the people have expressed their assent, those who are called (by us) deacons, give to each of those present to partake of the bread and wine mixed with water over which the thanks giving was pronounced, and to those who are absent they carry away a portion."

"And this food is called among us—(translated the Eucharist,) of which no one is allowed to partake but the man who believs that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we recieve these; but in like manner as Jesus Christ our Saviour, having been made flesh by the word of God, had both flesh and blood for our salvation, so likewis have we been taught that the food which is blessed by the prayer of his word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles in the memories composed by them which are called gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread and when he had given thanks, said, this do ye in remembrance of me, this is my body: and that after the same manner, having taken the cup and given thanks, he said, This is my blood; and gave it to them alone."

This being the manner the early Christians observed the commandment of the Saviour in teaching and baptizing, it will certainly not be amiss for some who are inclined to hurry people into baptism to pause a little. In that early day of Christianity the Christians *prayed* and fasted with those they had exhorted to fast and pray so that they might obtain the remission of there sins *in the water.* Those who sing and exhort some into a willingness to be baptized during an evening meeting, and the same night baptise them certainly run faster than they did in this period. Is there any wonder that pride and corruption; with a spirit of insubordination is in the church? To baptize and bring unregenerate persons into the church, is the greatest curse ever can fall upon her.

In reference to the Communion of bread and wine we discover but little difference between their practies and the practices of the Brethren. The brethren they call deacons distributing the elements; and sending a portion to the absent ones; and the mixing water with the wine, are the apparent differences.

The general prayers, the giving thanks for the bread and wine, and the salutation of the kiss before partaking of the emblems is as the brethren still have it. And none but those who were taught, had believed and were baptized were then permitted to partake of the bread and wine; neither do the brethren allow any one to do it. To exclude them was right then, and it is right to do so still.

From whence the early Christians obtained the idea of mixing water with wine in the Communion services, I have never learned. The Catholic church still observes it. There certainly is no evidence any where that the Saviour did so. I have wondered whether they got the idea from the circumstances of blood and water flowing from the wound in his side made by the soldiers spear.

D. P. SAYLER

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Bro. Brumbaugh:—

As preaching the gospel is the great command, the Master gave his humble followers the last time he spoke to them on earth, and as a general thing the brethren like to hear through the PILGRIM the incidents which occur in the efforts made to comply with the command, I will therefore try to note some of the things which took place in a recent tour of preaching, in April, in Yolo and Solano counties, Cal. The last day of March I received a dispatch from brother Benjamin Dennis, of Woodland, that his brother, John Dennie, was very low with consumption and could not hold out much longer, and desired me to come without delay and baptize him. I went immediately to Lathrop and telegraphed to Woodland that I would come on the first train. That evening when the train stopped at Woodland I was met by brother Hartman and conveyed to his home, 3½ miles west of Woodland. Next morning early, Bro's. Hartman and B. Dennis conveyed me to the sick man's house. After talking with him for a short time, he took courage and rejoiced that I had come to baptize him, as our Master, Jesus, has commanded. He was able to go into the water without help, and come out of it rejoicing, that he had now done that duty which had lain on his mind so heavily for some time. His death and burial is recorded in the PILGRIM No. 20. After brother John Dennie was baptized we returned to brother Hartman's, near Woodland, preached there a few days, waiting for the coming of brother Prather. This is the brother that accepted the call of the church last fall on the Merced, when they considered it necessary to call an anxious, zealous, clear-minded, traveling evangelist to preach the Word. Some may enquire who is this brother Prather? It is Enoch L. Prather, lately

from Jefferson Co., Iowa. Bro. Prather come accordieg to expectation. We then, in company with brother Benj. Dennis, proceeded to the place where brother John Dennis lived (15 mila) intending to hold meeting there, and in the Canon near him for 5 or 6 days, but the weather being so rainy and boisterous, we did not get up in the Canon. In the little town near brother Dennis' in the mouth of the Canon, the Grangers offered us their hall, which was a good one, well lighted, where we held meeting two evenings, to attentive congregations. We baptized two at that place, then returned to brother Hartman's, preached every evening for seven days, baptized one. Quite an interest was manifested. It seems to me that a church can be built up there by gospel teaching. It was said by several. that they liked that kind of preaching, for it was both edifying and instructive to hear the gospel theme, and not to meddle in other men's creeds, and matters. Two years ago, there were but four members in Yolo and, Solano counties. Now there are 13 in Napa Co., west of Solano. The church there once numbered 23, now there is not over half that number.

Brother S. Broadhurst, the preacher in Napa, has moved to Merced Co. and is preaching and baptizing quite a number there. Others moved in different directions. From Woodland we went to Cordelia by rail, preached in the Episcopal church four times, baptized one. We then returned home, having been gone one month. After resting eight or ten days, my wife and I started up the San Joaquin valley, preached the first day in the evening in a school house in Paradise, staid all night with brother Gean. The next day we went to brother Broadhurst's, next day attended council to appoint their communion meeting, next day, Sunday, in connection with brother Broadhurst, filled an appointment at Oristimbers, Sunday night at brother Broadhurst's house, crossed, on Monday, the Merced river, visited the brethren and friends on the South side of the river, preached on Tuesday evening at David Chitester's, crossed Merced again, and staid with brother and sister Whistler on Wednesday night, Thursday crossed the San Joaquin river and steared our course for Jurisdiction, had an interview with Mr. Peterman, learned more through him of our son, Peter Wolf, than we can by letters, have not seen him for about 13 years This Mr. Peterman had been to Texas and Kaesas, thought he would like Texas or Kansas, but he made a mistake of $1.000, and hurried back to California. He stopped with our son, Peter Wolf, Cawker City, Kaesas, preached for the brethren and friends in Jerusalem on Sunday.

I am now at home, and will not make any more preaching trips until harvest is over. Brother Prather returned to Woodland, delivered 17 discourses, has now returned home again, and will continue in the occupation of a harvest hand until heading and threshing is over. To our brethren and friends who may chance to see these imperfect notes in the PILGRIM, know that our faith in God's werd is as strong as ever, yes, verily! I feel thankful to God that I am living in an age that people do see the difference between gospel preaching and vain babbling and contentions about things of no utility to the church.

ELD. GEORGE WOLFE.

Lathrop, Cal.

VINEYARD VALLEY, PA.
June 22nd, 1874.

Dear Editors:—

Not seeing a report of our communion from this, Aughwick, district I thought I would give a brief sketch of the meeting. According to announcement, on the 16th of May at one o'clock P. M. the meeting commenced in the usual way. Brethren David Long of Md. and Gibble of Ill. were the only ministering brethren with us beyond our own district, but they were ample for the important task. Bro. Gibble and sister Long Bro. David's companion, both took sick the first night of the meeting and neither were able to attend meeting the second day. Both recovered in a few days. Representation of members small, very few from other districts and not more than half of our members out. Congregation large at night and next day, being Sunday, it was larger still. Had the best of order. Had quite a season of refreshing from the presence of the Lord. A brother was called to the ministry. The solemn charge fell upon Bro. Seth Myers. Hope the Lord will make him a useful instrument in his hands. None came in during the meeting. One baptized since and others are on the way. Wish they would come by the thousands for there is room for all.

A. L. FUNK.

ANNOUNCEMENTS

Bro. Brumbaugh:—

Please insert in the PILGRIM that on the 28, 29, 30, of August we purpose holding a Communion Meeting, at the house of Bro. S. Broadhurst, near the junction of the two rivers Saojoaquin and Merced, Merced Co. Cal. Also one commencing on the 15th of October on Cash Creek near Bro. and sister Hartmans, 4 miles west of Woodland, Yolo Co. This meeting may last 8 or 10 days.

ELD. Geo WOLF.

The Smith Fork Church, Clinton county Mo., have appointed their Lovefeast to be on September 26 and 27th, at the Brethren's meeting-house 1½ miles north of Plattsburg.

We publish it early in order to avoid conflicting with other congregations. A strong desire was manifested that old and experienced brethren should visit us at that time, and a hearty invitation to all brethren and sisters is cordially extended. By order of the Church. DANIEL B. GIBSON.

DIED.

In the lower Cumberland church, Cumberland county, Pa. of heart deseas, IRA, son of Daniel Landis, aged 21 years and 19 days,

He was an infant only seventeen days old when his mother died. She was 21 years and 2 days old at the time of her death, and a daughter of Elder Joseph Sollenberger of Upper Cumberland Church. She gave her heart to the Lord in her youth. She entreated her husband and friends earnestly on her death-bed. He that hath ears to hear let him hear.

Upon the writer's approach to the funeral of the above he found the way around the house lined with buggies, and upon entering the house, he saw so many grave faces and eyes swiming in tears, and in the room of the corps, was sorrowful weeping—a mother weeping for her son. (I thought his mother died more than twenty-one years ago, but I see she is here to-day weeping.) Fathers, mothers, two little sister, uncles aunts. Oh! how pitiful! God takes the dear young man—his qualities I need not describe—as a subjdct before your eyes to entreat you, Turn ye, etc.

He was buried at Moler's Meeting house on the 26th of March 1874, by the brethren. Text Isaiah LX.

ADAM BEELMAN.

M'KILLIPS.—In the aughwick branch of the church Huntingdon Co, Pa. on the 13th of May 1874 Bro. William M'Killips aged 88 years 2 months 0 days

Occasion improved by the brethren from John 11: 25 26.

Our aged brother was confined to his room and most of the time to his bed during the past winter, but he did not suffer much pain until the last few hours of his of his life, and when he prsied over, he passed away calmly. A. L. FUNK.

MONEY LIST.

Wm B Zigler	1.50	Levi Himes	4.50
Julia A Wood	2.00	Wm. C. Teeter	4.40
D. B. Teeter	.85	A. Spangle	1.00
Soph. Cameron	1.50	Jonas Grabill	8.50
S. Brumbaugh	1 50	Daniel Forney	1.00
Henry E. Baily	1.50	W H Arnold	.90
Levi Hoke	2.30	Jas Workman	2.30
J. Clingingsmith	1.00	E A Whitter	1.50
H. E. Rosserman	.50	W S Jones	1.50
Amos Wright	1.00	Susan B Gitt	1.00
Leonard Hyse	.80	Isaac Ullery	.80

(*Continued from page 203.*)

I am informed of the fact that cars are chartered for small prices to come here. Of course the more cars that are taken, the less the amount paid for each one. If you can get one car for a small sum, you can three cars for a smaller sum per car. Then gamblers, thieves and business men on business, come at these cheap rates. Our railroads in this State are making a speculation by this very meeting.

14. I did not make my motion in order to cut off all business connected with the railroad privilege, but merely to suspend that decision, or postpone the discussion till we come to miscellaneous business, when the matter can be again taken up.

The last of the queries given above was amended as follows, and then read:

We do not consider it necessary to make any further change from the plan adopted by the Annual Meeting of 1866, than what has been already made, but we are deeply impressed from our experience with the present Annual meeting, of adhering strictly to the order established at the Annual Meeting above referred to, that of 1866; and urge upon the Churches holding the Annual Meeting, of holding it according to the order alluded to. And it is further understood that there shall be no provision made for boarding at the place of meeting until Monday. Also, there are no general arrangements to be made for reduced railroad fare.

Passed.

37. An amendment was made to the arrangement of 1860, in regard to the appointment of the Standing Committee. I want to know whether this answer which has just been read and which we are now considering, does away with the amendment and compels us to appoint our Standing Committee as before. How is it about that? If it restores the arrangement of 1866 just as it was, it must do away with that amendment and I do not think that the brethren are willing to do away with that amendment.

14. I do not see how our deciding not to make any changes here will, in any way effect the changes that have been made heretofore. Former changes will not be in the least affected, if we merely decide to make no change now,

The answer last amended and read was again amended and read, and after the Secretary explained it, it did not at all interfere with the amendment to the arrangement of 1866, by which amendment the manner of appointing the Standing committee was altered it was passed.

H. D. Davy.—There are no petitions for the Annual Meeting of 1875, but there are petitions for 1876. Hence we have concluded to call the brother rom the Miamaeren Valley of Ohio, who have petitioned for the Meeting in 1870, to meet to-morrow morning and see about changing the petition and calling for the meeting to be held in the Miama valley in 1875 instead of 1876 We have several papers from California. Among them is a petition for a committee to go to California and settle difficulties that have arisen there. There are only a few elders there, and they have called for help from the general brotherhood. We had the subject before the Standing Committee and determined to bring it before the general conference. We thought it best to submit to you the desirability of appointing two brethren to go there and operate with the three elders already there. We think this the wisest and the best, but unless the conference orders us to appoint such a committee and send it, we are unwilling to do so, for in that case we might have to pay the expenses of the committee which would amount probably to about $600. This would be a small amount to the whole Church, and the help of the brethren here is greatly needed in California. Will you authorize us to make this appointment? If you have any objections to it, raise those objections now, or I will take your silence for consent. Have you any objections?

38. I would say, brethren, that I have had correspondence for the last eighteen months, perhaps, with a brother who moved from our part of the country to California, and from the statement he gives us in reference to the condition of the church there, I for one think it really necessary to send a committee, and of course the expense ought to be born in the general brotherhood. I understand that the church in California is in a sad condition. I gather this from the letters which I get from there.

A committee went to California once and no report ever came from them.

(Several voices)—The older brethren are the best judges. If they think it necessary, all right.

14. In the mouth of two or three witnesses every word shall be established. I I want to hear from brother Henry Davy. I thind he can give us some light on this subject.

2. For the last twelve months, and even before that, I have been watching the state of things in California. This matter was before the Standing Committee last year, but was not in such a shape that we could take hold of it and accomplish what it seemed necessary to accomplish. Therefore we did the best we could under the circumstances. From the last Annual Meeting till this one, we have been getting information from there from different brethren, and the matter has developed so that we now think that there is nothing in the way. If brethren go there who understand and know the case, brethren who are prepared to deal with it justly and prudently, the matter can be arranged so that the work in California will go on in harmony with the advice of the general brotherhood. I have received several letters from there and I have given several answers. My mind is that now is the time to bring about what may seem to be necessary there. One of the troubles I will name. A good many brethren and sisters have moved to California within the last six months. They do not hand in their letters when they see the state of things there but they kept them in their pockets. They want something done, so they can hand in their letters. They are waiting the action of this meeting. My mind is that we ought to send a committee.

26. I do not think that two are enough for the business. The committee that we send wants to be able to act independantly, if the occasion requires. I move that we send three. Then they can make a querom and transact business. Besides one of the committee might not be able to go, or something might happen to prevent the full number from going.

2. It is generally understood that when a brother is appointed on a committee and cannot go, it is his duty to see that some one else goes who can fill his place. If one of the brethren appointed on this committee would fail to go, through sickness, or for any cause, he would see to it that some competent person went in his place.

8. I have seen a good many who live there, and I learn from them that they have had a good deal of trouble there. It seems to me that it would be just the time now for the brethren to take action and send a committe of prudent men to straighten things there.

21. There are two parties in the church there, in California. My impression is that it would not be best for either party to be on the committee. I think it might harass the actions of the committee. It would not do to take one party on and leave the other off, and if both were taken on the committee it might make a division in the committee, or embarrass its action. I think that there should be three appointed on that committee to go to California. If such a committee will use the proper means

TERRIBLE ACCIDENT.

A LITTLE GIRL BURNED TO DEATH.

On Monday evening one of those fearful accidents occurred in this city which are daily chronicled by the papers, and which it seems ought to be avoided in the face of so many similar examples. BETTIE, a little twelve year old daughter of Mr. T. L. SALE, residing in this city, went into the kitchen to start the fire as preparatory assistance to her mother in getting supper. It seems she was tempted to apply coal oil from the can as an expeditious way of starting the fire. Immediately, a loud explosion was heard by the neighbors, and then the little girl was seen flying from the house into the yard enveloped in flames. Capt. J. H. THOMAS, who resides on an adjoining lot, and Mrs. WILLIAM RAY, who lived equally near, ran to the assistance of the little girl, who, when reached, was leaning against the fence having completely surrendered to the devouring violence of the flames; the poor child had given up in despair while the demon played upon her with irresistible fury. MRS. RAY had the presence of mind to bring a coverlet with her, and as soon as the child could be reached, it was thrown around her, and the flames were subdued. She was carried into the house, but it was apparent that the fiend had done his work; that the little girl was burnt almost to a crisp. Dr. ESSIG being summoned, said she could live only five or six hours, and at one o'clock next morning his prediction proved true, for then little BETTIE SALE, so lately full of life, hope and promise, the idol of a fond mother and doting father, was a corpse, sent by inscrutable fate to a premature grave. Her sufferings, we are informed, beggar description. Excepting her face and feet, the whole body was a mass of burned flesh. No applications could be made to it, and as the unfortunate child writhed and tossed in excruciating agonies of pain, the burned flesh would drop from the body. No human aid could even mollify the pain or sooth the dying spirit of the doomed little innocent. A short time before the vital spark had fled, she rested in apparent ease and comfort, and the death struggle was as tranquil as ever seen. Little BETTIE SALE is said to have been a favorite, not only with her parents, but all her little associates, and many of them who largly attended her to the City Cemetery on Tuesday evening stood round her grave with weeping eyes and saddened hearts. Rev. D. B. GIBSON conducted funeral services at the Methodist Church, and also at the grave. The mother was also there with her hands and arms bandaged for she had been badly burned in attempts to save her child. Who can remain unmoved at the recital of this shocking calamity. Mothers cannot be too careful with their children, and children should learn from the fate of BETTIE SALE to beware of the use of coal oil about fires.—*Plattsburg Leader.*

Secret societies, it is well known, are so obnoxious to the Catholic Church that to hold membership in them is to renounce the church. The rapid increase of the Grangers has made it a matter of some interest whether they would come under the same rule. Like Trades unions, it seems, they are regarded as in the same category with Free Masons and Odd Fellows, and the only escape for Catholic Grangers is to withdraw from the Grange *immediately*. So declares the *Catholic Telegraph*, the organ of Archbishop Purcell.

A Key to Report of A. M.

In compliance to the wishes of many of our readers who are praying us to give them some way of knowing the names of the speakers in our Report, we now inform all concerned that we are making a key, which will be published as soon as we get all the names, by which the names can be determined as readily as if they were inserted in the Report. We have carefully numbered each name. These numbers you will notice at the commencement of each speech, which will correspond with the name and number on our key. We give this notice so that all who wish to know the names of the speakers, can save their papers and send for the key, which will be ready to send out just as soon as we get all the names. They will be sent to all who desire them on the following terms: One copy, 10 cents, 6 copies, 50 cents, 10 copies, 70 cents, and 20 copies $1.00.

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MRS. THOS. McFARLAND.

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6 40	9 20	Markleburg	3 15	8 35
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ARR 25	10	Saxton	LES 35	LES 35
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7 50	10 52	Hopewell	2 10	7 44
8 00	10 37	Piper's Run	1 58	7 34
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The Weekly Pilgrim.
PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. B. & GEO. BRUMBAUGH.
Corresponding Editors.
D. P. SAYLER, Double Pipe Creek Md
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward discord or sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., JULY, 7, 1874. NO. 27.

POETRY.

The Voice of the Spirit

BY WESLEY.

In solitude's shades from earth's busy cares sundered,
A soft whisper falls on the Penitent's ear;
It speaks of celestial pleasures unnumbered,
Where joy blooms forever undimmed by a tear.

How sweet to the soul is the voice of the spirit,
Which woos it to walk in the path of the just;
"Come look unto Jesus rely on his merit,
No longer in earth's fondest offerings trust.

It sings of the one who on Calvary's mountain,
Poured freely the tide that encircles the globe;
And ope'd for sinners Salvation's pure fountain,
In which they may find an eternal abodes

Across the dark waves of despondency' river,
It floats as a balm from the overgreen shore:
And tells of the love of the merciful Giver,
Where souls may find rest to repine never more.

It calls to the wanderer lonely and weary,
Upon the bleak mountains of unbelief;
When earth's fairest bowers seem cheerless and dreary,
And penitence opens the flood gates of grief.

Oh come; weeping soul, to the cross of thy Savior,
Recline on his bosom confessing thy sin;
And trust in his merit to win heaven's favor,
And open the portal that thou mayest go in.

THE FAMILY

LITERAL AND UNVARNISHED.

Rev. T. De Witt Talmage, a few Sabbaths ago, in preaching his fifth anniversary sermon in the Brooklin Tabernacle remarked:—The impression is abroad that you must fix up the gospel to suit the age, instead of fixing up the age to suit the gospel, and the young men coming out of our theological seminaries have the impression that they must palliate the prejudices of society, and must cover over the natural rottenness of the human heart, and that they must tell men what very clever people there are, and that they only need to be pressed in a little, one way and pulled out a little the other way, and then they will be all right. And they say: "All you want is development." Is it? Development! You might as well go to a man bent double with the cramps of Asiatic Cholera, and tell him all he wants is development. It is a lie. He needs to have his disease killed so that he may get well. Until our heart is changed by the grace of God, it is scabbed and ulcering with a great leprosy; and it is not development we want but it is the cure of an eating, loathsome, blasting, damning leprosy. Our whole nature throughout, and throughout and throughout is wrong, needs to be made over and over and over again. I wish that every word of that passage could come down with five tons weight of emphasis: "Except a man be born again, he cannot see the kingdom of God;" though he had given $100,000 to religious institutions, though he had never used a bad word in his life, though he paid all his debts, though he lived on the tip-top round of respectability—"Except a man be born again, he cannot see the kingom of God." But so little do we hear about this doctrine of regeneration in this day, that it is almost considered indelicate for a man to read in a public assemblage the words of Christ to Nicodemus about the new birth. And as to there being any hell, if we make any allusion to that, it must be with exquisite circumlocution, as "the place of high temperature," or "the word insalubrious," or, as a minister recently called it "the great elsewhere!" I say to the young men who are studying for the ministry, and there are thirty connected with this congregation, if you have any idea that it is nessary to preach an emasculated gospel in order to get people to come and hear it, you make a vast mistake. An eminent minister of New York, said to me some time ago, "I have a very large audience, but they are all christians. I can't get the worldly people to come in and listen to me. I hear that a good many worldly people come to hear you. You must preach some very strange things. What did you preach about yesterday?" "Well," I replied, "I preached yesterday morning on: "Seek ye the Lord while he is to be found," and in the evening I preached about; "Strive to enter in at the strait gate." Said he: "Is that all." Oh! my friends, there is a judgment seat in every man's heart, which tells him that the Bible is true, and that if it be true, the wicked and the righteous cannot go to the same place. So I say: Young men who are entering the ministry, if you really want a fresh theme, if you really want a novel theme to preach about, preach the old Gospel. Do not preach about "development," that is hackneyed. Do not preach about the Darwinian theory of the origin of our race:—that is worn out. But if you want something new, really new, so new that tens of thousands of people in this day do not know anything about it, then give them "repentance" in the morning, and "faith" at night; and in order to variety, next Sabbath give them "faith" in the morning, and "repentance" at night.

I believe that within the next twenty years, there will be an earthquake amid the American and English pulpit, and that those which have adhered to the old gospel, will stand, and that those which have preached anything else will go down. Paul cries out with great emphasis: "If any one though he be an angel from heaven preach any other gospel, let him be accursed."

Truth is truth though all men forsake it—it still remains unchanged the same, and its own excellence will recommend it, even though the conduct of its professors does not.

ANNUAL MEETING.

Proceedings of the Annual Meeting held in Macoupin County, Illinois, on May 26 and 27, 1874.

(*Continued from page* 207.)

there in love, it would do no good, I am sure. If you should take elders from either side, out there, on to the committee, it would make hard feelings. But if you send three persons out there from the States, three persons who shall go entirely unprejudiced, I think they would receive them and abide by their decisions, and all would go on harmoniously again. I think there ought three to go by all means. When we undertake to send brethren clear to California, let us send enough to succeed. We sent two brethren there before, but they did not get entire satisfaction out there. They did the best they could, no doubt, but now let us add to the team. If two can do well, three can do better.

39. Let them go independent of any prejudices and independent of any influences. There are two parties there. If we send two brethren and have them choose a third out there, it would be electing one of the accused to do all on his own case. Let us send a committee which can act independently upon the case. Let the committee act coolly and dispassionately, and go in the name of the Master. Unless those who go there act in this spirit, we shall see sad results. When the committee is sent, let it be composed of just such brethren as will do just right and show impartial justice to all. One party does not want a committee, but this should not make any difference. The committee should act justly to both parties, and then good will be done in the name of our Master.

29. Send wise and judicious men and then leave the arrangements to them. They can judge best, when they are on the spot, what ought to be done. Perhaps it may be best to take both the parties on the committee when they get out there, and perhaps it may not be best. They can tell when they are on the spot. Let us leave it all to them I do not think that we can at this distance, decide what is best to be done, especially when our knowledge of the case is so limited. We appoint our committee to attend to our business for us, now let us leave it all to them.

24. It is of the first importance that at at least a majority of the committee be disinterested entirely. Let us take these brethren from this meeting, and they can do as they think best when they get out there, about taking on any others.

18. You all know brethren, what good can be done by earnest, warm-hearted preaching the Gospel of Christ. Let us send brethren who will also when they are there, improve the time and edify the brethren by preaching the Gospel. I think it would do great good.

2 In my remarks I suggested the idea of two persons going on the committee. I did so simply because I only wanted to start the matter and put it before you for action. I think myself that three members of the committee would be better. Are you willing by silence to authorize the committee to appoint three persons to go on that committee to California?

No objection being made it was declared by the Chairman that it was the will of the meeting that the Standing Committee appoint three brethren to go to California and settle difficulties that had arisen in the church there.

B. F. Moomaw closed the day's session by prayer.

SECOND DAY.

MORNING SESSION.

The second morning session was opened by singing the 397th hymn, which was read by brother Sturgis. The vast congregation joined in singing,

"Come Holy Spirit, Heavenly Dove."

3. I feel that if there ever is a time when we ought to all pray, it is a time like this. While I feel more like having you pray for me than that I should bow and pray for you I do not decline the duty and the privilege. But let us all bow before the Lord and pray for one another. Let us pray.

R. H. Miller then led in a short earnest prayer asking the blessing of God upon the deliberations of the day.

1. Perhaps some explanation is needed as to the reason why I read the query which I hold in my hand instead of the Secretary's reading it. That explanation will be furnished by the nature of the query itself as will be seen as I proceed. It is from the Northern District of Indiana and is handed in by bro. Jacob Berkey.

Brother Quinter then read the query, which was as follows:

Inasmuch as many brethren and sisters are aggrieved at the statements made by brother D P. Sayler, in our periodical, *Gospel Visitor*, Vol. 22, No. 10, page 293, first column, commencing eighteen lines from the top, which statements we consider contrary to the Gospel and detrimental to our faith and practice. We ask bro. Sayler to publicly make satisfaction for the same. Should he not make public acknowledgement?

Ans. We ask brother Sayler to publicly make satisfaction for the same.

1. I propose the following answer to the query as a substitute for the one given by the District Meeting whence the query came.

Brother Quinter then read the substitute which was as follows:

As brother Sayler's view of the passage of Scripture in relation to which the objectionable sentiments were advanced, was given as his individual sentiment and not that of the brotherhood, and as the church expressed its view of the passage, we think it is premature to ask him to make public satisfaction.

4. Which would imply that he has made a private one. This is to disabuse the the minds of the brethren of the idea that he has made any satisfaction. However, so far as he is concerned, he has made it in writing and he is prepared to stand by what he has written; but let it pass.

13. I am satisfied with the substitute under the circumstances.

A brother in the audience.—Let us hear the passage in the *Visitor* read that we may know what it is all about.

Brother Quinter then read the passage which was as follows:

"Then you are guilty of a sin for which your life must be given. You may by a thorough repentance gain the favor of God to apply the blood of Christ to your soul, so as to save it from damnation in hell, but your life must be given up, and without repentance can not be complete; the laws of God and man require it. You must not hope, nor ask the Governor to spare it; by your crime you have forfeited it. You must pray God to give you grace to feel as willing to suffer death for it as you are willing to eat when hungry, etc. After instructing her she asked me to pray for her. The jailor, she and I knelt together in her cell, where I tried to pray God so to bless her, etc. This view was original with me at the time; I had not then heard or read an opinion on the subject. And now after sixteen years reflection and reading under the same circumstance, I would give the same instruction. I have never felt at liberty to give my name on a petition to the Governor to pardon a deliberate murderer; believing his sin to be unto death, and not to be prayed for, but given to atone for the life of his victim; and without he can have no acceptable repentance with God." —*Gospel Visitor*. Oct. 1872.

1. We hope the answer will be satisfatory. You can accept of it readily, after you have heard me read what has been read. This language was the objectionable part of the article, hence I have read that. It is not necessary to read the whole article. I hope the answer will pass.

7. I do not think that the brethren will consider that this Annual Meeting should criticise every brother's individual sentiment. If we do we are opening the door for such matters to come up each year. If he had expressed himself as giving forth the sentiments of the church, it would be a different matter. I do not see that we have anything to do in the case. If the Annual Meeting takes up such things the brethren will have their hands full. This certainly is not the place to call a brother to account for the expression of his sentiments somewhere else. So, if it is not proper to take up the expression of individual sentiments here—and it certainly is out of place—let us pass the substitute and be done with it.

A brother in the audience.—Would it not

be better to keep private sentiments private.

17. There is one point that I do not like and that is that the law of God and the law of man both require and demand the life of a murderer for the life of his victim. Certainly the law of man demands it, but it is not so plain that in this new dispensation that the law of God demands it. My brethren do not teach me to preach that way.

On motion the substitute was passed

The Secretary then read from the Northern District of Indiana the following query and answer:

Will the District ask the Annual Meeting to decide that when a committee is sent by Annual Conference to any District, to settle difficulties, and elders or other members are involved more or less in the trouble to be settled, who live in adjoining or other Districts, that the committee have the right to call such into the District, they are called to and there settle the matter of their case also, or go into their District and there hear and decide in the case, that a final settlement of the trouble may be effected.

Ans. All committees should have the power to do so.

13. I rise to explain what is meant by the query. We mean like this: that somethings elders in adjoining districts come into districts where there is trouble, and through their influence, the part that is out of the order is strengthened. It was to settle and determine the question whether the elders were right in so doing, that we thought it best to bring the query here. We have such a case in our district and we thought it proper to settle it in our district, and we would probably have done so had not elders from another district come into our district and advocated principles which we consider contrary to the principles of the general brotherhood. This is why we brought the query here. I think the brethren understand now, not only why we brought the query here, but also what is meant by the query itself.

On motion the answer to the query was passed.

From the district of Northern Indiana came up also the following paper which the Secretary read:

Inasmuch as the Savior says, "In secret I have done nothing," will the Annual Meeting decide that the churches may ask the applicant for baptism all the questions in the presence of the whole congregation?

Ans. Yes. See Acts 3: 37–47, ala Acts 10: 42–48.

28. It seems to me that we should exercise our judgement about that. Circumstances may differ and we should take the circumstances into consideration. Probably it is not prudent on all occasions to ask the candidates in public and probably it is not prudent on all occasions to ask the questions in private. We should use judgement on such subjects. There is no need, in my opinion of an absolute and invariable rule on the subject.

18. We merely want the privilege, when the Church desires it, of asking the questions of the candidate publicly. We do not want to make it a rule that they shall be asked publicly, but only that, when the Church desires it, they may have the privilege of asking the questions publicly. Sometimes it seemed best to ask the questions publicly. The seeming necessity for this arose in the time of war. We had trouble. We had always put our questions privately, and when we said that we were pledged to peace we could not prove it, for no one outside of our own brethren had heard of the pledge. Up to that time we had always put the questions privately, but then we began to put them publicly, our brethren found fault with us for that, and so now we bring the matter here. Other reasons may arise why it may be best in certain localities, and under certain circumstances to ask the questions publicly. As I said before we do not want to change the rule and make it read that the church must ask the questions publicly, but that only where the church thinks best, to have the privilege of asking the questions publicly. We want that understood that we do not want a rule but a privilege, to be exercised when in the judgement of the church it is best. We ask to deviate from the present rule, under certain circumstances, when the church may think that there is good reason for it.

A second reading was called for, and, accordingly, the Secretary read the query and the answer the second time.

28. That will do for my part.

38. I move an amendment to leave it optional with the churches.

5. I am under the impression that all the churches should have one and the same order in visiting applicants for baptism. Ever since I have been a member of the church we have always visited applicants for baptism privately. I am in favor of the ancient order in this important matter. Then there will be no difficulty. Then there will be no confusion.

17. I understand that there is trouble in some places because the world says that we oppose secret organizations and that we are a secret organization ourselves at the same time that we oppose them. They say that we have as much secrecy as they. Now let us have it as the brethren proposed, and that is that where the the church thinks it best, it may have the privilege of asking the questions of the candidate openly. Let us not mind it brethren; but let us use some judgement in the matter.

11. We felt it necessary to ask the questions openly because so many were going into secret organizations, and they said that we were as secret as they were. And not only that, but on certain occasions we could not visit the applicants for baptism privately because of the cold weather. Under such circumstances we have questioned the candidates publicly and thought we were doing nothing wrong. There is a good deal of force, it seems to me in the argument of those who say that we oppose secrecy in others and practice it ourselves. I ask you when we disparage the idea of secrecy and then call our applicants for baptism into secret council, do we not make immediate contradiction of the faith we profess? It seems to me then that this Annual Meeting ought to give the churches the privilege of asking the questions of the applicants publicly where the circumstances may seem to demand it.

16. No, brethren, we do not undertake to deny that we hold some of our meetings secretly with the church and not openly with the world. We do not undertake to deny that. I am opposed to holding the church meetings with open doors. There is some business which we do not choose to transact publicly, but private among ourselves. I am opposed to visiting our applicants for baptism publicly, because that is not after the old established order of our church. But we may find other reasons for visiting the applicants for baptism in private. This custom is in accordance with other customs of our church. When we commune together we hold close communion. We have an alter whereof they have no right to partake. No, brethren, I am for standing by the ancient order of things, which has not wrought any great harm thus far.

20. Sometimes we are almost compelled to make little changes. Where I live we we have been going east of the Blue Ridge and preaching to all who would listen, but our doctrine seemed strange to the people there, and we were a good deal misrepresented. There was a good deal of talk about these Dunkards. Some said "These Dunkards say that they do not preach for money but they have a private affair of their own apart from the public preaching. After they get through talking to the people in public they take their members into a private council and make them promise to keep things secret. They have a sinking fund there, and all of them have to put something into it." Well, when they said such things, we, of course, denied it, but when we told them, and the applicants told them what they had to promise, they said "If that is all you have to promise, why not ask the questions and make the promises openly?" When we saw how it was going we began to visit our applicants openly. It seemed necessary that we should do so and we did. We did not see any harm in doing so. It is my opinion that it is often the best way. I am satisfied with the answer. I say let us pass it. It is the best we can do.

9. I say pass it by all means. You cannot do better. You will not get a better answer if you talk here all night.

5. I am under the impression that so long as we have a church here upon the earth, a church militant, so long will that church be misrepresented. If we have to change the ancient order of the church, in order to satisfy the world, in order to avoid persecution, we are certainly, brethren, getting far away from the words and principles of our Lord Jesus Christ. I, therefore contend that the ancient order, as regards visiting applicants for baptism, is a good order. It has always worked well. Why, then should we make a change, as it regards this order? Let us keep to the old paths.

40. Some years ago I moved to Iowa, when the Brethren were not very strong. Of course we were all opposed to secret societies, and we did not hesitate to let it be known. We told the world that we would have nothing to do with secret societies, but in visiting the applicants for baptism we did it in private. It was not long until some one came up to me and said, "Yoder you talk a good deal about secret societies, but you have a secret society in your own church. Is there not a certain part of your exercises that you do strictly in secret?" The next time I had occasion to visit an applicant for baptism I did it openly, and that ended it.

24. We have visited our members openly thus far. Is there anything wrong about it? Every question which we put to the applicant contains no duty which we do not preach publicly. What difference does it make? Why should we preach the doctrines publicly and ask the question privately? I do not see any reason in it. We let all the world know that we do not approve of secret societies. I preach that in public. And I ask the question in public too. When I was baptized,—I and my wife,—the brethren interrogated us in the presence of the whole congregation. The brethren have interrogated applicants in the presence of all the communion. We do it in Indiana. There are brethren who can testify to what I say. Applicants have been interrogated in the presence of all. I can see no harm in it either. All that we ask the applicants for baptism we preach openly to the world. Then is there anything wrong in asking question openly, in public? If there is then let us stop it at once, but it seems to me that there can be nothing wrong in it.

A brother in the audience.—At the present time we have nothing on the Minute to make our practice in this particular uniform. We want a uniform common practice.

21. Have we not got the practice of the church laid down in the Minutes of 1848? Does it not tell us first to examine the applicants in private and then bring them before the church. There is an order laid down. Now the question is, are we to add to the rules already made, and give the privilege of asking the question in public? Then the question would come up; what do you mean by the word public? It may mean before all the church or it may mean before the church and the world. The brethren have been giving some reasons why it would be better to examine the applicants publicly, but there are also reasons why it should not be done. Suppose you are examining an applicant before the whole congregation, and there should be some persons in the congregation who were in favor of secret societies, or members of them. Now, in order to avoid giving offense it would be nessary to avoid speaking of secret societies, for they think that we have no right to speak against secret societies, and you would have to offend them in that case. There may be nothing very wrong in brethren asking the question in public, but the brethren must guard against giving offence. So far as this particular care is concerned I have no objection in particular cases, where the circumstances may seem to require it, to allow the brethren to examine the applicant publicly; but I am opposed in general to making so many changes in our rules. No good can come of it. We seem to be all the while making changes. This particular case, though would seem to be of a different nature from that of many that came up. It appears that in some parts of the country the applicants have been examined publicly and no harm has arisen from the practice. I think we might make an exception of this case and allow the church the privilege of asking the question in public; when it is thought best to do so.

12. We expect to treat the evil of secret societies as we do any other evil, no matter who may be offended. We expect to speak against them publicly and privately, and warn our young men to shun them. But I am in favor of the answer of this query. I was received into the church in Pennsylvania 35 years ago publicly. I want the brethren to pass the answer.

17. We had a case in our church of a brother who went and joined the Grangers and he held up the idea that the brethren themselves were a sort of secret society, and took those desiring to become members one side privately and made them promise such and such things. He told this all about, and when the church trial came off he brought in some outsiders to prove that when members are received outsiders are turned out, and the thing is done secretly. He made capital out of it, as he could not have done had we examined our applicants openly.

9. The Apostle John writes, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Therefore the world knoweth me not because it knew him not." We must expect that the world will misrepresent us. We should look out of danger when the world entirly agrees with us.

5. Our Lord Jesus Christ has taught us a private order. See the 18th chapter of Matthew. Read the 18th chapter of Matthew and you will find that our Lord Jesus Christ has given us an order which must be observed in private. Brethren, I am afraid that Babylon is getting into the church. We need to be on our guard.

A brother in the audience.—A word in regard to the practice of brother John P. Ebersole. Brother John has told me something I never knew before, in regard to the pratice of the church on this point. I will tell you how it was 30 years ago when I was baptized. I will tell you what brother John's custom was then. Brother John had a practice of examining the applicant in regard to the faith before the church. Then they withdrew a little and the church was consulted whether they were willing to receive such a one or not. Then if the church was willing to receive them, the brethren sat around with brother John in the centre, and laid things down to them while there would be perhaps a half-dozen outsiders looking on. In a new country it is certainly not expedient to rigidly enforce any such rule. In the first place there is no real need of it, and in the second place it is imposing a burden on the brethren. It would be extremely difficult many times to visit the applicants in private. We have often no houses for it.

13. We do not want to depart from the usages of the old brethren where we can help it, but when churches do sometimes feel compelled, by the circumstances which surround them, to depart in some particular from the regular, though it be in something entirely non-essential, brethren of other churches sometimes complain. This is an instance. So to avoid all complaints and give satisfaction we ask that churches which may desire to question applicants for baptism publicly, have the privilege of doing so. We do not want to make other churches question their applicants publicly. We only want the privilege of doing it ourselves, when we desire to do it. We want to stand by the decision of the Annual Meeting, and we want the Annual Meeting to stand by us in this thing. We want the Annual Meeting to give us the privilege of examining the applicant for baptism publicly, when we think it best to do so. We do not say hard things about secret societies. We tell our members not to have anything to do with them, but we do not say hard things of them. We try to live so that even many of the

world say." I will go into an organization which people like 'The Brethren will not have anything to do with. It makes many abstain from secret societies when they find that "The Brethren" will not receive them so long as they acknowledge their allegience to them. The reasons for our request are reasonable, simple and plain, and we have, as we think, a right to ask that it be granted. We would prefer that the query and answer should not be changed. We wish you would pass it as it is.

18. These brethren are honest in bringing up this query and answer that by its passage, they may avoid deviating from an order of the church. The request is merely that churches that desire to question applicants publicly be allowed to do so. It does not ask for a rule, but a privilege. Considering what the request is, and considering the circumstances, it seems to me that we can not do less than to grant it.

2. This is a simple matter to call forth so much talk. I must cut off farther argument and put the question upon its passage. What do you say brethren?

4. I merely want to say a few things. If these questions which are proposed concern faith and practice you are bound to put them before the applicant for baptism publicly because the gospel must be preached before the world. When you try a member for acts of immorality, the 18th chapter of Matthew requires that you do that privately. Hence, church councils which investigate character, must be held with closed doors. If non-resistance is a doctrine taught by the Savior, it must be publicly laid before the candidate for admission into the church. It must be laid before men and women publicly, in order that they may make a good profession before the world. This has been the custom of the church always, so far as I know. The church has never reserved any practical part of religion for secret instruction. Let us pass that.

16. I deny that that is the practice. I have been a servant of the church a good while, and I want to tell you that I have been on the frontiers as much as any brother here. I have preached just as much as any of you on the frontier, and I have always practiced this way of examining applicants for baptism privately. Brethren have objected to it sometimes, but I never saw any bother grow out of it, in any shape or form. It has been the practice among the brethren wherever I have lived. I learned it from the brethren 30 odd years ago, and I have practiced it since. What is the use then of saying that it has always been the practice to examine the applicants publicly? I contend that we have the right to ask the applicants private questions. But then, brethren, we do not hold these things in secret. We ask the questions privately, but we preach the doctrines openly. All those questions which we ask the applicants in private, we preach in public. We lay all these things, which we preach in public, before the applicant in private. I apprise all applicants of all the facts which they have to meet in becoming members of the church. I remind them at our folks in regard to secret societies. Then when they are baptized in, if they afterward attach themselves to a secret society, the church deals with them. That is our ancient order, as I conceive it.

13. I [illegible] that we want [illegible] order? Nothing of the kind. We want liberty for the whole brotherhood to examine applicants publicly if it is thought best. We want to get out of all difficulty in regard to this thing.

(Several voices.)—Pass it.

41. In different localities we have different practices in regard to other things than this. This is not a very important matter. Let us pass it. I do not see anything very vital to the interests of the church in this discussion. Suppose some brethren do, in some instances, examine applicants for baptism publicly. What of it? What is the harm? Let us pass this query and answer, and let the brethren go and visit some in private and some in public, as it may seem best. I do not think there are any who will violate such freedom, and I do not see how it can be violated. Let us govern ourselves in regard to the mode of examining applicants, whether publicly or privately, just as circumstances may suggest. There are other things more important than this in regard to which different practices exist in the church. Why say that Babylon is getting into the church?

5. Because it is out of order.

4. It appears from the discussion that some of the brethren have reference to a question which is not expressed in this query. They have been talking about one set of questions and I about another. When we ask an applicant for baptism, in regard to his faith, whether he has repented or not, we do that in private, but if I understand the meaning of the query it does not refer to that question, but to question in regard to doctrine and practice.

35. We must be consistent in our principles and practice. When we take a candidate to the water-side and there read to him the 18th chapter of Matthew, we question him in public, and nobody says a word against it. Now, why can we not consistently also ask the other questions in public? There is nothing in the way of it, as I see. There is nothing in the word of God to forbid it, while there is much that would indirectly sanction it. There is no single case in the New Testament of a person being taken aside and taught the gospel privately. Christ taught before the world. Now, if brethren in certain localities find any advantage in examining applicants privately, let them do so; and if brethren in other localities find any advantage in examining applicants for baptism publicly, let them do so. It is my opinion that we had better pass this query and its answer. Some of the brethren desire it, and it can do no harm.

12. It seems to me that there is a little too much fire in the matter. It is a little too warm. We have always made the questions public before the church in our district, and we only want the privilege of continuing to do so, so that there will be no fault-finding. If the Annual Meeting gives the privilege to those churches which desire it no one can complain. We make no complaints. We are satisfied with the brethren if the brethren will be satisfied with us.

A brother in the audience—It seems to me that the brethren do not understand each other just right in the matter. The brethren do not understand it that the take counsel for the applicant publicly. I know that is not the case. I know that was always done, that the counsel was always taken for the applicant secretely, and these things were laid before the church. I have [illegible] years ago, that the brother visited the member privately, and then laid it before the church. The brother who visited the applicant taught him what he must deny, and when the applicants were taught that, afterward council was taken whether the church was willing to receive them; and this was done, not in public, but by the church called together alone. The way I would have it, would be: I would have the brethren first talk to the applicants privately, and see whether they would deny themselves according to the law of God, and then take counsel of the church for them, and after counsel has been taken for them, if the church is willing to receive them, they must be brought before the church and the questions asked publicly. In that way I would lay the questions before them publicly.

3. I move that the Standing Committee take the query and its answer into their possession again till the afternoon session.

Carried.

The following query was handed up from the Middle District of Indiana, and was read by the Secretary:

Inasmuch as the Annual Meeting is favorable to the holding of protracted meetings, what right have bishops and house-holders of certain Districts of the Church, to limit such meetings to series not exceeding three in number?

Ans. They have the right if not conducted in the order of the Gospel and the Church.

The query and its answer passed without debate.

The following query from the Southern District of Indiana, was read by the Secretary:

Will not this District Meeting petition the Annual Meeting of 1874 to reconsider the fourth query of the Minutes of the Annual Meeting of 1873?

Ans. Yes, and have the answer to read as follows:

A member should be tried in the church where his membership is, except when a member commits an offense in his church and changes membership before it is settled; he shall then go back to the church he left and be tried there.

The following query similar in import to the above, was hand d up from Northern Illinois, and was also read by the Secretary.

(This being similar to the above, it is omitted.)

1. I move that we decline to reconsider.

3. This query ought to be reconsidered and the answer changed a little. We have before us in the Minutes the query concerning where a brother who has committed an offence shall be tried; whether in the church where his membership is, or in the church where the offence is committed. Now, the reason why we want to make a change is because in some cases it is best not to have the trial in the church where the offence is committed, but in the church where the membership is held. What gave rise to the query and its answer was a matter of experience. There was some trouble which came under our knowledge. For instance, there are three churches near Cerro Gordo, and if a member of a church not in Cerro Gordo should go to Cerro Gordo and commit an offence, he must by the rule be tried in Cerro Gordo, though he may live and hold his membership at a short or long distance from Cerro Gordo. If he [illegible] and get drunk though he is not far from home, he must be tried in the church in Cerro Gordo. In Lafayette many members go to do business, and if they do wrong, they must be tried in that church. This answer makes it the duty of the church where the offence is committed, to take up a case and try a member of another church. The membership of a member who commits an offence may be five hundred miles away, but you must try him here, and if he is expelled, you must expel him here. That is the decision. I do not think that any of the brethren, when they rightly understand it, will be in favor of leaving it as it is. If a brother lives in one church and commits an offence there, and before the offence is settled moves away, we send him back. Even if he gets a church letter, if there is an offence found back there committed before his membership was changed, we send him back there. If he committed an offence after he changed his membership, then that church will try him where the membership was held. It don't seem right that one church should try me and expel me from another church. That is the shape the rules of the church are in now, if I understand them. Our church can expel the accused from another church. This is the reason why I advocate making a change. This answer that we would have, is as follows. (He then read the answer given above.) Suppose I live in Indiana and hold my membership there. While living there I commit an offence, but my brethren know nothing about, and when I desire to move to Illinois, they give me a letter and I change my membership to Illinois. Then it is found out that I committed an offence in Indiana which was never settled. They will, at once, send me back to Indiana to be tried for the offence.

12. Let me ask one question. We had one case of offence committed in Indiana, while the offender lived in Illinois. We had to bring our witnesses to Illinois, and it cost us considerable money. How would the answer you propose affect a case like that? While you are about it you had better make an answer that will give perfect satisfaction to all.

3. The answer is right enough in all cases. There was a brother moved into our church. His membership was in Ohio, but he moved into our neighborhood. He brought a letter from the church where he came from in Ohio, but we could not take it because they had found out by this time that he had committed an offence which had not been settled. They had found out what he had done and we could not take the letter. But we took up the case and got all the evidence in that we could in the case and sent that to the church where his membership was in Ohio. When they knew all about the evidence, they tried the case in the church where his membership was in Ohio. There is no trouble in that. A brother in Missouri comes to Indiana and commits an offence in Indiana. We take the evidence in the case and send it back to the church in Missouri and they try the case there, in the church where his membership is.

In response to a call for a second reading, the Secretary read the query and its answer the second time.

14. I object to the passage of the answer without some further understanding of it. I think this answer does not meet the case in the question of last year, at all. Brother Miller in his argument in favor of reconsidering the query and its answer, as it stands in the Minutes has referred to a brother who trespasses in the congregation where

(*Continued on page* 215.)

The Weekly Pilgrim.

HUNTINGDON, PA., JULY 7, 1874.

☞ How to send money.--All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

The weather, for the last few days, has been quite warm. On Monday, June 29th, the thermometer stood at 112° This is what we call warm in our latitude.

A Millennial. The Icelanders are about to have a Millennium as the thousandoth year will be completed during the summer, since their province was first discovered by the Norwegians.

Harvest-time is here and already the clatter of our modern sickles can be heard in the fields white for the reaper. The crop in some places will be quite abundant and of an excellent quality.

As there are still calls for the discussion on Trine Immersion between Eld. B. F. Moomaw and Dr. Jackson, we have ordered another lot and can supply all orders at 60 cents per copy. The book is written in such a style as to make it both interesting and instructive.

The Wondrous Name is the title of a sermon preached at the Messiah Camp Meeting, Milford Co., by Rev. S. H. Platt A. M. The sermon is unsectarian in its religious bearings and is well worth a careful reading. It is offered *free* to any address for a three-cent stamp to pay mailing expenses. Address, S. Harrison & Co. Brooklyn, N. Y.

Our key seems to be in good demand, and what pleases us most is that the first applications that were made for it was some of our old and established elders. One tells us to publish as many as we have readers as all will want it. In a short time it will be ready for distribution, but will only be sent to such as order it. For price &c. see notice of it on eight page.

HEAR THE CHURCH.

This is an important injunction and is the only thing that will give the Church a basis sufficiently solid to stand. But the question, apparently with some is, who or what part of the membership constitutes the Church. Is it the majority or minority, or is it the bishops? These thoughts were suggested while reading a part of the Report of our late Annual Conference. One brother avers that to be ruled by the majority is dangerous, and that it will lead to loose discipline, or, in other words, will hurl the Church into the common errors of popular Christendom.

Now just here is the whispering of a spirit that is very antagonistical to the spirit of Christ, and is equivalent to saying, "I am righteous, but over one half of my brethren and sisters are possessed with the spirit of heresy, of the devil, and therefore it is not safe that the majority should rule." There is no use of brethren trying to go around the stump or to evade the force of language. Words have meanings and these are thought to be understood by those who use them, hence when we hear men use certain words we gather their ideas from their legitimate meanings, and when brethren say that the majority should not rule we take it for granted that it is the outgrowth of a spirit of insubordination, a spirit that is *unwilling* to hear the Church and one that dares to set up his own righteousness above that of his brethren on the ground of being more holy than they. Is not this a presumptuous thought, a pharisaical idea of perfection? Think of a tree thriving that is over half dead! Will it grow? Can it live? When brethren once get such an exalted view of their own righteousness it would be far better for them to separate themselves and form a new body without spot and without wrinkle, but as men are prone to evil it would be still better not to allow the majority to rule but invest the power in a holy few. Such is the spirit of popedom, and should be crushed by every lover of the liberty as vouchsafed to us by Jesus Christ in whom we are made free indeed. This is the same spirit that stands up at our Annual Meetings and declares, "I will not consent, be it understood, I oppose," and thus refuses to hear the Church. No matter how plain the garb or how great the profession of humility, there is a proud heart there, a stubborn will that will resist and persist until the the majority submits to the minority. These are the ones that are continually brewing troubles, and distressing our Annual Meetings and the brotherhood.

They have set their standard and everything that does not come up to that must be condemned. That point of holiness happened to be in the Church just about the time they became identified as part of that body, and as a consequence, every change that has since been made, unless they made it, is wrong—the result of fast brethren.

Those who read carefully, the report of A. M. will notice that one of the brethren stated that the object of the meeting was to defend the ancient or old order of the Brethren. We say, God forbid that the brethren shall have either an ancient or modern order to defend. Why not leave these unmeaning terms out of our Church vocabulary? The Brethren as a Church have ever emphatically declared that they have no order, no discipline but the bible. Then, the object of our Conference is not to defend the orders and traditions of men but the Scriptures of divine truth. Let us be consistent and learn to call things by their right names. If we intend to risk our salvation on the opinions of men and have an "Encyclopedia" for our Church government let us call it the "Brethren's Discipline," for that is just what it will be as soon as we accept it as our creed instead of the Bible. We are beginning to feel somewhat distressed when we examine closely the spirit of some of our brethren in regard to these things, and it is high time that we get our eyes opened to the glaring facts that are staring us in the face. We respect and revere the spirit that was manifested by our old standard bearers who have gone home to their reward, but little did they expect or think that those who would follow them would accept what they said and done as their creed instead of the Bible. When we study the history of the Church we find it was a work of progression, and that our old brethren were ever ready and willing to exchange error for truth, and perhaps there was no time since our present organization that there were so many important and radical changes as there were in the first fifty years. What would have been the result had our brethren within the first ten years after their organization got to work and published a book of formulas, a discipline and called it the "old order" with the understanding that every departure would be a violation of law? Every rational brother cannot fail to see that such a course would have been very unwise, but not a particle more so than for the brethren now to claim that just fifty years ago the Church was perfect, and what was then thought, said, and done was perfect and that we ought now to accept it as our creed. This creed system has led every other Church away from the gospel that used it, and if we are not careful we will fall into the same current. If our hearts could only get full enough of Christ to forget the unwise and unscriptural terms of "old brethren," "young brethren," "slow brethren," "fast brethren," and "old" and ancient orders it would remove a great stumbling block away from the Church.

These things are the natural outgrowth of not hearing the Church. When we say the Church we mean its members, and not its bishops or its ministers. So long as we are willing to abide with its decisions so long can we hope for a pure Church, or rather, Church government. But as soon as our A. M. commences to pass decisions to please a *few* who are unwilling to hear the Church so soon will those decisions be ignored. Such decisions have been passed, and prominent among them was that of withholding the names from the report. We do not hesitate in saying that we believe that at least two-thirds of those present were in favor of having the names with the report, but for the sake of peace and to gratify such as are not willing to submit to the majority they yielded. Bro. Kinsey, in the July No. of the *Vindicator*, expresses himself rather freely in condemnation of those editors who try to please their readers. We are not the least ashamed to admit that we try to please our readers when they will be pleased with the truth as it is in Jesus, and what is reasonable and right. We are all brethren having equal rights and privileges. Every brother and sister in the Church has as good a right to hear or learn the deliberations of our Annual Conference as bishops, editors, non-professors, and even the gay and giddy worldling, but a great many of them have not the means to go there. From such, our dear brother would rob the privilege of sitting down in their own houses and there, free of charge, read the whole proceedings. Why should they be robbed of this privilege? Because the brethren and sisters want it,—want the very same thing that bro. Kinsey and five thousand other brethren and sisters want ed. Let us reason with at least a show of fairness. If it is wrong for our brethren to read the deliberations it is just as wrong to hear them. For such brethren to be consistent they should remain at home, unless they think that they are *the Church* and on that account their services are especially needed there. These may seem to be rather pointed conclusions, but they are the legitimate deductions of that spirit which denies others liberties equal with themselves. We hope that this spirit of the minority usurping power over the majority may soon die out and that the Church may be acknowledged as the body of Christ, and that body be composed of its legitimate members, for we are all one in Christ if it so be that we obey him. We are determined to stand by the Church and its decisions as long as they are made by the Church, but when it once becomes so corrupt that the majority will be a dangerous element and the minority must rule, we want the Church to have a voice in saying who the minority shall be.

YOUTH'S DEPARTMENT.

The Good Dog "Beel" And the Wounded Soldier.

"Here, again, I met two or three wounded, but in a fair state of convalescence, limping about slowly. One of these men had a little dog—an iron gray terrier, unmistakably English—following at his heels, but only on three legs. If the story the man told me is to be believed—and for my own part I had not the slightest hesitation in the matter, his manner of telling it was so simple and earnest—the dog had been the means, under Providence, of saving his master's life. He had been struck by a ball in the chest, near Ham, and lay on the ground for six hours when the fighting was over. He had not lost consciousness, but the blood was flowing freely, and he was gradually getting weaker and weaker. There was none but the dead near him, and his only living companion was the English terrier, who prowled restlessly about him with his master's *kepi* in his mouth. At last the dog set off at a trot, and the wounded soldier felt sure his only friend had deserted him. The night grew dark, the cold was intense, and he had not even the strength to touch his wounds, which every instant grew more and more painful. At length his limbs grew

cold, and, feeling a sickly faintness steal upon him, he gave up all hope of life' and recommended himself to God. Suddenly, and when it had come to the worst, he heard a bark which he knew belonged to only one little dog in the world, felt something lick his face, and saw the glare of lanterns. The dog had wandered for miles till he arrived at a roadside *cabaret*. The people had heard the cannonading all day, and seeing the *képi* in the dog's mouth, and noticing his restless movements, decided to follow him. He took them straight to the spot—too straight for a little cart they had brought with them to cross fields and hedges—but just in time. When the friendly help had arrived the man had fainted, but he was saved. There were honest tears in the man's eyes when he was telling me, and I fully believed him. The dog, too, had been slightly touched in the leg by a ball in the same battle, and had since been lame. He got him when a puppy from an English sailor at Dunkirk, and called him 'Beel;' very probably the French for bill."—*Angel of Peace.*

The Vagabond Sage.

An old man of very active physiognomy, answering to the name of Jacob Wilmot, was brought to the police court. His clothes looked as if they might have been bought second-hand in his youthful prime, for they had suffered more from the rubs of the world than the proprietor himself.

"What business?"

"None; I'm a traveler."

"A vagabond, perhaps?"

"You are not far wrong. Travelers and vagabonds are about the same thing. The difference is that the latter travels without money and the former without brains."

"Where have you traveled?"

"All over the Continent."

"For what purpose?"

"Observation."

"What have you observed?"

"A little to commend, much to censure, and a great deal to laugh at."

"Humph! what do you commend?"

"A handsome woman that will stay at home, an eloquent preacher who will preach short sermons, a good writer that will not write too much, and a fool that has sense enough to hold his tongue."

"What do you censure?"

"A man that marries a girl for her fine clothing, a youth who studies medicine while he has the use of his hands, and the people who will elect a drunkard to office."

"What do you laugh at?"

"I laugh at a man who expects his position to command that respect which his personal qualifications and qualities do not merit."

He was dismissed.

—*Angel of Peace.*

NO NEED OF FIGHTING.

There is no need of fighting among children. They can get along better without it. They cannot obtain peace and comfort by fighting. Peace never comes by war: loves never comes by hatred; nor good by evil; nor safty by destruction; nor life by death. To fight to settle our difficulties is always dangerous to both parties, and to every individual concerned. Disputes among children, or men can never be settled in this way. On the contrary, they are always increased by it. It always takes two or more to fight. One cannot fight alone. There must be two parties—the hater and the hatred—the striker and the stricken. Now it is always in the injured party to prevent a fight. If a person strikes me, and I keep cool, and show a kind and loving spirit toward him, and do not strike back, I can soon overcome him, and make him ashamed: but the moment I get excited and and angry, and begin to strike back, I lose all influence over him. So it depends on the injured party to prevent fighting and make peace.—*A Kiss for a Blow.*

DIVINE SUNSHINE.—There is no more beautiful passage in Tyndall than the one in which he says all the forces now woking in nature are solar ones. The public power of steam and the emence coal desposits are only condensed and preserved sunshine. So devine influence, are all through the centurice, is stored up in the institutions. How sweet and bland this sunshine! We look up and the whole globe above us seems as a vast goblet of sunlit wine. As it falls on the blending yielding willow its influence seems only gentle and harmless. But let it fall on the living are growing by the wall, and it will cause the tree to force the harvest stone or brick wall out of its way. So the soul grows, and Christian character is developed under the divine sun.—*Beecher.*

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

BUFFALO WELD CO. COL. }
JUNE 19th 1874 }

Dear Pilgrim: —

That I may keep interested parties posted by their earnest request, I will pen a few lines at this time. The smiles of nature are bright this morning having had an excellent rain last night. So far we have had an excellent season, sufficient of rain for crops. There has been no urgent necessity for irrigation in this section. A much larger crop has been put out in Colorado this year than ever before and from every quarter comes cheering news of the prospects, grass is unusually good and the thousands of cattle and other stock are revelling in fatness. Dairy men are turning out an abundance of the pure golden butter. Business in this locality is dull, the prospect of an early completion of our R. R. at this time is not so flattering as sometime ago. The financial crisis has so paralized Western enterprises of the kind that it will take some little time to revive activity. A railroad we will have beyond doubt but just when is a problem to be solved in the future. About one million has been expended on the grading of the road up this valley, one half to three quarters of that amount is yet needed to complete the road and put it in running order, we may get the road the coming fall but at present we have no assurance that such will be the case. Owing to uncertainty of the road this year, scarcity of fuel and other causes, some few of those that come here have taken a bad movement. Never, in the history of the territory, has there been such an emigration to her borders as this summer. Long trains of teams can be seen about daily wending their way up the valley. Many bring heads of stock with them which is wise indeed. Occasionly we see some Eastward bound disgusted with the West because they did not find chances for wealth and indepedence in any thing lying "around loose" to be had just by picking them up. Nature has so arranged matters that man must toil, sweat, and endure some privations ere he can become in possession of the coveted prize. Of the many who come here or elsewhere in the frontier regions of the west the industrious energetic and determined are as a general thing the ones that remain, the timid and wavering minded return east to seek shelter under the "vine and fig-tree" of others planting where it would be good policy for them to remain and leave the work of development in the great west to men and women with strong nerves and determined purpose. Such men as came here a few years ago with not a dollar' now are worth their thousands and like the woman I might mention who is running a dairy ranche on her own hook and clearing a thousand dollars a year. Chances for almost every occupation are here but the *chance* amounts to nothing unless the person is qualified to fill it and right here let me say persons, who with chances in the east have done but little need to come here expecting to do well simply because there are good chances. The same law that governs labor and capital, indolence and poverty, in the East governs them here.

My advice is called for in regard to persons coming to this locality now. I could not advise any to come here now who would have to depend on their labor for a living, while good land can be had almost for nothing it takes means to improve it, and to support a family or even ones self. At the price claims can now be bought it would be better for those of small means that want homes here to purchase land and wait until times and conveniencies are better, then come and live on their land and improve it. Good lands, such as can be watered, can now be had, owing to the dullness of times, for from 2 to $4 per acre. But persons with some spare means, and on account of seeking a healthy climate may come at any time and do well here. As to our facilities for irrigation we can say our canal is so far constructed as to give us water for our present crops. The town site of Buffalo is so that it can have adundance of water when needed. (Let me here say to correct erroucous impressions that Buffalo is as yet only a *laid out* town site containing 640 acres, on the line of the Colorado Central R. R.) On the south side of the river there is also an irrogating canal in good order, crops of all kinds look well.

We have appointments for preaching regularly attended and order good, hope the gospel seed sown may germinate, vegetate, and produce a copious crop to the honor and glory of God our Father and Savior. Yours truly in love and hope.

J. S. Flory.

A Visit to Snake Spring Church.

PILGRIM OFFICE, June 29, '74.

This morning I arrived at this place on my return from a lovefeast held in the Snake Spring Congregation, Bedford Co., Pa., commencing June 26th, at 10 A. M. This Church is under the care of Eld. Andrew Snowberger, who has been, for some time afflicted with the dropsy. Thinking that this, in all probability, might be the last meeting he might be permitted to enjoy, he was anxious to be present, and notwithstanding his afflictions he came and was present during the greater part of the meeting. The meeting was largely attended and good order maintained. The following ministering brethren from adjoining Churches were present: D. M. Holsinger, from Clover Creek, Leonard Furry and Daniel Snowberger, from Yellow Creek, and Jacob Steel and Henry Clapper, from Hopewell. During the meeting Jacob Koontz was advanced to the second degree in the ministry, and three were added to the Church by baptism. There was also preaching next A. M. (Sunday) in the Church, and in the afternoon at a school-house near a sick brother who was not able to come out to the Church. I am now on my return, and this evening, will take the train for home. GRABILL MYERS.

JELLOWAY, O. June 17, 74.

Dear Pilgrim :—

This morning, after reading the first part of the Report of A. M. a brother being present, liked it so well that he concluded to take the PILGRIM the remainder of the year, and if more of the brethren would come to the same conclusion I think it would be better for them and their children, but the political papers are taking the attention of some too much. I imagine that when I go into a brother's house I can tell what kind of a paper they take, whether political or religious, without asking them. I know a sister who gave the last dollar she had for the *Times* and refused to buy a hymn book or take a religious paper. But such is the case when the love of Christ is not there. O, let us think to what we are bringing our children. By putting into their hands political and fictitious papers instead of those published by the Brethren, we drift them into the current of the world, when we should make use of all lawful means of directing their minds towards the Church and to religious reading. JAMES WORKMAN.

GREEN, BUTLER CO, IOWA. }
June 22nd 1874. }

H. B. Brumbaugh.

Dear Brother:—Enclosed please find 80 cents. for which send PILGRIM including the copies containing the full report of the Annual Meeting. The dear PILGRIM ceased to visit me after number 50 for 1873.. I cannot do without it any longer, it seems as if I had lost the best friend I had. Here after please consider me a permanent subscriber. This arm of the Church (Cold water) is not prospering as it ought to, there seems to be a lukewarmness between the brethren that ought not to be, but our hearts desire and prayers to God is that there may be a oneness and a willingness to bear one anothers burdens in the embarrassments that are hanging over this branch of the church of God. There might be a great deal said and written on the above state of things but I forbear hoping that all will be right and we may all be able, by the help of God, to speak the same things. Fraternally yours. NICOLAS TRAPP.

Green Butler Co Iowa.

H. B. Brumbaugh :—

We are just through with hay-making. The hay crop is good. Had fine weather for making it. Harvest is at hand, and in a few days the farmer will be cutting wheat, to be gathered into the garner, to supply the millions with the staff of life. God, in the meekness of his loving kindness, seems to shower around us abundantly of the things to gladden our hearts. Why not praise him! "Praise him, O my

soel!" "All within me praise the Lord."

In the abundance of the blessings the people not altogether forget the the benefits of the goodness of the Lord. Some in lifting their hearts in praise to God, others are only willing to present body and spirit to him.

Since Spring we have had about eight additions to the church by baptism. Among the number, there were some who tried to serve the Lord in other faiths, but found that the faith of Jesus is the life-giving faith. One of the Methodist persuasion, three of the Lutheran, and two of the River Brethren. One of the lost was one of their principal ministers, and his wife. I hope they all now enjoy the full right of the ways of Jesus; the length and the breadth of the righteousness of God as revealed by his Son, our Savior Jesus Christ.

ON PRAYER.

H. B. Brumbaugh:—

As this is a rainy day and I could do no out-door work, I thought to improve the time by writing a few thoughts for the PILGRIM on the important subject of prayer. Prayer is the offering of the emotions and desires of the soul to God in the name and through the mediation of Jesus Christ; it is the communion of the heart with God, through the aid of the Holy Spirit and is to the Christian the very life of the soul. Without this filial spirit no one can be a Christian. Job 21: 15. In all ages God has delighted in the prayers of His saints. From the promulgation of the law the Hebrews did not intermit public worship daily in the temple or the tabernacle. It consisted in offering the evening and morning sacrifices every day, accompanied with prayers by the priests and the Levites in that holy edifice. Every day also the priest offered sacrifices, incense offerings and first fruits, for individuals. They also performed ceremonies for the redemption of the first-born or for purification from pollutions, in a word, the people came thither from all parts to discharge their vows and to perform their devotions, not only on great and solemn days, but also on ordinary days, and none of these were performed without prayer.—1 Chron. 23 :30. Pious men were accustomed to pray thrice in a day at fixed hours.—Ps. 55: 17., Dan. 6: 10. Social family prayers were also habitual with Bible saints, as well as brief ejaculations often in the midst of their ordinary business.—Neh. 2: 4. No uniform posture in prayer is enjoined in the Bible. Standing with the hands outspread, 1. Kings 8: 22, bowing the head, Gen. 24: 26, kneeling, Luke 22: 41., and prostration on the ground, Matt. 26: 39. were all practiced. Prayer should be offered with submission to God's will, fervently, perseveringly and with a confiding reliance on God in Christ. It should be accompanied by humble confession and hearty thanksgiving, and with supplications for all living men as well as for our friends and those dear to us. Habitual prayer to God is a duty enjoined upon us by sound reason and by right affections, and he who lives without it thereby reveals the atheism of his heart. God requires all men thus to to worship him.—Ex. 20: 37, 1 Jn. 11: 6, 1 Peter 2: 1—3; and for neglecting this duty there can be no sufficient excuse. It is often said that prayer cannot alter the unchangeable purposes of God. In the great scheme of his providence embraces every prayer that shall be offered as well as the answer it shall receive. It is objected that prayer cannot increase his knowledge of our wants nor his readiness to supply them, and that in any case he will do what is for the best. But it pleases Him to grant many requests in answer to prayer which otherwise he would withhold. He will be very gracious to them at the voice of their cry when he shall hear it, he will answer. The words of David will be the words of every praying man. This poor man cried and the Lord heard him ond delivered him out of all his troubles.—Psa. 34: 6.

False and formal religion makes a merit of its prayers as though much speaking and vain repetition could atone for heartlessness. Hypocrites also are wont to pray chiefly that they may have the praise of men. These sins Christ reproves in Matt. 6: 5—15, and gives to his disciples the form of the Lord's Prayer as a beautiful model. In Eph. 6: 18, 1. Tim. 2: 8, Paul directs that believers should pray in all place and at all times, lifting up pure hands towards heaven and blessing God for all things, whether in eating drinking or whatever they do, and that everything be done to the glory of God, in a word, our Savior has recommended us to pray without ceasing. Many thoughts come to my mind as I think of the thousands in the Church who are living and raising their children without ever offering a prayer in their presence or in their behalf. I am thankful to the Lord that my parents were praying parents. Although my mother is gone to eternity many years, I still recollect some of the prayers she offered up for herself and her children. When we thank the Lord for past blessings, and ask him to bless ourselves and our neighbors and our children we can then live at peace with all mankind. We can then say with the poet:

"Prayer makes the darkened cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above."

Danville, Ohio.

Epistolary.

To the Churches greeting, and to all whom it may concern. I vouchsafe to write an epistle. I know your works, your patience, and your faith, and how you cannot bear them that are evil, and them which love not the order of the old brethren, and them that love high things, (high schools) and frequent assembling together, (protracted meetings.) And I know that you despise every new thing under the sun, and love not those that love new things. But I have a few things against you, and unless you speedily return to your first love—as the love of many is waxing cold—I will speedily expose your shortcomings. You have those among you that are teachers and preachers and rule over the house of God, and cannot rule their own house well. For if a man know not how to rule well his own house, how shall he take care of the house of God? Now dear brethren, while we stand on the mount gazing at you approaching the tabernacle to offer your oblation, and to sacrifice for the sins of the people, we see satan's colors floating from the rear end of your chariot. We see you bringing in those that are wearing satan's uniform. We know that they dwell in your own cast-off satan's soldiers are camping in your own tents, and that they are servants of your enemy. Now how shall you give a certain sound when you are in league with the enemy? You have closed your eyes to the approach of the enemy, so you did not see them, *i. e.* you allowed fashion to creep into your house without very great resistance, and now they have taken possession of your camp and you must surrender unconditionally. How can you fight the battles of the Lord when you have yielded your right and influence to the soldiers of the enemy?

But to be plain, brethren, how can you preach with a clear conscience to a sin stricken world—asking the sinner to lay aside every weight and the sin that doth so easily beset him, when your own children are so fashionable, when they wear unbecoming things, bought with your own money if not directly, indirectly. No wonder we hear persons say, "Why do your preachers hammer so much on pride when they dress their children so fine, no marvel that you do not preach with more energy; no wonder that you cannot convert more sinners because your mouths are muzzled by your own family. You say you can't help it—poor excuse. Are you so devoid of zeal, so weak, and so careless that your own children control you, and yet you would rule the house of God, when you cannot rule your own house, those that you have raised from their infancy.

Where is the purity of the Church, or where will it be the next generation? If you raise your children in the fashions of the world, how can you expect them to do otherwise? You talk about the order of the old Brethren, and in word you adhere to it, but in action you deny it. We know very well that they did not raise their children as you raise yours.

"And let the deacon be the husband of one wife—ruling their children and their own house well." You brother, as a subordinate officer in the Church, the apostle leaves you an injunction, or rather mentions your qualifications, and that in particular in regard to your family, and that is the point you neglect most. How stands the case with you? You will not deny the fact that you who make the yearly rounds to visit the Church to enquire concerning its union and the faith of the members, have yourself neglected the all important point, and that is the training of your children.

You who are set apart for the purpose of watching over the poor, you may sometimes complain that it takes a good deal for the poor, but we never heard one complain that it cost much to buy fashionables for their children. Just think for one moment how you spend money for such things, and when poor Churches call on you for help to build a house to serve God in, you can do nothing. Brethren, when you talk about order think of these things, think how your children contrast with those of our old brethren. No marvel, brethren, that your children do not become members of the Church, but rather join some other Church or some secret society. Oh! let me appeal to your conscience, think where we stand, think where is the primitive purity of the Church! You have made your own houses the dwellings of sin. We know no hope, we see no hope. You think your children will turn from their evil ways in time; so they may, but that does not clear your skirts. If they die in their sins their blood will be required at your hands. O brethren, plead with your children, lay siege to their hearts, a little perseverence, a little patience, a little faith, a little compassing, and the wall around their hearts will fall like did the wall around Jericho. Speak not harshly. Be not rude. They are your children, and the way, even to heaven, would be lonely without them. Weep with them, touch their heart strings so that they can't help but weep with you. I tell you their souls are worth weeping for. You may think you have done all this; we do not see the evidence. But if you cannot convert your own children at home, how can you expect to convert sinners abroad. I tell you your words will have effect, for there is nothing that will affect as quickly as the appealing words of the parent. Try it brethren, try it sisters, and if it proves good, O how happy you will feel to see the change.

A PILGRIM.

PLYMOUTH, IND., June 28, '74.

Bro. Brumbaugh:—

This beautiful Sabbath morning, before Church hour, presents to me a few leisure moments in which I concluded to briefly state a few items of Church news. As we are always much pleased to read news from the arms of God's visible Church here below, we think it not wrong to occasionally let our Church be represented.

This is one of the most beautiful of Sabbath mornings—with a gentle breeze blowing, pure in consequence of a refreshing shower of rain on last evening. The health of our section is very good, and we also feel to thank God that our Church is in love, peace, and fellowship and enjoy the united blessings of our Master, both in spiritual and temporal matters. To-day, our meeting is at our Church, 5½ miles south west from Plymouth, handsomely located, and in the central point of our congregation—in general have quite a large membership and are continuing to increase steadfastly in the truths of our Lord and Savior.

When we come to meditate over the destinies of man and see so great a field of harvest, which is daily ripening and many sheaves going down to destruction for want of more laborers, we are made to sigh and think of the passage "The harvest is great and the laborers are few." Would to the honor of our Master and the salvation of souls that the Church would awaken to work off that responsibility that we believe is resting upon us. Christ commanded us to go and teach all nations, baptizing, &c., and the Church makes no provisions for such a mission. Are we faithfully discharging the duty enjoined upon us? If we are not, then let there be some movements made that this precious bread of life may not be hidden from famishing souls. The command is to go and preach and teach. Will the Brethren say to their servants, go, and make no provisions for them on their journey? Think of this matter and see if we are scripturally doing that which our Savior intended us to do. If not, let us procrastinate no longer, let each Church body examine themselves according to the truth as founded on the words of our Master.

We would be much pleased to have our ministering brethren stop on and preach for us, for we feel and know that much good has been done by the brethren coming and tarrying with us many days. May the good work of our Master still go on and many be drawn from darkness into light is the desire of your servant.

We have a splendid Sabbath-school

organized and much interest is made manifest by all who attend. May many souls be eventually brought to the Church and Christ by the means of Sabbath Schools. Let us brethren everywhere, engage boldly in the service of our Master, and examine ourselves daily to see if we are in possession of that faith once delivered unto the saints. Remember us in your prayers. brethren. Yours in love.

Wm. G. Cook.

H. B. Brumbaugh:—

As I, with the rest of my brethren, have a work to do, yet as I have never written anything before for the press, it seems quite an undertaking for me. I would say like this, that if you will find room in the Pilgrim for this, you will hear from me again. I will now present a subject and try in my weakness to present my ideas on the same.

"Go, stand and speak in the temple to the people all the words of this life." Acts 5 : 20

I sometimes feel as though we fall short of our duty in this respect. We feel, at times, to timid about speaking all the words of this life, which I must truly say that we should be very bold in speaking. We should not shun to declare the whole counsel of God. Brethren, be firm to your post and work and labor manfully for Jesus. For this purpose you are placed on the walls of Zion, to work for the benefit of souls, and for the general interest of the Church of Christ, the pillar and ground of the truth. We hear ministers preach sometimes when we truly believe they preach to suit their hearers. Now brethren, we believe this to be wrong. Jesus Christ never intended that we should be men-pleasers, but says that we shall speak all the words of this life. Let us then wake up to a sense of our duty, and preach Christ and him crucified to a dying world, and let us always be found ready at our post, and labor for Jesus out Master, and for the benefit of each other. I shall closely [e]xamine myself and see whether I am truly speaking all the words of this life or not. This should be our earnest care, to know what we are doing.

Benjamin Fryfogle.

Brimfield Ind.

THE LORD'S DEPARTING.

"Wo also to them when I shall depart from them." Hosea 9. 12.

When will this dreadful sentence be executed? I believe at death unquestionally it is. No person's sins will be pardoned beyond the tomb, neither will there be any mercy exteded to those who have passed from this world and died unredeemed. The gracious influence of the Spirit of God may at any time be withdrawn and the sinner may be left in his chosen course of sin and ruin. My spirit shall not always strive with men." Look at Saul, how bitter was his lamentation when he saw that God had left him. I am sore distressed for the Phillistines make war against me and God is departed from me." 1. Samuel 28 : 15 There can be no doubt that many have decided there eternal doom, the spirit that strives with them now may not come any more, and however long there lives may be they only treasure up wrath against wrath. Sermons may be preached to them, tears may be shed for them people that are righteous may talk to them but all to no avail; they still will reject mercy and perish at last. They hold fast to deceit, they refuse to return, the difficulty is. they have not enough faith, no, enough faith whent hat holy Spirit knocks at the door of their hearts, there is a change to make, the sinner thinks the people will laugh at him but still he hears something within saying "Come unto me all ye that are heavy laden and I will give you rest." The sinner of course is heavy laden very sorrowful. Just then he thinks and says to himself, I think God will let me live a while yet at any rate. I may after a while try to do better and serve God and get religion and live a godly life, and besides there is so much to do. I have just got married and have bought a yoke of oxen, and have bought land, so you see I must go and pay for it. The sinner loves all kinds of worldly sin and the Gospel requires holiness, it requires them to be humble but they are proud. The gospel requires them to seek the glory of God, but they would rather have the glory of men. It wants them to trust in God but they would sooner trust in themselves. The Gospel wants them to love God, honor and obey him. Say, poor sinners, am I saying too much if I say that you are honoring the wicked one? "Wo! unto ye when I shall depart from you." Then I say unto you that have not made your peace with God, turn, O! turn to Him.

"Death, 'tis a melancholly day,
To those who have no God,
When the poor soul is forced away
To seek her last abode."

You have tasted the bitterness of sin come now and taste the sweetness of redeeming mercy, come now to the fountain of life and bliss before God departs from you, yes when he leaves you once oh, how desolate and gloomy you must be. There is something awful beyond description when the Saviour departs from you. He will not knock at the door of your heart any more that, is, if he has knocked and you have not made an effort to do better and you have told the shirit to go thy way. I cannot tell my views any better than to give an illustration.

The late Rev. Harman Norton tells the following instance. "An aged man took the minister by the hand and says do you believe there is any mercy in heaven for a man that has sinned over 80 years? The minister replied there is mercy for those who repent of sin and believe on the Lord Jesus Christ. The man still pressing his hand he cried out in agony, I know I shall not be forgiven, I shall not find any help but 'll die in my sins." He said that when he was twenty-one he was awakened to feel that he was a sinner and for five or six weeks he read his Bible and prayed in secret. "One day" I'll, tell it in his own wrods, "I said that I would put the subject off till I am married and settled in life, and then I would make my peace with God. After I was settled in the world I thought back and remembered my resolution I had made years before, I was not ready then yet, and put it off ten years longer. The time came, and I had no anxiety to do better, and vowed again that after another term of years I would then do better. That time has come and I see my awful situation. O! I am lost, I know I shall not be forgiven, no never. Has not the holy spirit departed from him?

J. H. Neher.

To the Churches in Virginia, West Virginia and Tennessee.

You will please take notice in the minutes of the proceedings of the late A. M. that a committee is appointed to visit California to set things in order that are wanting, and that all the districts throughout the brotherhood are called upon for an appropriation to defray the expenses of this mission. Apportions are as follows:

Tennessee,	$15.00
Virginia, 1st. district,	30.00
,, 2nd. ,,	15.00
,, 3rd. ,,	25.00

And that I am made receiver for these districts, I therefore take this method to call your attention to the matter, and ask prompt action, so that the demand is met at once, and the money on hand by the time designated, the first of September next. Let each congregation make it a point to consider the matter at once. All that will be necessary is to give the number an opportunity, and the amount will be raised. The proportion of each being so small a matter, let each church or congregation, send their contribution directly to me, and I will keep account of it, and finally report through the papers, the several amounts received. When it is convenient, the safest way is to send by post office orders, and if not convenient, then by letter registered.

B. F. Moomaw.

Companion and Vindicator please publish.

Jonesboro, Tenn, June 26th, '74.

H. B. Brumbaugh:

Dear Bro.—Please correct the following mistakes in my article in No 25, page 198, first column, two lines from the bottom. It should be "Daniel Vaniman." In the second column, last line, should be "Henry Koons," and in the last column should be "remounted the cars," and lastly, my name should be F. W. Dove.

NOTICE.

We have now on hands a supply of "Discussion on Trine Immersion," between Eld. B. F. Moomaw and Dr. Jackson. Price 60 cents. Also a good supply of "Helping Hands," price 25 cents. Minutes of the Annual meeting, German or English, 10 cents per copy. Key giving the names of the speakers at the A. M as numbered in our Report. Price 10 cents.—a deduction on large numbers ordered—see notice on the eighth page. We expect to have them ready for distribution the first of next week. Send in your orders at once and thus get them as soon as published.

Bro. Brumbaugh:—

Will you or some other brother give us some light on the 19, and 20 verses of first Peter? The question is whether Christ preached to the Spirits in prison himself or was it done by Noah before the flood? Sent by request.

Bro. Joseph Thrust

After the 24th of June, until further notice, my post office address will be changed from Fostoria Ohio, to Sheffield Franklin Co. Iowa.

John P. Ebersole.

DIED.

STONER.—In the Wanesboro' Congregation Franklin Co., Pa., June 14th, 1874 Benjamin S. Stoner aged 27 years, 3 months and 22 days.

The diseased was second son of friends Andrew and Elisabeth Stoner, grand child of our venerable brother David Stoner (now soon 94 years old.)

Friend Benjamin had a notice of some weeks of the probable approach of death yet with his friends, cherished the fond hope of soon getting well again, but death was doing its work, on the 14th inst. quickly and unexpectedly breathed his last.—Though a young man of remarkable social and moral integrity he passed into the hands of God without any manifest evidence of conciliation with him. Truly this is another warning of the danger of delaying religious duties.—May this call, this voice from heaven; induce a father, mother, brother, and sister to turn their feet to the sure testimony of God and give their bodies a living sacrifice to him.

D. F. Good.

Waynesboro Pa.

LETHMAN.—Ont the 28th of June, 1874, Brother Christian Lehman, a consistent member, and house-keeper in the Shade Creek Church, Somerset Co, Pa. Aged 71 years 3 months and 14 days.

Funeral occasion imporoved by Elder Tobias [illegible] 2nd. Corinthians 5th chapter, 10th verse to a large concourse of friends and neighbors.

Hiram Musselman.

BOWSER.—Of inflamitory rheumatism, in the Jonathan Creek Branch of the Church Perry Co., Ohio, on the 11th day of April 1874 our much esteemed brother Henry Bowser aged 60 years 1 month

The subject of this notice was confined to his bed for a number of months, during the time he called us in and I fixed up his matters as he wished to have them, and we think he did all in the fear of the Lord and very justly too. First providing well for the widow who is a sister beloved, and then making his children equal in the distribution of all the balance said he wanted to do right. We staid all night and prayed with him at his request. We visited him twice after that and prayed for him. He seemed to enjoy the season of devotoin very much; was perfectly resigned to the will of his heavenly Father. He leaves a sorrowing wife, (a sister) and two daughters one son and an aged mother, besides many other friends to mourn their loss; but we have every reason to believe their loss is his eternal and great gain. On the 13th his remains were followed to their last resting place—his burial was attended by a very large concourse of the people, the procession being, we think fully one half mile long.

Funeral dicourse by the writer and folowed by Elder Eli Stoner.

(*Companion* please copy.)

(*Continued from page* 210.)

he had his membership, but afterwards he receives a letter of recommendation and moves to another congregation and joins there. It is then found out that he has committed an offence in the place where his membership was formerly held. The question is, would it be proper for the brother to go back to that congregation where the offence was committed. He said that it would be proper. There where the membership was formerly held and the offence committed, is the body of the testimony. There is the evidence in the case. There is where the trial should take place. Well, now I do not see much difference in the two cases. It seems to me that there is not much difference whether the brother is tried in the one place or the other, When a brother has his membership in one congregation and goes out into another congregation, why try him in the former congregation? What is the difference? No matter where his membership is, let him be tried where the offence is committed, for there the body of the evidence will be found. Suppose I commit a tresspass outside of my own congregation, ought I not to be tried in the place where the tresspass is committed? Otherwise the case must be examined in one place and after the case is examined and the evidence obtained in one congregation, the case must be sent to another congregation for sentence. To me, that seems like a very singular mode of procedure.

On motion the query with its answer was passed.

The following query was handed up by David Rittenhouse from the Southern District of Illinois, and was read by the Secretary:

If a church is dissatisfied with members that go to Sunday School Conventions, and pass a decision that members shall not go to such places, and if they do go, they must make an acknowledgement for the same, can the church enforce such a decision without the sanction of the Annual Meeting?

Ans. We think it has the power.

Passed.

The query with its answer was passed without debate.

From the same District came also the following query and its answer, which was read by the Secretary:

As there is not a union of practice among the Brethren in reference to saluting our colored members, will not the Brethren in Annual Council give us a decision that will enable us to be one in practice, and not be respecters of persons?

Ans. We think it best to make no change in regard to this matter.

(Several voices.)—Make no change in the rules. It is all right as it is.

1. I thought we had come to the time when we would make no difference on account of color among our brethren. Certainly if we are not yet come to that time, we are making progress toward it. Since there seems to be some opposition to the answer to the query before us, and some of

(*To be continued.*)

ITEMS.

What God effects through the powers with which He has endowed man is no less his work than the heavens and the earth are.—*A. P. Peabody.*

—Chicago desires it to be believed that its population increased 75,000 last year without reference to the cemeteries or hotel register.

—It is alleged in Connecticut that 3,500 sheep are killed every year by dogs in that State, and that thousands of acres of land are going to waste that might be profitably employed in pasturing sheep if the dogs were killed or banished.

—A lineal decendant in the seventh generation of John Alden, who married Pricilla, the Puritan maiden, "fairest of all who came in the Mayflower," died recently at Lebanon, N. H. His name was Ezra Alden, and he was aged 86 years.

—A swindler has been successfully cheating people in some of the country towns in the interior. He offers for sale five pound packages of tea, telling his customers that it is better not to disturb the tea, but to use from the top of the package. On examination, it is found that the packages contain about a pound of tea at the top, the rest being made up of wads of paper.

—Judge Hastings recently read a paper before the California Academy of Natural Sciences, fully explaining the recent ghostly manifestations in Oakland, Cal. The learned Judge solemnly declared that they "were caused by the vibration of ether and the inversion of the ether conical wave."

How simple these things do appear after they are explained.

—Young Walworth, who is now in the Auburn prison, is of no use to the contractors. He has developed epileptic symptoms and is employed in the hospital to wait on patients. Ingersol, the Tammany Ring swindler, has from the first been a well-behaved, tractable, and willing prisoner. He is employed in a shop where rush horse collars are made. At first he was assigned the ordinary tasks, but the contractor soon found that he was more valuable as an overseer or general clerk, and he now fills that position in the shop, though he is required to march and eat with his gang, and occupies a cell at night the same as all prisoners.

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TANKTOWN, Delaware Co., O., March 20th, 1873

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The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saints and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., JULY, 14, 1874. NO. 28.

ANNUAL MEETING.

Proceedings of the Annual Meeting held in Macoupin County, Illinois, on May 26 and 27, 1874.

(*Continued from page* 207.)

the brethren seem unwilling to salute their colored brethren for the present let the answer be as it has been on the Minutes. We have not yet come to the time when we shall make no difference among our brethren, but we shall certainly come to that time soon.

(Several voices.)—It will be some time yet before we come to that.

A brother in the audience.—You cannot get the brethren in the Southern States to salute colored brethren. They won't do it.

The answer was then by common consent amended so as to read that no changes be made in former decisions on the subject, and the answer was so amended was past.

From the Southern District of Illinois came up the following query and its answer which were read by the Secretary:

Is it consistent with the gospel, or the order of the brethren, to join the Farmers' Club, and even act as officers in the same?

Ans. No not consistent with the Gospel to unite with any organized body of the world, and any member that will not abandon it after being admonished so to do, shall be dealt according to St. Matt. xviii.

9. In Iowa there is a great difference betwsen a Farmers' Club and the Grangers. One is a secret and oath-bound society and the other has no oath and is not secret. I proposed the question to some Grangers whether a Farmers Club would not do just as well. They said no, that there was nothing to bind them. It was not a secret organization and had no oaths.

3. A Farmers' Club is not necessarily secret, but there are Farmers' Clubs that are secret. Some of them I know are secret. There are some in our part of the country which are secret.

(Several voices.)—They are Grangers.

3. I know what I am talking about. I know the one from the other. There is no danger of getting the two confounded where I live. The Farmers Club and the Grangers fight one another. Some of the Farmers' Clubs in our country are not secret, but some are.

42. There is a difference between Farmers' Club and *the* Farmers' Club. A Grangers Club looks a little too black for some, so they join a Farmers Club, but I notice that it is considered a good step to join the Grangers.

43. While we do not cultivate religious intercourse with everybody around us, we are necessarily compelled to hold social and commercial intercourse with the people about us to some extent. Now, in regard to these farmers clubs, I understand that they differ in their aims and purposes and in the means which they employ to effect their purposes. Where there associations do not conflict with our religious principles,—where they are gotten up as benevolent institutions, for the purpose of promoting agricultural enterprises, I cannot see any impropriety in associating with organizations of that kind. I feel an interest in the question on account of the fact of the existence of an organization in the country where I live, which has for its purpose simply benevolent objects in which good people of the world, sober, moral honorable people of the world associate with the brethren. It is called "The Farmers and Mechanics Insurance Association." We pay no salaries to officers and a mere pittance as fee for membership, to defray the expenses of printing and so on. There is nothing secret about it. It is simply for the benefit of the members and their families in cases of sickness and accident, and only makes uniform what we would feel like doing for an unfortunate neighbor without the organization. It is not necessary to go into detail. We give you the principles upon which the organization works. Its object is purely benevolent without any prospect or intention of making a speculation in any shape or form. I suppose that this organization might be considered as coming under the meaning of the answer to the query before us, as being a worldly organization, but it is strictly put down in the law of the organization, that those who are so dishonorable as to go into bankruptcy shall not be received into the association. The association itself is composed of the brethren, and of the best people of the country.

39. I have no connection with any Farmers' Club and do not speak from any personal interest I might be thought to have in the matter, for I have none. But we have some brethren who belong to such an association. All I know about the Farmer's Club, as it is with us, is that it is an agricultural association, formed by farmers and mechanics for the purpose of facilitating the purchase of agricultural and other instruments directly from the manufacturers. (Several voices.—That is the Grangers.) Their design is to do away with the profit of the middle men to themselves. Its meetings are held entirely public. Every body is admitted into the association. There is nothing in it detrimental to strict moral and good behavior. I can see no harm in it. If the answer to the query would prevent a brother who desired to do so, from joining such an association, formed for such purposes and conducted in such a way, I am opposed to passing it. The Grangers movement in our country is very limited, but I notice this, and it shows that the two things are different, that when a farmers club forms an association with the Grange, it becomes no longer a Farmers' Club, but a Grange.

21. Would it not be better if the brethren would leave all such clubs alone. (Several voices.—Yes that is it.) The Church of God is all the club we want.

A second reading of the answer being called for, it was read by the secretary a second time, and without further discussion, it was passed.

The second verse of the 209th hymn was then sung,

Chosen of God to sinners dear,
Let saints adore the name.

The session was then declared adjourned to convene again as soon after dinner as practicable.

AFTERNOON SESSION.

The meeting was called to order about half past two o'clock in the afternoon. The first verse of the 47th hymn was sung.

Come let us all unite to praise
The Saviour of mankind.

The Standing Committee, through the Chairman reported back the following answer to the query in regard to the public examination of candidates for baptism, which had been by the meeting re-committed to it:

Answer.—We think it best to make no change from the order given in the Minutes of 1818; neither do we think it necessary to make any change to meet the question now before us, since in the order of 1818 above alluded to, it is not said whether the questions shall be put privately, and so in particular cases it may be done publicly. But when there is no necessity of doing otherwise, let the questions after the examination be put to the candidates before the church alone, as is the general practice of the brotherhood.

This answer passed.

A query as to whether the brotherhood would purchase the tent underwhich the meeting was held was read and its consideration postponed till later in the meeting:

Will this Annual Meeting purchase the tent under which she is now sitting?

From the Southern District of Iowa, came the following query which was read by the Secretary and passed without debate:

Would it be right for the church to grant an expelled preacher—who violated the council of the church and still goes on preaching— a committee when all the members are opposed to to a committee, and if the church would grant a committee under the existing circumstances, and such a preacher would be found guilty, would it be right for said brethren and sisters to pay the expenses?

Ans. No; and such preacher shall be required to provide a sufficient amount to pay such expenses before a committee serve.

Passed.

From the same District came the following query and its answer, which was read by the Secretary:

Whereas the Annual Meeting of 1873, query 20, advised all the churches to keep the Brethren's Tune and Hymn Book out of the churches in time of public worship, this District Council humbly asks the Annual Meeting of 1874 to reconsider said query, and allow District Churches, that wish to do so, to use them even in public worship.

No change.

41. What are the objections to the Tune and Hymn Book?

1. I certainly hope that my interest in the matter will not influence the matter. I do not think that it did last year and I hope it will not this.

44. This seems conservative enough. This is only leaving it to the District. Certainly if a whole district consents to it it must be all right, and the consent of the district is required. It seems to me that we might pass this. If a whole district sees fit to allow the churches the privilege of using that book it is right that they should enjoy the privilege. I do not see any harm in it. And the brethren should remember when they require things that there is no good reason, or prohibit things that have no harm in them, their decisions seem arbitrary. The grand idea is this, that where we have testimony in the word of God, we should be one in obeying it. But where the Captain of our salvation has given us no orders, it is not necessary, nor is it right for us to give extra orders. The grand order of all is that we should love one another. If I find it to my comfort to have this book in meeting, my brother should no interdict me because he does not find it to his comfort to have the book in meeting. He should be glad with me that I find comfort in it. It is asking too much that all should agree in matters of this kind.

13. An objection that was brought up was this: These notes are adapted to sing by. Old brethren and sisters cannot sing these notes not having been to school to learn the notes. Hence where the notes are used in singing in meeting, the young people who know the notes must do the singing. They learn to sing and then when they come to church they must do the singing. This cuts off an important privilege from some of the older brethren and sisters. Some of us would rather not have the note book, then all can sing. Let them bring their hymn books and sing the old tunes which all know, but let them keep their tune books for the singing school. The church is the place to worship God and no the place to learn to sing. It is the place to sing what we have learned at home. That is the objection we have to the use of the tune book in church. We have adopted the tune book but we do not take it to church.

3. I want to make a motion in regard to this query. The subject was up last year and freely discussed and setteled in a certain way, and has remained settled only one year. The decision of last year has done no great harm, as it appears, and why not let it stay? We have not time to discuss these things over and over every year, and go all over the same arguments year after year. When we have made a decision once and it is doing no harm, as we can see, let it remain. I make a motion to get

shut off this query, without injury to any one, that we table it.

It was concluded to let the decision of last year stand.

The question of buying the tent now came up, and brother Vaniman stated its cost and all the arrangements in regard to it. Action on the proposition was then again postponed.

From the Southern District of Iowa came up the following query and answer, which were read twice by the Secretary:

Is the plaiting of the sister's hair (1 Peter 3:3) wrong under every circumstance.

Ans. Not wrong under every circumstance.

On motion, it was tabled.

From the Southern District of Missouri came up the following query, which, with its answer was read by the Secretary:

Inasmuch as the use of musical instruments among us has caused considerable trouble, and the decisions of Annual Meeting are differently construed.—Therefore will this Annual Meeting give us such a decision that will fully authorize the different branches of the church to keep them out of the brotherhood and get those out already among us?

A brother moved to make no change in the former decision.

19. What do you mean by making no change? Brethren have never seen their way clear to allow musical instruments. It belongs to the world. In the other decisions there is a feature in them which says that the use of musical instruments is damaging, and warning the church against their use. The brethren have advised the church that in these things are the appearances of evil. We are to abstain from every appearance of evil. To be sure it does not say positively that brethren shall not have them in their houses. In every decision the council has shown us that such things ought not to enter into the houses of members. It seems that in these former decisions there are little clauses which say that, if applied strictly to sacred music they would not be considered as really wrong. Brethren take hold of this little provision that if strictly applied to sacred music, musical instruments would not be forbidden, and go and buy instruments, and put them in their houses, and when the brethren speak to them about it, they say that if strictly applied to sacred music the instruments are not forbidden, and shelter themselves behind this provision and justify themselves by it. When we take the safe view and endeavor to show them that the meaning of the decisions is to caution us against the use of the instruments, they get up and say, "You are trying to enforce here what they allow in other places and what the decisions themselves allow." There's the trouble. These instruments are about to be introduced into the Southern District of Missouri, and are already causing offense there. When we want them in love to accept our counsel and submit, they are stubborn and will not submit. We do not know any other way than to take them before the church as disobedient brothers. We have things now in about that shape. The time when the church was about to act on it was so near the time of the meeting of the council that they concluded to wait and ask the advice of the council about it. Hence we ask for a decision that shall be plain and definite, either that the instruments are not so damaging but that the families of members may have them, or that they are so damaging that the members must not have them. The families that have them make many excuses for them. Some say they are like tune forks and help them to pitch the tune and help them to keep it. Others say they are a source of harmless amusement, and instruction in the family, and keep the children from going to pic-nics and such places. The time has come when we must say that they may be allowed, or that they cannot be allowed, and that those who persist in keeping them must be dealt with as disobedient brethren.

44. The brother wants to know what will be understood by making no change. I would understand that the Annual Meeting, by deciding not to make any change in the former decision, did not want to be too rigid in this matter. They do not want to be particularly strict about it. They want to leave the brethren somewhat at liberty to act as their own conscience may dictate. They have been remembering that David of old had a harp. Perhaps some of them cannot see that a musical instrument, rightly used, is very bad. Some of them are in bad company sometimes, but that is nothing against the nature of the instrument, and we need not go into bad company to find them. It seems to me that the council is wise in not being to rigid in condemning them. I understand from the former decisions that the council does not really object to musical instruments when strictly applied to sacred music. If the decisions do not mean that, they had better be replaced by something else. But to my mind their meaning is plain, and I hope no change will be made

A reading of the former decision being called for, the Secretary read them from the Minutes of the preceding Annual Meetings.

4. While I do not approve of musical instruments when introduced into families to worship God by them, at the same time I cannot give my consent to a decision that would make the having of them in the house a test of membership when we have no "thus saith the Lord" to forbid it. I think that in this matter it would be better for the brethren to heed the admonition to love one another and not give offense to any of the brethren by keeping in their house an instrument which they know is disapproved by some of the brethren. I think this would be best, but if the brethren choose to keep the instruments in their houses, I would never, I could never make it a test of membership. For that we need an explicit "thus saith the Lord."

5. We are exhorted to sing with the spirit, and with the understanding also, and many claim that the organ and other instruments help us to do so at home, it will help us just as much to do so at the meeting-house, and, brethren, mark you, if there be no restrictions like the one in the Minutes of the Annual Meeting in 1870 on this subject, I am afraid it will not be long before we shall have them in our meeting-houses, and then in our divine worship we shall sing with the organ, etc. Therefore, let us try to guard against this growing evil. This evil is growing rapidly in the church. Unless it is checked, it will continue to grow, and finally we will have these instruments among us and in our meeting-houses, like other denominations. I know certain religious denominations, which were at one time very much opposed to having musical instruments used in divine service, but now they have them very generally in their churches. If we are not very careful, I am afraid we shall have them in our churches before very long.

43. In every Annual Meeting when this subject has been under consideration, the remonstrances against the use of these instruments has been as strong as any one could make it. They clearly show to us that they are regarded by the brotherhood as among those things that have an appearance of evil. This is the general feeling in the brotherhood. The exception to this feeling, if it could be ascertained, would be very small indeed. As the brother remarked, we have no "thus saith the Lord" to make this thing a test of membership. While there is certainly none so far as that, we have no command in the word of God expressly and directly applied to these instruments, still, though I will not stop to enumerate items that has been forbidden by the church, we all know that there are other things that are strictly forbidden by the church, for which there is no emphatic "thus saith the Lord." Suppose we look upon the church as a family. We all feel deeply interested in the well-being of the family. Now suppose we see a brother, a member of the family, doing something that is tending toward the injury of the family, and when he is remonstrated with he does not pay sufficient regard to the family remonstrance, would it not be right to expressly forbid him to continue doing the thing that is doing the injury to the family? That has been the course of the council thus far. It has not thought it necessary to say, "you shall not do thus and so." It has thought that if it intimated that the given thing was injurious and wrong in its tendencies, the brother would at once desist from it. So far as the use of musical instruments in sacred music is concerned, that cannot be considered by me, brethren, as being appropriate to the question. What do we understand by the use of these instruments exclusively in sacred music? What is sacred music? Is it the tune that is sacred or the words expressed in the tune? I ask, can instruments express words? How, then, can they be used in sacred music? Don't we all know that the tunes that have been applied and used in worldly songs have been applied to sacred words? Many of our best hymns are generally sung to tunes that were first used in connection with worldly songs. We have the tunes "Auld lang syne," "Nelly Gray," "Old Dan Tucker," and many others, applied to sacred words. Now if we use these tunes, which are applied to any words worldly as well as sacred, what makes them sacred music? Why is the music more sacred in one case than in the other? It is said, again, that these instruments are needed in our families, and that they cultivate our children in the art of music and in a moral direction, and keep them from engaging in other things that are worse. We are told that instead of reading novels, etc., their time is taken up pleasantly and profitably in playing on these instruments. If the inclinations of our children are for reading novels, are we not substituting one bad thing for another? The tendency of these fashionable instruments is bad. When we have introduced these fashionable instruments into our homes, we must next employ teachers to educate our children in the art of instrumental music. Then what is the natural tendency? We first have fashionable instruments, then next we must have fashionable music, then we must have fashionable company. Where does that company lead? What does fashionable company engage in? In pic-nics, parties, and such sinful amusements, and I may say that finally, perhaps, we will find our children engaged in drunken, dancing frolics. These things have been under our own notice. While we never yet have had a decision of the Annual Meeting expressly forbiding the placing of musical instsuments in our families, still almost the universal sentiment of the brotherhood is against their use. Those in favor of them form a very small exception compared to the whole fraternity. The brethren have said, and I will say again, that I am inclined to think that the safe side is the best, and that we had better have nothing to do with them. If we can get nothing more definite in the way of a decision from the Annual Meeting, we must, I suppose, content ourselves with this decision; but the trouble is that the brethren do not all accept the advice of the council, and there are no means to enforce that advice.

44. I wish to say a few words in reply to a remark of my brother in regard to sacred music. I think he was saying that as the instrument does not, and cannot speak the words, the music which is made upon a musical instrument cannot rightly be called sacred music. Now I am not one of those who understand that the sound of the accordeon is sacred, but at the same time I think that it is among those very pure and very good things which are sometimes misapplied, but which, when rightly used make us better. I think that the influence of what is called sacred music, when played upon it, is calculated to do good, and it certainly makes me feel good. It is caluclated to lead us to pleasant thoughts. The true theory lies right here, in regard to all harmless things, or things that have no quality of good or evil in themselves. They are good or bad, just according as we make a good or bad use of them. When we appropriate these musical sounds to something good, then we make a good use of them, and when we appropriate them to something bad, then we make a bad use of them. No one will contend that the sounds in themselves are sacred, but when they call up in our minds sacred words and pleasant holy thonghts, because we have learned to associate them with holy words then they form what may rightly be called sacred music.

19. We ought in our districts to accede to the advice of the council. If we have no "thus saith the Lord" to enforce a decision strictly prohibiting the use of musical instruments in our families, there are some things whose evils stand forth so apparent, and so easy to be discerned, that our own course in regard to them can not for a moment be doubtful. We have no trouble to see the damaging influence which follows the introduction of these instruments. Some things have only and always the appearance of evil. Now, we have a "thus saith the Lord" to abstain from the appearance of evil. The apostle also tells us to obey those having the rule over us. It is the plain duty of those having these instruments in their families, or contemplating getting them, to submit themselves to the advice and council of the brotherhood on this subject, and that advice is to have nothing to do with these instruments. There are many things in the book which refers us to the tendency of worldly things and it is our daty when we perceive that our breth-

ren are indulging in anything that has a tendency to lead away from the pure principles and religion of Jesus Christ, it is our duty, and we have the authority of the New Testament to admonish them in love, and it is their duty to submit themselves to our admonition. But if they will not do so, then we have the authority of the New Testament to go farther. Sometimes men and women have been stubborn and said "I will not submit." Are there not things which come to us from holy men under the influence of the Holy Spirit, that the stubborn may be asked to submit, but when they refuse we are to compel them to do so. We do not need these instruments. Here are our noble bodies, this instrument that God has made. Let us use it in singing his praises. We can sing and make melody in our hearts to the Lord. I do insist ubon it, brethren, that we ought to pass this query and its answer. I am aware that this thing has been argued for and maintained in a kind of temper and for a purpose that is not proper here. It has been born with by some now numbered with the dead.

We wish them well. These things have been permitted against the wish of the general brotherhood. It has been born with us till it has made some trouble. Let us prevent it from making more trouble. If our language is too strong in that query, it does not exactly express what we mean by it. What we mean and what we want, is to get rid of these instruments; to put them all away. It is simple enough to say, that we had better not have anything to do with them in the family. We said that in the Southern District of Missouri, but we have some rich families there living in big houses, in which there are separate rooms for these things. We would like to have it stopped.

45. There are a great many things for which we find no "thus ssith the Lord," yet we know them to he wrong. If we have no "thus saith the Lord," to forbid the use of musical instruments, there is a commandment that we are not to mar the peace of the brotherhood. When brethren have these things in there houses, even if they delight in them and think there is no harm in them, why not put them away to make peace. We must bear one another's burdens, and when we see that something we are doing is making trouble in the church, why not stop it at once and put away the trouble. You must bear with the weak. I am one of those weak ones, I entreat those who are stronger than I am, to favor me a little and help me along a little. If so small a matter as musical instument makes trouble in the church, let us sacrifico ourselves a little and put it away.

44. What the brother advises, I did. I had a piano in my house but I put it away. It seems to me that we ought to go to the root of the matter I cannot see that there is any thing more sacred in a sound made by the human voice than in the same, or a similar sound made by an instrument. Why is it not wicked to sing out with the voices? Our singing, if we can as well might make us vain. Now in regard to musical instruments, the only argument against them, is that they are expensive. Some can afford to have them and some cannot. Perhaps it would he more equalizing if we did not any of us have them, but I did not enforce such a decision against anybody. If any body should ask me "Can I have a musical instrument?" I might perhaps tell him "Brother, you had better give the money which you would pay for an instrument to the poor," but could not forbid him to have the instrument. There is or may be another evil that has not been referred to yet in this discussion, but it is a very bad evil. It is worse than having a musical instrument. That is envy,—a feeling that you don't want your neighbor to have something because you cannot have it. That is a very bad evil. We should guard against that. It is very wrong. I do not have such feelings myself, I thank God. At least I do think I not have. Brethren, let us not take any arbitrary action.

The decision of last Annual Meeting upon the subject of musical instrumnets was re-adopted.

From Southern Kansas and Nebraska came the following query and its answer which were read by the Secretary.

(Not preserved.)

28. In explanation of the query, I would say that the question which it states is this: Is a trespass both private and public, or it is merely private and not public.

46. That is just like a great many more things that come up here. A trespass is both public and private. We are referred to two passages, but we must first make out what a trespass is, and what a transgression is. Both are sin. If a brother trespass against us we are to go to the brother and tell him his faults, between us and him alone. If he hear us, then we have gained our brother, but if he hear us not then we make it some what more public. We take one or two of the brethren with us. Now, it becomes a little more public. If he hears not then what is done? It then becomes very public. It is brought to the church. There is an order which came from heaven. There is something in that, brethren. I refer to the query. It is important. Here is one thing. If I should go to the dancing hall, is not that public? Will you take me to the 5th chapter of Corinthians? You did not find me there. You bring it before the church. You cannot take me to the 18th chapter of Mtthew. We can do any thing in the church that we find in the 18th chapter of Matthew, but we must go to the individuals, if an offence was a private thing. If there was no testimony, you cannot first take it to the church. You must just leave it. There is no trouble in our church. My old housekeeper and I get along very well.

On motion, the query was tabled.

From Southern Kansas and Nebraska came the following query and its answer, which was read by the Secretary.

A brother buys a piece of land from a sister living in another District of the State; the sister makes the brother a warrentee deed. Said brother pays $1000; five hundred dollars fall due, but the brother did not meet it when due. Six months after the five hundred dollars were due, the brother having the money ready, finds he had not a good title, and refuses, to make said payment until he has a good title. Upon this the sister sues said brother without counseling the church in which she lived. After this the elder of said church, being notified, appoints a council in said church, and decides to let the sister go through with said suit. Will this District Meeting sanction the course of said church? If not, who is to pay the cost of said suit?

Ans. We think the brother done no wrong, after finding the title defective. by withholding the money. This meeting cannot sanction the course of the church, and that said church lays herself liable with the District to pay all the cost.

47. There is not nearly all in that. I think it ought to be tabled.

2. I call for an explanation.

7. I do not see why this should be sent to us from Kansas. It seems to be a private matter.

2. It may be that the query and the answer are a District matter, but I am inclined to think that there is more in it than appears, and the answer may be a little premature.

46. There is in the query about all the evidence that was produced there in Kansas.

44. Suppose we consider for a moment the propriety of bringing such queries to the Annual Meeting. It seems to me to be inappropriate to bring matters of dollars and cents to the Annual Meeting. Let District Meetings at home, that knows all about the case, decide it.

Some one in the audience calling out that brother Davy knew about the case, several voicis called him out.

2. I am knowing to the circumstances of this case. The sister lives in Ohio. The brother lives in Kansas. The dead I will not go over. Trouble rose and a committee was called, an investigation was made and a decision was given. It seems that one of the parties did not comply with the decision, while the other side did exactly comply with the decision; hence matters went where people go to settle such matters outside of the church. That you will understand I suppose. It seems to me that it would be hard for us now to settle the matter, and reach the decision, that would touch the case at this time, because it is not yet settled. How much the cost may be we know not. For my part, my mind is, for the present to lay it down. Let them settle the matter there in law between them selves. Then whatever wrong there may be, let the different churches settle the matter. This answer is permature. Now, if you say table it, that is the best thing you can do.

It was tabled

This was the last query to be considered.

James Quinter then read the list of the committees. It was as follows:

1. A request for a committee to visit the White Oak church, Brush Creek church, Clear Creek church and Fall Creek church, in Highland and Adams Counties Ohio. The following brethren were appointed: H. D. Davy, Samuel Mohler, J. Wise, R. H. Miller, and D. Brower.

2. A request for a committee to visit the Newton church, in Miami County Ohio. The following committees were appointed: R. H. Miller, J. Wise, D. Brower, Jos. N. Kauffman and Daniel Bowman.

3. A request for a committee to visit the church in Bottetourt County, Virginia. The following brethren were appointed: D. P. Sayley, H. D. Davy, D. Long, C. G. Lint, and M. Miller.

4. A request for a committee to visit Washington Creek church, Douglas County, Kansas. The following brethren were appointed: John Hershey, John Forney and Jesse Studebaker.

5. A request for a committee to visit the Deer Creek church, Indiana. The following brethren were appointed: R. H. Miller, Jesse Meyers and Jacob Berkey.

6. A request for a committee to visit the North Manchester church, Indiana. The following brethren were appointed: H. D. Davy, R. H. Miller, John Wise, D. Brower and D. B. Sturgis.

7. The following brethren from the committee sent to California: H. D. Davy, D. P. Sayler, and B. F. Moomaw.

8. The following brethren form the committee to publish the Minutes: H. D. Davy and J. Quinter.

9. A request for a committee to go to St. Joseph County, Indiana. The following brethren were appointed: H. D. Davy, R. H. Miller, and J. Metzger.

10. A request for a committee to visit the Vermillion church, in Livingston County, Illinois. The following brethren were appointed: Jos. Hendricks, Enoch Eby, and D. Fry.

11. A request for a committee to visit the Indian Creek church, in Montgomery County, Pennsylvania. The following brethren were appointed: H. D. Davy, D. Long, D. Keller, D. Garlach and C. G. Lint.

The sum of $600 was appropriated for the expenses of the committee to California.

The matter of the purchasing of the tent came up again and was finally settled by the Meeting concluding not to purchase it.

J. P. Ebersole now read the 648th hymn.

Now brethren to your homes repair,
And as you pass along.

After the hymn had been sung, Bro. Ebersole continued:

I hope, brethren, and sisters, that we can heartily unite with the poet, and as we pass along raise our voices in praise to God. We can truly say that the Lord has been with us. I have attended a good many Annual Councils and it seems to me that this one has gone off as well as any I ever attended. We have been pleasantly situated and God has blessed us. We have had a beautiful time. The weather has been in our favor. There has been nothing to hinder or molest us. Then for these blessings, as well as for the influence of the Holy Spirit, we are bound to be thankful to God. Let us then thank God, and let every brother and sister pray for Zion that she may be ever prospered, and that her offerings may come up before God as a sweet smelling savor, that God may be glorified in our coming together and in our separation. Let us pray.

Brother Ebersole then led in prayor, and so closed the Annual Meeting of 1874.

The next meeting will be held in the Miami Valley of Ohio.

Little Things.

Little things and little people have very often brought great things to pass. The large world in which we exist is made up of little particles, smaller than the sands of the seashore. The vast sea is composed of little drops of water. The little busy bees, how much honey they gather! Do not be discouraged because you are little. A little star shines brightly in the sky in the dark night, and may be the means of saving many a poor sailor from shipwreck; and a little Christian may do a great deal of good if he or she will try. There is nothing like trying. Let all our little readers try and see how much good they can do, and if the live to be old they will never regret it.—*Children's Paper.*

Morality without religion, is only a kind of dead reckoning, an endeavor to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.—*Longfellow.*

The Weekly Pilgrim.

HUNTINGDON, PA., JULY 14, 1874.

☞ How to send money.--All sums over $1.30, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

Last week our paper was delayed a day or more on account of the report not arriving in time, and in addition to this the mail-sacks failed to arrive at the usual time, which delayed the paper until Wednesday. We usually mail on Saturday morning. We will be on time in a week or so again.

On account of bad ink and the press becoming somewhat out of order, last week a great many papers were spoiled and the consequence was we run short. In some instances we sent out papers that were scarcely readable, and even then we had not enough to supply all. We are sorry for this but cannot make it otherwise now.

The American Pope.

We have now before us a copy of the *Irish World*, a large eight page weekly published in New York. Almost every sentence is frightful with the spirit of Catholicism. Among other things, we notice the assertion of Pope Pius IX.

"The United States is the only country where I am really Pope in the eyes of the Government. I am always afraid lest European Governments shall oppose or control my acts; whereas I can freely send pontifical documents to the United States without fear of opposition on the part of its Government.

Such a declaration should cause protestant America to examine where she stands. If what Pope Pius says is true, Catholic power is either rapidly declining in the European countries or greatly increasing in the United States. That this country should be the asylum of the oppressed and the home of the free is perfectly in harmony with its principles, but that Pius IX should establish his popedom here is more than a protestant world is willing to admit.

CLOSE OF REPORT.

With this number closes the Report of the Annual Meeting, consisting of 87 pages of foolscap paper, and 34,803 words. There were a few who tried to make it appear that we publishers were anxious to have a published report for the sake of gain. Such can be undeceived by making a calculation of the cost at 20 cents per hundred words, and in addition pay the reporter's boarding and traveling expenses, making a bill of nearly $100.00. Had we been allowed to publish the names in connection with the Report, it would have been the most interesting and complete that was ever published by the Brethren. We have the names of 47 speakers, which embraces all who took part in the meeting, except a few who spoke out of order, or could not be heard. These names are all in our "Key to Report," and shows who and how many it would take to do the business of our Annual Meetings. This "key" was gotten up seperately and cost us money, and therefore we would be pleased to have those wishing it to to send for it at once. Only ten cents, and still less in quantities.

A Trip to Berlin, Somerset County, Pa.

On Thursday morning of last week we stepped aboard the Brard Top for Dale City, Somerset county Pa. At our side and on the seat behind us, were Mr. Place of Huntingdon and a Mr. Bowman of Somerset county, both patent right men. Of course they were both good talkers, as such men always are, and with the motto, "Men of business should push their business," circulars were distributed, and then followed a lively conversation on the merits of their respective patent rights. The one was selling a patent clothes washer and the other a patent gate latch, and according to our judgement, both posessed merits that should not be overlooked by those interested. We are seldom much interested in patent rights and soon succeeded in changing the subject, and found our companion a man of general intelligence and free to talk on most any subject. We spent the time very pleasantly, and when we reached Saxton we discovered that brother Grahill Myers had been added to our number somewhere along the way. He was on his way to the Snake Spring Valley Lovefeast, and continued with us to Mt. Dallas, where he was met with conveyance to convey him to the place of meeting. At 12:45 we reached Bridgeport. All who have traveled this road will, no doubt, remember this place. We had about concluded to take a stroll among the hills to while away the two long hours we were obliged to spend here, but soon the train South arrived and with it brought sisters Emma Miller, Rosie and Barbara Snowberger, and a Miss Furry from Bedford county, who had been attending the Lovefeast at Myers Dale, and were on their return home. We also had the pleasure of speaking just a few words to Eld. C. G. Lint, who was on his way to a Lovefeast somewhere in Virginia. Soon the train was off, and we were glad that it had brought us company. Sister Emma Miller formerly worked in our office and we had not the pleasure of meeting her since she left, which has been more than a year ago. While in our office she gave entire satisfaction, but seemed to prefer school teaching, and has pursued that calling ever since to general acceptance. We hope that success may attend her efforts in this high and noble calling. The teacher is truly in a position to accomplish much good and by a christian deportment may make impressions that will save souls from sin and misery.

At the appointed time the train west arrived and we were off for Dale City. Here we met brother J. W. Beer and went along with him to his home. In the evening we went to the home of brother Quinter where we had the pleasure of meeting broth. S. Z. Sharp of Tennessee. We were much rejoiced to meet him once more. Ten or twelve years ago we went to school to him in Kishacoquillas Valley, Mifflin Co., Pa., and our relation to him as a pupil at that time will ever be remembered with pleasure. We were glad to learn that he expected to remain in the county some days, and that we would have the pleasure of his company at Berlin during the meeting which was to commence on the following Sabbath. We remained with brother Quinter and family until next morning, and as they had to leave in order to attend a Lovefeast in Virginia, we spent part of the day visiting elsewhere among the brethren. We had a very pleasant time at the homes of brethren J. W. Beer and Dr. U. M. Beechly. In the afternoon we started for Berlin, and when we arrived at Garrett, the nearest station, and which is some 8 miles from Berlin, we found the hack already full and had it not been for brother Forney, who was at the station, we would have most likely had to walk. Brother Forney gave us a seat on a frieght car and we had a ride on the Buffalo Valley Railroad which is now being made from Garret to Berlin. It is completed to within about two miles of that place and will be finished in a short time. We enjoyed this ride very much as we had a good view of the country. Along the way the train stopped a few minutes and here we saw a very beautiful mineral spring. It is very deep, in fact some say it has no bottom, but that is not probable. At last we reached the present terminus of the road and in company with brother Forney footed the remaining two miles which appeared pretty long as it is a gradual ascent, but finally we reached the top and after enjoying the hospitality of brother Forney for a short time we went to brother H. R. Holsinger's where we felt at home, and had our home during our stay at this place.

It will be remembered that this is the place selected for the Brethren's school, and as we feel much interested in this school we felt a desire to see the proposed location. In the first place we can say we were not disappointed as to its merits as a location, although we were never so favorably impressed with the idea of sending our youth so near the top of the Alleghany to obtain their education. Perhaps our brethren's idea of heaven is up, and they want to get them as near there as possible, and this reminds us of a private letter that was sent to a brother in reference to the location previous to the meeting held at Martinsburg, Pa. He thought if the school were to be located down here at Huntingdon the devil would carry it off at once. We were made to wonder how much better it will be up at Berlin. The devil presented his temptations in the mountain top and even in the wilderness as well as in the highways. But enough of this, we do not want to disparage Berlin as a location and if the brethren of that congregation do as they said they would at the school meeting held at Martinsburg, they are fully entitled to the school, and all the friends of education should go in heart and hand with them to make it a grand success. It will be remembered by all who were at that meeting, and by the statements made in our periodicals afterwards, that they obligated themselves to raise $30,000 in the Berlin congregation, and the town of Berlin $4,000, making in all $34,000. In addition to this there were two other congregations in Somerset county that promised to pay $10,000 each. This looked very good indeed, as over half the money was already raised, and from the manner in which the statement was made by the delegates we thought it as good as though it were put down on paper in black and white. We were sorry however to hear a few insinuations that there is a drawback in this matter, and if so, it will be a great barrier in the way to success. Our solicitor ought not to go outside of Somerset county to solicit subscriptions until every red cent of that money is raised. If this is done it will undoubtedly be a success, for it will show that the brethren there are in earnest and reliable. The brethren at Clover Creek did not feel so able pecuniarily, at the time of that meeting, yet every cent that was promised would have been paid, and so it would have been at James Creek. We hope then that there will be no failure in this matter, for a failure at the start will have a tendency to make it a failure all through.

On Saturday morning in company with brother Holsinger and Sharp, we started out to take a view of the surrounding country. We went to one of the places proposed as a site for the school building. It is on an eminence west of the town, and is a very beautiful place indeed. We do not think a more beautiful site could be had anywhere for a school building as far as scenery is concerned. Here also ten acres of ground can be procured, a part of which will be donated. From here we went to brother Jacob Myers' who is very much afflicted. He has been confined to his bed for some time, but seems to endure his affliction with christian patience and forbearance. We remained with him part of the day, and then his son Peter kindly offered us a seat in his buggy for a ride, in company with brother Holsinger and Sharp, to the mountain where there are several very beautiful springs. We enjoyed this ride and stroll along the mountain very much. If these springs were some place where they were brought into more general notice, and at a place easy of access, they would no doubt become a place of consider-

sible resort. There is certainly very excellent water all through this locality, and plenty of it. We also saw the site at the eastern end of town for the proposed school building. It is at the edge of a beautiful grove and in some respects would be a very pretty place. All things considered, we think this would be a very desirable location for a school. Of course there are plenty of places just as good, but our brethren here have the means to give the enterprise a start, the church influence is all that can be desired, and other things which render it suitable as a location being tolerably fair, we think there should be a unity of effort on the part of the entire brotherhood to make this enterprise a success. On Saturday evening there was an appointment for preaching in the Methodist church in Berlin. Brother Sharp preached a very interesting discourse from the 23rd verse of the first chapter of Corinthians. Here we had the pleasure of meeting a brother Musser whose acquaintance we formed on the road to Annual Conference in Berks county, Pa. We went along with him to his home and enjoyed ourself very much with him and his kind family. On Sabbath morning at 10 o'clock services commenced at the Brethren's meeting house about one mile from Berlin. The congregation was very large indeed, not more than one half of the people in the house at one time, and we thought from appearances many did not care to be in. This is a great country for young men to sport fine buggies and horses, and we thought perhaps a little more money is spent in this way than is for their good. If we were to visit the homes of those young men that have nothing but drive to and from the place of meeting, we would not likely find much of libraries. At least, such a course does not indicate very much culture, and perhaps if a little more time was spent in reading and reflection, instead of pleasure riding, there would be a perceptible difference in the actions of such young men. We believe in books more than we do in fine buggies and horses. When we make these remarks we refer only to such as have their mind and affections set on these things to the exclusion of things of more importance. Those of our young brethren who have buggies and horses, yet count them as nothing, and whose minds are concentrated upon that which should be the great central object of this life, are in posession of the conveniences of this life which when lawfully used are not objectionable.

The ministers present besides those of Berlin were Bro. S. Z. Sharp of Tenn. and John S. Holsinger of Alum Bank, Pa., and several others whose names we did not learn. We were very pleasantly and profitably entertained by discourses from brethren Sharp and John Holsinger. In the afternoon there was also preaching in the grove. The order during the exercises in the evening notwithstanding the large assembly was excellent. The meeting was a good one, and it was certainly a season of refreshing in the presence of the Lord. This church we understand is in a prosperous condition. At the council meeting previous to the meeting 14 were baptized, and these too mostly young persons. There are still others, it is said, that are counting the cost and we hope ere long they may enter the ranks and fight valiantly under Emanuel's banner. There was no preaching the next morning, and in company with brother John Baer we went to Somerset where we attended church in the evening. Bro. Sharp preached in the Disciple church at that place. We also attended church at Trent's meeting-house on Tuesday evening and then started for home. We stopped at Myers Dale, and this time we had the pleasure of meeting brother C. G. Lint at home. We spent a very pleasant time with him as we suppose every one does that visit him. We also spent a short time in the *Companion* office with brother Quirter. The *Companion* seems to be prospering finely. Our papers do not meet our ideal of what they should be, but we suppose we are doing the best we can under the present circumstances, and will therefore labor together as best we can for the promotion of the good cause: About noon we took the train for home and arrived there in the evening.

J. B. B.

YOUTH'S DEPARTMENT.

CHILDREN'S EVENING HYMN.

The little birds now seek their nest;
The baby sleeps on mother's breast;
Thou givest all thy children rest,
God of the weary,

The sailor prayeth on the sea;
The little ones at mother's knee;
Now comes the penitent to thee,
God of the weary.

The orphan puts away his fears;
The troubled hopes for happier years;
Thou driest all the mourner's tears,
God of the weary.

Thou sendest rest to tired feet;
To little toilers, slumbers sweet;
To aching hearts, repose complete;
God of the weary.

In grief, perplexity, or pain,
None ever come to thee in vain;
Thou makest life a joy again,
God of the weary.

We sleep that we may wake renewed,
To serve thee as thy children should,
With love, and zeal, and gratitude,
God of the weary.

—*The Little Christian.*

Learning the Verses.

A young friend, who had been for days laying at the gates of death, remarked one Lord's day to the children, who were repeating the Bible verses in her room:

"Oh! I would learn all the verses I could now, while you are young. How much I would give if I knew the Bible as your mother does! How I should like to say it over to myself when I lie here, too weak even to read!"

The poor girl was early left an orphan, and thrown upon the tender mercies of worldly people, who cared only for the amount of labor that could be got out of her young hands. There was no Christian training, no blessed Sabath influence. Yet a mother's prayers followed her, and even then she sometimes prayed most earnestly to herself, and made resolutions to seek the Savior. For six years she had professed Christ, and he does not desert her in this hour of sorest need that ever comes to mortals.

I wish all our children would heed this message from Annie's dying bedside. Learn many Bible verses. You do not know how much or how soon you may need them. It is thought a piece of commendable prudence for children to begin to save little sums of money, and put them in the savings bank. It will be useful to them in maturer years, when they wish to set up in business for themselves. It may be their sole dependence in some time of adversity, when fortune frowns or sickness comes.

But what fund in the bank could ever compare with a bank of golden texts, all payable by a banker so rich that no possibility of a failure can ever for a moment exist? Do you think that millions in money could buy from this poor dying girl her interest in that verse "The blood of Jesus Christ cleanseth us from all sin?"

It will make no difference a century hence whether you laid up money in bank or not. But these precious verses are enduring treasures. You can take them with you when you leave this world.

I Will Stop.

"I shall never become like him," a a young man said to me as he pointed to a poor reeling drunkard across the street. I had been trying to warn him of the danger of touching alcohol in any form, for, alas! he sometimes drank cider, beer, and wine.

"I shall never become like him," he reiterated again, earnestly.

"Do not be too sure, Charlie," I answered, "for you have taken the first few steps in the path that poor L—— is now traveling. Unless you now stop at once, you will become the same wretched thing that he is—a drunkard."

"No, you are mistaken," the young man said, "for whenever I discover danger ahead I will stop; I know that I can."

"You will never discover it till it is too late to turn about, Charlie. Poor L—— yonder, was lost before he knew it," I answered.

"Do not borrow trouble about me," he replied with a laugh, as he turned away.

Five years have elapsed since the above conversation took place between Charlie S—— and myself, and to-night he sleeps in a drunkard's grave. Poor Charlie did not see the danger until it was too late, and so he went to ruin. He did not possess the moral courage that he was sure he could call into command at any moment, and his frail constitution gave way in a little while, and Charlie was lost in darkness.

"I was mistaken," were the last words he ever said to me, "for I have become just such a wretch like poor L——."

Boys, look at the poor, bloated wrecks of humanity all about you, and be saved while it is possible. You will become just such a poor object of pity, unless you leave the paths of intemperance. Leave it now, for if you wait until tomorrow, you may be bound in chains that can never be broken.—*Cross and Crown.*

QUEER TOM.

Tom Flossofer was the queerest boy I ever knew. I don't think he ever cried. I never saw him. If Fleda found her tulips all rooted up by her pet puppy, and cried, as little girls will, Tom was sure to come round the corner, whistling, and say:

"What makes you cry? can you cry tulips? do you think every sob makes a root or a blossom? Here, let's try to right them!"

So he would pick up the poor flowers put their roots into the ground again, whistling all the time; make the bed look smooth and fresh, and take Fleda off to hunt hens' nests in the barn. Neither did he do any differently in his own troubles. One day his great kite snapped the string and flew away far out of sight. Tom stood still one moment, and then turned round to come home, whistling a merry tune.

"Why Tom" said I, "aren't you sorry to loose that kite."

"Yes, but what's the use? I can't take more than a minute to feel bad. 'Sorry' will not bring the kite back, and I want to make another.

Just so when he broke his leg.

"Poor Tom," cried Fleda, "you can't play any mo-e o-re!"

"I am not poor, either. You cry for me; I dont have to do it for myself, and I have a splended time to whistle. Besides, when I get well, I shall beat every boy in school on the multiplication; for I say it over and over till it makes me sleepy, every time my leg aches."

Tom Flossofer was queer, certainly; but I wish a great many more people were queer that way.—*Wood's Magazine.*

HE COULD BE TRUSTED.

Alfred was missing once after sunset. Mother was getting anxious, for she always wished him home early. A neighbor, coming in, said a number of boys had gone to the river to swim, and he thought it likely Alfred was with them.

"No," said the mother, "he promised me he would never go there without my leave, and he always keeps his word."

But seven o'clock came, then eight and mother was still listening for Alfred's step; but it was half past eight when his shout and whistle was heard when he ran in at the gate.

"Confess now," said the neighbor, "that you have been away to the river with other boys, and so kept away till late?"

How the boy's eyes flashed, and the crimson mounted to his cheeks!

"No sir! I promised my mother that I would never go there without her leave and do you think I would tell a falsehood! I helped James to find the cows that had stayed in the wood, and didn't think I should stay so late."

James coming up the street just then, came in to say he was afraid they had been alarmed; he and Alfred had been so far in the wood it made them late in getting home.

"I think," said the neighbor, turning to the mother as he took his hat to go home, "there is a comfort in store for you, by him. Such a boy as that will make a noble man."—*Ex.*

He who thinks he can find in himself, the means of doing without others is much mistaken; but he that thinks others cannot do without him is still more mistaken.

Blessed is the hand that prepares a pleasure for a child, for there is no saying when and where it may bloom forth.

Libraries are the shrines where all the relics of the ancient saints, full of true virtuss, and without delusion or imposture, are preserved.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

PATTONSBURG, VA., July 5, 1874.

Dear Editors:—

I seat myself this evening to give you a little church news from our part of God's heritage. I hope it will interest some at least, who have never heard that there is a little band of pilgrims who worship the God of our fathers in this part of the world, namely Purgatory Creek, Botetourt Co., Va. Some 12 or 15 years ago, the Brethren while passing through this valley, to preach the gospel of peace and to sound the trumpet of Salvation, it so happened that they were blowing the trompet some four miles from where we lived, and upon my father and some of our neighbors hearing of it they were desirous that they should come and preach in our neighborhood; and accordingly my father and one of our neighbors, who is sleeping in the grave long since, went to the place of meeting and solicited them to come and preach for us. They promised to do so and in a short time, sent an appointment that they would preach for us on a certain evening. It so happened that when the time arrived it proved to be a disagreeable night, having rained all day, and the night being dark and rainy, the congregation was small and they not expecting to meet a minister. But imagine their surprise after a while the noise of wheels told them that the longed for ministers were approaching, and what was more surprising upon coming to the light, one of the ministers proved to be a very aged man, I suppose about 75 or 80 years old. His name was Miller, from Rockingham Co., Va., as well as I recollect. And so it is with all of God's faithful ministers, they will never disappoint if it is in their power to fulfill We had a good meeting on this occasion and afterwards had regular appointments. It was not long before there were some who wished to unite themselves with the Brethren, and were baptized, my father being among the number. Since that time we have had subsequent additions and at this time we have an organized body consisting of about 50 members, one eld r and two ministers and four deacons. As regards our prosperity here in the past, we owe it principally to the faithful labors of Brethren Peter Winniger and B. F. Moomaw. God grant that they may spend th remainder of their lives in peace and go to the grave with hope in Jesus' blood and at the resurrection morn of the just, may they come forth bringing us as sheaves into the garner of the Lord, and as brands that they have plucked from the fire of eternal destruction.

At present we are increasing very slowly but we hope the time is not far distant when we will have a mighty turning to the Lord. I hope and pray that many of our neighbors friends and relatives will embark in the gospel ship before she launches from the shores of time and it will be forever too late. We look around and about us sometimes with surprise and wonder why it is that more in our midst do not come out on the Lord's side and choose the straight and narrow way that leads to the Lord; but when we take a second look at the church, at those who profess to bear the cross of Christ, we need not be so surprised; for the most of us must confess that we are lukewarm in the cause of Christ, and that we are bearing the banner of the cross but droopingly. I hope that by the help of God we will at once arouse from this state of lethergy and go about our work with double diligence.

O, how uncertain is life! How certain is death! We see on our right and on our left that the monster death is cutting down and bearing to the tomb our fellow mortals, and the time may not be far in the distance when we too will have to return to our mother dust. Then how important that we have the wedding garment ready to go in to the marriage supper when the cry is made, "The bride-groom has come, go ye out to meet him!"

We will now conclude by giving a few words of encouragement and consolation to our bereaved friends Lewis and sister Julia Sale, of Plattsburg, Missouri, upon the loss of their little girl, Bettie, whose death we are informed of through an obituary notice in the PILGRIM. Friend Lewis and sister Julia Sale, formerly lived in our neighborhood before moving to Missouri. Little Bettie was some 2 or 3 years old when they left this country, was a very intelligent little girl indeed, but for some good cause or other, God has taken her away from her earthly parents and we hope has taken her to his home in heaven. Then dear friend and sister, look upon this affliction and bereavement as being laid upon you from one who is too wise too err, and to be unkind. It may be that His spirit has been striving with Bettie's father for a long time in order to wean his affections from earth to heaven. It being fruitless he has resorted to other means in order to induce him to prepare for a home in heaven. He has seen fit in His Providence to take little Bettie to himself in order to draw the father's affections to heaven. Then dear friend delay no time but prepare yourself at once to meet your daughter in heaven, for it remains for you to go to her for she nevermore will return to you.

AUGUSTINE F. PURSELEY.

A REPLY TO QUERY.

In PILGRIM No. 25, page 196, current Volume, I notice a query that I am not sure that I understand. I do not fully comprehend the idea that is meant to be conveyed—whether every member shall engage in feet-washing, *i. e.*, wash feet—or whether it is meant that every one shall have their feet washed, at every communion.

Concluding the latter to be the idea that is meant to be conveyed, I will proceed to give a few ideas.

As we have no "thus saith the Lord," directly on the subject, I do not know whether I can advance any thing that will interest, and especially since we have not taken much time to examine the subject; but I will, however introduce one symbol that may have some bearing on the subject.

It being evident that in the beginning God saw fit to give man a law—a law to test his fidelity. This law however was a law of omission, so to speak, *i. e.*, that law did not consist in doing but in not doing.

After man had violated that law, God saw fit to give him another law, a law of commission, or one that consisted in doing, and the introduction of that law was after the manner—in regard to the passover—"Eat not of it raw, nor sodden at all in water but roast with fire: his head with his legs, and with the purtenance thereof, and ye shall let nothing of it remain till the morning: and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it, with your loins girded, your shoes on your feet and your staff in hand, and ye shall eat it in haste, it is the Lord's passover."—Ex. 12: 9, 10, 11.

It seems from the foregoing that it was a very precise law, yet it was not a perfect law. But then who would conclude that if the childred of Israel had neglected a part of that law, that it would have been satisfactory to the Lord? It was not to be only partly observed, but to the letter, and nothing short would have justified them.

But now we have a perfect law, whose giver is perfect as its author, consequently it is doubly necessary that we should obey it in full.

Feet-washing being the first in order, it is necessary that every member should have their feet washed before approaching the Lord's table: it being a cleansing operation, "not the putting away of the filth of the flesh, but the answer of a good conscience; ye are clean every whit," saith the Lord, after He had washed their feet. If we do not observe all we may easily eat and drink condemnation to ourselves for the Lord instructed the spostles to teach them to observe all things whatsoever I have commanded you, &c.,—not only a part, but all. If you take away a part of a machine you have not a perfect machine left. So in this case, if you do not begin right you are not apt to get right. If you do not wash your feet you have neglected the great lesson of humility. If you do not eat the Lord's Supper you have neglected the lessons of liberal charity, and are most likely to partake of the communion, not discerning the Lord's body.

In conclusion we would say that in our great weakness we have endeavored to give briefly the reasons why we think that every brother and sister should have their feet washed before going to the communion table. But on the other hand we think that it is not particularly necessary for every one to wash, from the simple fact that Christ did not so instruct, neither is it according to the example, and not only so, but it could not be done unless each one would only wash one. That, we believe is not the particular order. "If ye know these things, happy are ye if ye do them."

J. B. LAIR.

Mexico, Ind.

THE LOVE.

"Yea I have loved thee with an everlasting love." Jer. 31: 3.

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1st. John 7: 10.

As God is love, so also is the Son of God love, and he being love, so also is his word, and his walk, and his life, suffering, and death, so is all in him pure love. Love is the spirit of the life and doctrine of Jesus. Love breathed the whole New Testament. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Eph. 1: 4. From the beginning did God have nothing else but thoughts of love and peace for us, his counsel and will worked from all eternity thither how he would love us in time, and, while here below trying to show us all good. And when the time was fulfilled, came the love and became self, a man, enrobed herself in our flesh and blood, became our blood's friend and like us in all, in order that she might love us more.

"The love became my kinsman,
My brother is self the charity."

The walk and the life of "the love" on this earth convinces us that we did not love God, but "the love" loved us first and that she gave herself for us. We may look at "the love" where we will, in the manger or on the cross, in the hut of the poor carpenter, or in the desert, whole nights watching in solemn prayer or in the daytime walking in her station, suffering, and silent among her perseceters, or teaching, comforting and healing the sick and sinners, blood sweating in the prayer of agony in the garden of Gethsemane, or forsaken, wrestleing with the death on the cross, or wherever we meet her we find her always as the loving love, from there nothing else but blessing, light, and life flows.

"Thy look was love, life did flow
From the seam of thy robe."

But how have men received "the love"? Alas! they granted her no lodging, she was obliged to be born in a stable, doors and gates were closed up for her. Yes, she had to fly over the frontier and live in exile. Men persued her life, tried to cast her out of the world again, when she just had taken the first step into it. For this reason was she hidden for for thirty years and lived unknown in poverty and contempt. But when she made her appearance in public, opening her mouth and hands, and walking about in pure welldoing and blessing, what did men do then? Some of them pushed her away with force, others armed themselves against her casting stones at her, and others again prayed her to depart out of their coasts. At last they nailed her to the cross and killed her. But the love can not fail, disgrace, cross, injury of all kind, and death itself could not kill her, it only raised and increased her more. Therefore could she not rest in the grave, the love became life again and started now to lay the foundation to her kingdom, while she, going back to the Father from whence she came poured out the spirit of love and sent it down on all who desire to be benefited by her.

See there a short biography of the love, who is now on the right hand of God who reigneth over all the heaven and worlds, filling them with her blessings till all be with her of one mind, and she be all in all.

Whoever now likes to know the love and learn how to love her, or will let himself be loved from her, he go to her to school, and read and learn diligently in the two books which the love leaveth for her scholars. It is only one book but written on the in and outside, and must therefore be read two fold. There is an inner and an outer word of love, an inwardly and an outwardly written Bible. The love speaks to us inwardly in our hearts and reveleth herself outwardly to us through the holy scriptures. We must read in both books. Everywhere must we hear the words of the love. The inner connection with "the love" in the heart where she lives and reigns in the spirit interprets the outer word, and the outer word in the scriptures is the test on which the inner experiences and communications of the love can and shall be proven. It is

a great joy and comfort to the soul, when we have the same language and thoughts of "the love" in us of as we learn in the holy scripure by reading, hearing, and observing.

My dear reader, let therefore "the love" be thy inhabitant. The outwardly speaks to thee in the word, she also speaks inwardly to thee in the spirit. She will come to thee and make her abode with thee, yea, she will send thee the spirit of love and it shall abide with you forever, shall teach you all things and bring all things to your remembrance whatsoever she hath taught and done on earth and has left for you.

WALDEMOR MYERS.

Cordelia, Cal.

A BABBLE OF BAPTISMS.

We have thought the above caption an appropriate name for a scene which we witnessed last Sabbath, (June 28th). Of the folly and absurdity which we then and there witnessed it is our purpose to give a brief description and submit it to the discretion of the Editors of the PILGRIM for publication or rejection.

In the morning of the above named day, prior to the observing of this "Babble of Baptisms," a sermon was preached by the Rev. Mr. Irvin of the "Albright Church." He commenced by reading from the 2nd chapter of the Acts of the Apostles, from the 38th to the 41st verse, inclusive. The words, "Repent and be baptized every one of you," formed the basis of his discourse. He defined repentance as being sorry for having sinned against God. This he said must take place prior to the administration of baptism. After noticing this very briefly' baptism became his theme He defined baptism with the words' of the Apostle Peter. "It is not the washing away of the filth of the flesh, but the answer of a good conscience toward God and man." He then went on to tell his hearers that it was a matter of no import as to how, or by what mode, a believer was baptized. He signified his willingness to administer baptism by any form or mode that a person may desire. He also informed his hearers that it was abominable for a minister of the Gospel to contend that there was but one mode of baptism whereby believers are to be initiated into the visible church of God. Oh what sophistry! Oh will not people cease to blindfold people, telling them it matters not whether they follow the example of Christ or their own inclinations. Christ emphatically declares, that He is "the way the truth and the life and no man comes unto the Father but by me." As I do not wish to intrude upon the columns of the PILGRIM with this article I will refrain from further comment upon the sermon above mentioned, but should this ever appear in print and come under the notice of any of those who were unable to cope with such sophistries, I beg them to examine the following passages of scripture. Acts 13: 24, and 19: 4, Rom. 6: 4, Col. 2: 12, Eph. 4: 5, 1st Peter 3: 21, Rom. 6: 3, 1st Col. 12: 13. Examine the above named passages of scripture and if you are a seeker after divine truth you must acknowledge that to be properly baptized you cannot follow or choose your own opinion, but that you must be made subservient to the will of God. After the conclusion of the sermon the applicants were requested to come forward, and a series of questions were then asked by the minister, and affirmatively answered by the applicants, after which prayer was offered when all repaired to a stream of water close at hand. Here prayer was again offered after which the minister proceeded to baptize the applicants as they desired. By continued singing and prayer the animal passions of some became so much aroused as to make the woods resound with shouts long and loud. Some of the applicants entered the stream where the minister proceeded to pour water on their heads, and called it baptism, others were immersed once backward. Some of them became so loud in their exclamations that a person passing by and not aware of what was going on would have supposed them to be madmen. One applicant was immersed three times forward. The sixth attempt was however made before the desired result was accomplished. This was owing to the inexperience and utter ignorance on the part of the administrator as how to properly baptize a person as Christ gave an example. O, how pitiful when professed ministers will make themselves expert in carrying out the traditions of men and remain in ignorance of the example of Lord and Master. One of the applicants requested the minister to baptize him with the Holy Ghost. O what delusion! O what a day of final reckoning will there be when men will be called to an account for making a mockery of the holy ordinances of God, and subjecting to ridicule the examples of our Lord. Would to God that such iniquity and every vestige of it might be banished from the earth. The whole scene seemed to us hypocritical. Surely the partakers of such sacrilegious performances must give "an account for this day's uproar."

I have not been prompted by any uncharitable motive in thus exposing this ridiculous madness, but because I believe it to be the duty of every one who has a just regard for the holy ordinances of God to condemn such senseless acts. May God make us all wise unto salvation is my prayer.

JOHN J BROWN.

Hampton, Pa.

VAN WERT, July 6th, 1874.

Dear Editor:—

It is my painful duty to inform you of the death of the father, in age, of our branch of the Church:

Old brother William Kauffman died on Friday evening, 3rd, was buried on Sunday at 1 o'clock. The occasion was improved by brother Ezra Smith and brother Solomon Seiber.

Old brother William was called off very suddenly. On Friday evening he ate his supper in good health and after supper lay down on the lounge to rest and was reading a hymn. He asked some of the family whether the hymn was in the new books. The book fell from his hand and he was speechless and motionless, gave a few short gasps and the spirit had fled. Thus in life we are in death.

W. H. KURTZ.

Free Spring Church.

TAKE NOTICE.

To the Churches of the Middle District of Pennsylvania.

Be it known that the Church of Altoona must prove a failure, and the brethren of that vicinity fall into disrepute, except the Churches of the above named district sends in their money subscribed according to promise. There has been some brethren from neighboring congregations somewhat disappointed when seeing the building; it being so small. So much the worse if it is small. It will not take so much to pay for it. It has been dedicated, and on last Sunday there was a Sabbath-school organized, and now it would be a pity to let it go back, when the Church is so immensely rich in this world's goods. The man that the building was purchased from, made his arrangements to pay out the money positively on the agreed time, as he believed it would be paid to him according to promise. Now the Treasurer asks the churches to send the money at once.

By order of the Church of Altoona.

Fraternally yours.

WM. H. QUINN.

Bro. Brumbaugh:—

Please announce through the PILGRIM that our Love feast in the Manor Congregation Indiana Co. Pa. will be held on the 28th of August. An invitation is extended to all who wish to be with us, especially the ministering brethren.

S. S. CRESSWELL

DIED.

HOFFMAN.—Near Oakland Mills, Pa., July 5th, 1874, Michael, husband of Lydia Hoffman, aged 61 years and 4 mos. Funeral services in Lost Creek Menonite church, by Bro's Solomon Seiber, Andrew Beshore, and Christian Grabill.

W. H. Kurtz.

MACK.—Also in the same church Licking Co. Ohio Artimas son of brother Jacob and sister Eliza Mack May 20th 1874. aged 11 months and 13 days.

Funeral sevises by the writer. Thus the tender branch is torn away from its kind earthly parents but taken to a far better parent and s home of unceasing rest.

W. ARNOLD

Somerset Ohio.

BRUMBAUGH.—In the James Creek congregation, Huntingdon Co., Pa., May 30th, 1874, brother Peter Brumbaugh, aged 37 years, 10 months, and 6 days. Funeral services by Joseph Snowberger.

The deceased was a son of Eld. Isaac Brumbaugh who died several years ago. His affliction was long and severe, but he bore it with christian fortitude, and is now, we trust, in that blissful abode where sickness and pain is felt and feared no more.

PLATT.—Near Mechanicsburg, Pa., June 10th, Wm. Henry, son of friends William and Margaret Platt, aged 1 year, 0 months, and 57 days. Funeral services conducted by brother David Neisley and the undersigned.

The material cause of this little boy's death was the penetrations of an iron churn handle into his head between the frontal bone and the ball of the eye, while he was alone at play with the churn. He suffered intensely, lingering nearly two weeks between life and death, when the Lord set the struggling spirit free. It is hoped that his parents will not forget or neglect to go where he is. J. B. GARVER.

MEADER. | In Boston, Cumberland Co. Virginia, April 18th, 1874, Mrs. Anna R. wife of James Meador.

She had been a member of the Methodist Episcopal church for a number of years and though she had not the privilege of attending meeting very often, yet in her daily walk she was a bright example for the wayward and Christian. Few posess as many lovely traits of character, and was so amiable and good. As a wife, she was devoted, kind, and true; as a mother, she was all that a mother could be, and as a sister, friend, and neighbor, she was unsurpassed, as all who knew her can testify. She had been a sufferer from a complication of diseases for several years, but in unassuming patience she bore it all—never complaining but in weakness. She died as she had lived, in the full assurance that she would soon bask in the sunlight of her dear Redeemer's presence. Few, if any ever witnessed such a death-bed scene. She bade each loved one farewell with a strict admonition to meet her in heaven—especially to her beloved husband. May this sad dispensation of God's providence work for her sorrowing loved salvation, is the prayer of one who knew and loved her.

SALLIE J. COOK.

ITEMS.

The Elklick church Somerset Co. Pa. seems to be in a prosperous condition. Some 30 were baptized within ten weeks.

Bro. S. Z. Sharp is now in Somerset County laboring in the interest of the contemplated school. He is engaged in teaching at Marysville Tenn., and reports his school as being in a flourishing condition. He has now a vacation of a few weeks and can only remain North during this time. He seems much pleased with Tennessee, and reports things there as looking upward. When he left there in the latter part of June, harvest was over and some threshing done, and they were already having bread from new wheat.

This season seems to be especially noted for storms and hail. About three weeks ago a hail storm passed over some portions Huntingdon county that did much damage Hail, that actually measured seven inches in circumference. On last Saturday eve, a hail storm passed over this place, but the hail was not so large, and did not do so much damage. At Lewistown the same evening the storm was terrific. The long railroad bridge over the Juniata river was blown down and with it a number of freigh cars. Some four or five persons who had taken shelter in the bridge were killed. The storm also reached Baltimore and other places. On Wednesday evening last a severe storm passed over Altoona, Pa., which did considerable damage. Some few houses, it is said, were blown down. A storm of great severity burst upon the city of Washington and other parts of the country on the 4th and 5th insts. At Washington it was at its height about 8 o'clock in the evening of the 4th. The roar of the wind was terrible, and the condition of the people's minds was one of terror and apprehension. Trees were uprooted, the walls of houses were overthrown, chimneys were blown down, houses were unroofed, windows broken, carriages overturned, and other damages inflicted of a more or less serious nature. In some parts of the city the excitement reached almost to a panic, for at one time it appeared as though the whole city was to be swept away. The damage was very great to private property, to say nothing of the damage done to the fine trees in the public parks which was considerable.

A terrible death by nitro-glycerine occurred near Parker City, Pa., last week. A young man was carting six cans of the material over a rough road in a wagon, when, from some cause which will never be explained, it exploded. The man, horse and cart were literally blown to pieces. The man's head and part of his breast were found three hundred feet distant, having been blown over the tops of the highest trees. Fragments of his limbs were scattered in different directions, and his right hand was found half a mile from the spot. Even the horse's shoes were torn from his feet.

The month of June is noted for terrible earthquakes. On June 7, 1692, 3,000 were destroyed by an earthquake in Jamaica; on the same date of the same month in 1755, 40,000 persons perished in Persia by an earthquake; again, on June 7, 1773, Santiago with its inhabitants was swallowed up. Several other instances of severe June earthquakes might be mentioned, one even so late as June 10, 1867, in Java, when 400 persons were destroyed.

HORTICULTURAL.

We just now notice on our table a new monthly for public favor entitled the *Cumberland County Horticultural Journal*, published at Eberly's Mills, Cumberland Co., Pa, at 50 cents a year, by "we don't know who."

We believe that this is the first journal that ever came to our office without the name of its author. But no matter, it has an author, one too, that we think will spare no pains to make the journal richly worth the price asked for it. It is to be devoted to horticultural subjects generally and entirely. Send 50 cents to the "Horticultural Journal," Eberly's Mills, Cumberland Co. Pa., and learn what our brother has to say and teach on this important branch of American industry.

A Sad Accident—Warning.

Last evening about six o'clock Amanda Johnson, a young woman, not quite seventeen years old (the daughter of a widow, of feeble health, residing in Jamestown, Elkhart Co. Ind.,) who was working for a family in Elkhart, while endeavoring to kindle a fire took the kerosene can and poured some oil on the wood; there still being some fire in the stove, it immediately caught, exploded the can and set fire to the clothes of the young woman, who ran out of the house and with some difficulty was caught and the fire put out, but not until her limbs and body were so badly burned that she died about 12 o'clock. To-day (June 25th) she was brought home to her mother and buried. The mother's heart was filled with the deepest sorrow, and it seemed almost impossible for to give her daughter up. On Monday morning she had left home in the full enjoyment of health, and little did the mother think that so soon she should be brought back a corps, but indeed there is only a step between us and death. The girl was entirely resigned to the will of God. She did not wish the word to be brought to her mother till she was dead; as she felt her mother could not survive the shock; she requested that all her clothes should be kept for her younger sister. She seemed willing to die, and said she was going home.

This should be another solemn warning never to bring kerosene near to fire.—*Herald of Truth.*

DREADFUL CALAMITY AT SYRACUSE, N. Y.—On Tuesday evening of last week a fearful calamity occurred at the Central Baptist church at Syracuse, N. Y. About 300 people, most of whom were young persons and children, were assembled at a strawberry festival in the parlor of the church, which was on the second floor, a room about forty feet square. The floor suddenly gave way, precipitating the mass of people into the room below amid broken timbers and falling beams, killing thirteen persons outright and injuring many more.

—ANOTHER VICTIM OF HYDROPHOBIA. Another fearful death from hydrophobia occurred in N. Y. last week in the person of Mr. McCormick, a butcher of East 51st street. McCormick was bitten by a small dog a little over a month ago, the wound being only a slight scratch and he never dreamed of such a thing as hydrophobia until he was attacked, on Monday, and died in terrific agony after some forty hours illness. A large number of eminent physicians attended the sufferer, and afforded him some relief toward the last by injections of morphia. After the death of the patient a post mortem examination was held and a careful scientific analysis of the vital organs will be made.—N. Y. *Observer.*

—Crop reports from the central and northern parts of Illinois give promise of a large increase of the corn crop, a full average yield of wheat; other grains are considered as promising well. Wheat harvesting is now in full operation in Morgan county, and if the weather continues favorable more than half will be done this week. The yield is immense, perhaps the largest ever known.

—The colored Methodist Episcopal church in America has four bishops fifteen annual conferences, 607 traveling preachers, 74,799 members, 535 Sunday-schools, 1,102 teachers, 49,956 scholars, and are endeavoring to establish a school for the education of its young ministers.

—There are now 150 Presbyterian ministers in India, ministering to a Christian community of not less than 30,000 persons, of whom 8,000 are the fruits of missionary labor.

"FOR THE BLOOD IS THE LIFE."

See Deuteronomy Chap. xii, verse 23. The blood being the source from which our systems are built up and from which we derive our mental as well as physical capabilities, how important that it should be kept pure. If it contains vile festering poisons all organic functions are weakened thereby. Settling upon important organs, as the lungs, liver, or kidneys, the effect is most disastrous. Hence it behooves every one to keep their blood in a perfectly healthy condition and more especially does this apply at this particular season of the year than any other. No matter what the exciting cause may be, the real cause of a large proportion of all diseases is bad blood. Now Dr. Pierce does not wish to place his Golden Medical Discovery in the catalogue of quack patent nostrums by recomending it to cure every disease, nor does he so recommend it, on the contrary there are hundreds of diseases that he acknowledges it will not cure; but what he does claim is this that there is one form of *blood* disease that it will not cure and that is cancer. He does not recommend his discovery for that disease yet he knows it to be the most searching blood cleanser yet discovered, and that it will free the blood and system of all other blood poisons, be they animal, vegetable or mineral. The Golden Discovery is *warranted* by him to cure the worst forms of Skin Diseases, as all formes of Blotches, Pimples and eruptions, also all Glandular Swellings, and the worst forms Scrofulous and Ulcerated Sores of Neck, Legs, or other parts and all Scrofulous Diseases of the Bones as White Swellings, Fever Sores, Hip Joint and Spinal diseases, all of which belong to Scrofulous diseases.

CONFIRMED.—HIP JOINT DISEASE CURED.

W. Grove Station, Ia., July 4th, 1872.
DR. PIERCE, Buffalo, N. Y.

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July 16th, 1873, he writes thus: My wife has certainly received a great benefit from the use of your Discovery, for she was not able to get off the bed and was not expected to live a week when she commenced using it, a year ago. She has been doing the most of her work for over six months. Has used twenty bottles and is still using it. Her recovery is considered as almost a miracle, and we attribute it all to the use of your valuable medicine. I can cheerfully recommend it as a blood purifier and a strength restorer. J. M. ROBISON.

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6 00	8 45	Huntingdon	6 50	9 [illegible]
6 05	8 50	Long Siding	6 45	9 15
6 15	9 00	McConnellstown	6 35	9 [illegible]
6 25	9 10	Pleasant Grove	6 30	9 00
6 10	9 20	Marklesburg	6 15	[illegible]
6 52	9 30	Coffee Run	6 [illegible]	[illegible]
7 00	9 37	Rough & Ready	6 58	8 [illegible]
7 08	9 45	Cove	5 50	[illegible]
7 11	9 48	Fisher's Summit	5 47	[illegible]
AR7 25	10	Saxton	LE5 35	LE[illegible]
LE7 30	LE10 5		AR5 20	AR[illegible]
7 45	10 20	Riddlesburg	5 15	[illegible]
7 50	10 52	Hopewell	5 10	[illegible]
8 00	10 37	Piper's Run	4 58	[illegible]
8 05	10 43	Brallier's Siding	4 [illegible]	[illegible] 15
8 10	10 50	Tatesville	4 4[illegible]	[illegible] 10
8 13	10 55	B. Run Siding	4 40	[illegible]
8 17	11 02	Everett	4 23	[illegible]
8 20	10 05	Mt. Dallas	4 30	[illegible]
AR8 40	AR11 25	Bedford	4 10	[illegible]

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P. M.	A. M.		P. M.	A. M.
7 49	10 40	Saxton	5 20	[illegible]
7 55	10 30	Coalmont	5 05	[illegible] 35
8 00	10 35	Crawford	5 00	[illegible]
8 10	10 45	Dudley	4 50	[illegible]

The Weekly Pilgrim.

PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., JULY, 21, 1874. NO. 29.

POETRY.

What is The Church.

A home not made with hands;
Christ, the foundation stone on which it stands;
A temple reared on earth to tell the praise
Of the great Ancient of eternal days.

What is the Church? the body—Christ the head,
Members of Him the first-born from the dead;
One Lord, one life, one sympathetic soul
Indwells the frame, breathes in, and thro' the whole.

What is the Church? Not wood, nor brick, nor stone,
No temple reared by human hands alone,
No place where Christians meet for praise and prayer,
Though e'en the Master designs to meet them there.

The Church! It is the Lamb's own holy bride,
Washed in the stream which issued from His side,
Bought with the ransom price He freely paid.
When on the alter He for her was laid.

ORIGINAL ESSAYS.

CHRISTIAN PERFECTION.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the name of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

There is perhaps no subject upon which there has been more theorizing than the one now before us, and none doubtless that is more imperfectly understood. The question often presents itself to us with great force, does God require perfection? In the light of his word we are forced to answer this question in the affirmative. Our text informs us that the ultimate design of all Scripture is, that the man of God may be PERFECT.

"ALL Scripture." If we would know the will of God concerning us, we must search the Scriptures thoroughly, we must take them as a whole, and not isolated portions. This blessed book contains comfort and instruction for us under whatever circumstance or condition we are forced to be in, therefore if we are conversant with this sacred volume we may understand why we are forced to endure so many trials, and afflictions. There we learn that "All things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8: 28. Having faith in this promise, how it nerves us for life's journey. We look upon it as a school where we are being trained for heaven. We know that the more difficult our lessons, the more thoroughly they will develop us, if we perfectly master them.

The Scriptures not only teach that perfection is attainable, but they teach that without this we cannot be admitted into the Celestial City. Heb. 12: 14. 1 Peter 1: 15, 16.

If then perfection is required, what is the standard of perfection to which we must attain? Or, in other words, what model is presented to us for imitation? God commands that we be holy, and why? for, or because he is holy. Lev. 11: 44, 45. A holy God will have holy beings worship him. Our Savior commands, "Be ye, therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48. This is certainly a high standard of perfection. Webster says even, means likewise, in like manner. We are then to become perfect like God. He is presented to us as our model for imitation. We frequently hear it explained that we must become perfect as men, and not perfect as God. We learn nothing like this from the Bible, but quite the reverse as shown above.

The 8th and 10th verses of 1 John 1 chapter seems to argue against sinless perfection, and to avoid, as they think, this dilemma, many have adopted the following dogma: that we can only become perfect in our sphere, that is, perfect as man. But this, like every other system that is fixed up and clothed in human garb, will not bear to be tested. What is it to become perfect as men, but to become sinlessly perfect. There never was but two men that were perfect within themselves, and they were sinless. The first Adam before his fall, and the second Adam. If man is sinful he is imperfect.

If then perfection is demanded of us, and we cannot of ourselves attain to this, it behooves us to ascertain how we can become perfect. In Rom. 8: 3, we read, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." What could not the law do? "It could not make the comers thereunto perfect." Hebrews 10: 1. What then was the design of the law? "It was our school-master to bring us unto Christ." Why must we be brought to Christ? "That we might be justified by faith."

Now we have come to the cleansing fountain. To that fountain that was opened in the house of David for sin, and for uncleanness. Here we may come polluted with leprosy of sin. Here we may bring all our deformities No matter what may be the nature of our disease, here we may find a cure, a perfect and entire cure And behold how this great Physician announces himself. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah 55: 1.

The rich, and the poor have an equal opportunity to apply to this Physician. None need stay away because they have no means, for he wants no money or price. But his conditions must be complied with. What he demands of us is, an entire and complete abandonement of ourselves into his hands, together with a full knowledge of our diseased and wretched condition. For he came not to call the righteous, but sinners to repentance. And they that are whole need not a physician, but they that are sick. Again, if we say, we have no sin, we deceive ourselves, and the truth is not in us. If we try to hide under the cloak of morality, and persuade ourselves that we have no sin, and therefore have no need of the blood of Christ, we but deceive ourselves, and the truth (that will operate like the little leaven until our whole being is impregnated wi h its life-giving principles) has not yet entered our hearts. Such an expression would but portray our moral darkness. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1: 9. Yes if we confess, or acknowledge our sins he will forgive them, and cleanse us from their pollution.

Do we then feel sin to be an intolerable burden? Do we earnestly desire to be delivered from its awful power? Have we tried many remedies to no effect? Have we made many vain efforts to overcome our sinful propensities? Has the world dealt hardly with us? Have our hearts often been made to bleed, and have we at times been driven to the brink of despair, so that we have thought, "Was ever sorrow like mine?" Oh then if we have drank so deeply of the dregs of sin, if we have experienced much of the bitterness of the world, we are now prepared to appreciate the loving invitation of Christ, "Come all ye that labor, and are heavy laden, and I will give you rest." Matt. 11: 28.

Long have we sought rest but found it not; we are toil-worn. We are tired of the emptiness of the world. Oh! how refreshing to our ears is the promise of rest. This is what we want, this is what we have long sought for, and can we find it in Christ? The promise is that we can. Do we lay firm hold of this promise? Do we exercise a perfect faith in him? Do we believe that he can deliver us from the burden under which we are groaning, and that he can eradicate our diseases? If so, we will give ourselves entirely and without reserve into his hands. We will obey his every direction, and comply with all his prescriptions. Thus we are brought to Christ that we may be justified by faith. Our faith brings us within the sphere of his power. Our faith causes us to submit ourselves into his hands, and to render obedience to all his requirements. But this is all we can do, to yield up ourselves to him. He alone can make us holy. He alone can perfect us, and he will, in his own good time, complete the glorious work.

Well, says one, this doctrine pleases me well. I will just place my salvation in Christ's hands and believe that he will ultimately save me. I will comply with all the initiatory rites that conduct me unto his kingdom, and then I have done my part; now I can spend the rest of my time as I please. I can devote it to pleasure, to the acquisition of wealth, or to whatever purpose I see fit.

Pause, Oh pause! my dear friend, hearken one moment to brother Paul; hear him tell his Corinthian brethren what effect a godly sorrow has wrought upon them; and as the same effect will always follow the same cause—if YOUR sorrow has been a godly sorrow; if YOUR conversion has been genuine, then will the same effect be produced in YOU that was produced in the Corinthians. "Ye shall know them by their fruits." Matt. 7: 15. If then the fruit has undergone no change, if it is the same wild olive,—this is sufficient proof that the tree has never been grafted into the root of the tame olive tree. We will now hear what Paul says is the result of a godly sorrow: "What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what zeal, yea, what fear, yea, what vehement desires, yea, what zeal, yea, what revenge! 2 Cor. 7: 11.

"What carefulness." That individual, who has been laboring under some malignant disease, but who is now convalescent, will exercise the utmost care lest he suffer a relapse. The dreadful sufferings through which he has just passed are vividly before him. Ah! he remembers the throbbing pulse, the burning fever, the torturing pain! He now feels that the disease has been subdued, but that his system is reduced, and open to another attack. How carefully then will he protect his wasted frame. What caution does he use in select-

ing food that he may develop a healthy body; what pains he takes to screen it from all sudden changes in the atmosphere, yea, what carefulness he uses in every way.

So with that one who has been delivered by Christ, from the more terrible malady of sin; his conviction and contrition of heart were most pungent and severe; his mental agony was most excruciating while struggling with the powers of darkness but now Christ has spoken peace to his soul, all the agitation of mind has subsided, all, ALL within is calmness and repose. But O, the dreadful throes through which he has just passed have produced within him a deep horror of sin, therefore what carefulness is wrought in him, yea, what carefulness lest he be brought under its dominion again.

He feels his weakness, his ignorance, his helplessness, but he has had a little experience that the Lord is gracious, now he desires only to be fed with the sincere milk of the word that he may grow thereby, and that he may be developed only by the word. With Paul he determines not to know anything, save Jesus Christ and him crucified. How carefully then does he search the will of Christ, and how careful he is to be governed only by that will. He will not permit any one but Christ to rule over him. He has been made free in Christ, and he will stand fast in the liberty wherein Christ hath made him free, and will not again be entangled with bondage. No human creeds, no human discipline have any weight with him. The law of God is all he wants, for that is perfect. That law, and that law alone will judge him in the day of final accounts, and by no other will he be governed now. And how careful he is of his words, his conversation is of heaven, and on things pertaining to godliness. This engrosses his thoughts, and this is the theme of his conversation.

"Yea what clearing of yourselves." Paul, in his first letter to the Corinthian church tells them, "If any man among you seemeth to be wise in this world let him become a fool, that he may be wise." That is let him disgorge himself of earthly wisdom, that he may be filled with heavenly wisdom. Yea these temples must be purged from all the defilement and corruption that have accumulated there, and as the light of heaven penetrates the dark recesses of the heart, it will reveal unto us much hidden corruption, and as the scales of sin fall from our eyes, we can see defilement and deformity, where formerly we could only see beauty and attraction. Oh yes, the life of God in the soul will work a complete revolution, a complete clearing of ourselves.

"Yea, what indignation." If we have been begotten of the Father, and of the Spirit, then will we gradually reassume the divine image, or likeness. We will again become "partakers of the divine nature," will grow up into Christ our head in all things. As God then hates sin, and looks upon it with a holy indignation, so will we hate it, and will commence a most vigorous crusade against it. We can not tolerate it, either in ourselves or in other, our whole being is filled with indignation against every species of iniquity, and wherever it rears its deformed front, there will we direct the artillery of God's word.

"Yea, what fear." Methinks I hear some one saying, here is a contradiction. John tells us that, "There is no fear in love, but love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4: 18. And Paul makes fear one of the fruits of true conversion. In the text at the heading of our article we are told that "All Scripture is profitable for doctrine," etc. And it is only by taking the Scriptures as a whole that we can properly understand them. If we will turn to Luke 12: 4, 5, we may there learn who spake as never man spake, that there is something for us to fear, and something that we ought not to fear. The Savior says, "And I say unto you my friends, be not afraid of them that kill the body, and after that have nothing more that they can do. But I will forewarn you whom ye shall fear. Fear him, which after he hath killed the body, hath power to cast into hell, I say unto you, fear him." And the wise man gives it as the consummation of all duties, the conclusion of the whole matter, to "Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12: 13.

By nature we are in a perverted state, our thoughts, our passions, and desires all run in a wrong channel. It is the object of divine grace to recondnct the current of our hearts into their wanted channel again. To turn us from the path of error, and place us on the highway of truth. God commands saying, "That women adorn themselves in modest apparel, with shame-facedness and sobriety; not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2: 9. See also 1 Peter 3: 3, 4. The voice of fashion is just the reverse of the above admonition, and Oh, see the thousands and tens of thousands of our infatuated sex who heed this voice, while there is only now and then one, who, Mary-like, brings her box of precious ointment, her heart filled with richest gratitude, richest and purest love, and pour it all upon Jesus.

The goddess of fashion rolls in her gilded car, and behold the vast cloud of worshippers who fall prostrate before this tyrannical deity; beauty, health, virtue, ease, wealth, everything is sacrificed to her. No matter how absurd, or how unbecoming her demands, she must be obeyed; no matter if she bids her poor deluded votaries compress the chest until the whole internal viscers is distorted, and their functions deranged. No matter if she places a weight upon the head sufficient to over heat the brain and cause derangement of that organ. Still her poor victims will, in the most abject manner, prostrate themselves at her feet, and do her homage. Such are the rewards which the world gives for service, yet how many are there who fear her, and how many have the courage to resist her? though Christ says fear her not. And how few bow to the scepter of King Jesus, and who fear him who is able to destroy both soul and body in hell, though his yoke is easy, and his burden is light? Strange infatuation! Wonderful delusion! Oh that the sons and daughters of men would learn to fear God, and not man! We not only see this state of things in dress, but in almost everything, man is feared rather than God. They worship and serve the creature more than the Creator.

Christ gave an imperative command to his servants to sheathe their swords, but the god of war comes along in his iron chariot, and sounds his clarion notes until they reverberate throughout the length and breadth of the land, and now behold the multitudes rush forth in defiance of the mandate of heaven, and bind themselves to that blood-stained chariot, while it rolls on crushing thousands and tens of thousands of human victims beneath its ponderous weight. Oh the blood-stained plains, the mangled corpses, the smouldering cities, the ruined and desolate fields, and the bereaved and aching hearts that are left after the insatiable demon of war has passed over!

Though the masses may be thus deceived, and persuaded to engage in anything, no matter how much at variance with God's will, yet we rejoice to know that there are and always has been a faithful few in whom the love of God has so far wrought its perfect work that it has cast out all fear of men, and implanted in its stead the fear of God. The fear of man, and the fear of God cannot exist together. The real converted person knows whom to fear, and he will have the fear of God constantly before his eyes. He would endure any insult from man, any temporal loss, or any bodily suffering rather than to offend God. Ah! he has learned to know something of the nature of God, the character of that holy being, therefore he will not, he dare not offend him. He knows the terrors of the Lord, and he stands in awe of him.

"Yea what vehement desire." Our Savior says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." When once we have an earnest, an eager desire for something, we are apt to put forth every effort to obtain it. And this desire we are not apt to have unless we have some knowledge of the value of the object. Peter says, "If so be ye have tasted that the Lord is gracious. To whom coming as unto a living stone." This living stone, Pauls calls the "spiritual Rock." Having then tasted, or had some experience of the life-giving stream that gushes forth from this living Rock, we will have an eager desire for more, and we will, as Peter expressed it, be constantly coming to this Rock for new and fresh supplies of grace, that we also may become lively stones.

"Yea, what zeal." The great Alpha and Omega testified against the Laodiceans saying, "I know thy works that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Rev. 3: 15, 16. We do not know for certain what was the cause of the Laodicean Church being in her lukewarm condition; but as the language is addressed to the angel or bishop, we presume that a great portion of the blame rested on him.

Upon one occasion when the great Shepherd and Bishop of our souls, beheld his Father's house being desecrated, his indignation was aroused, and with whip in hand he drove forth the polluters. Then his disciples remembered what was written of him, that, "The zeal of thine house hath eaten me up." But it was for the preservation of his Father's honor and glory that he exercised his authority. He did not say, I want it understood that *I* am displeased with this. No doubt it disgusted him to see those noisy merchants in these sacred courts, but while he was in the form of a servant, he sought not his own pleasure, his own will, or his own honor, but his Father's. Had it only grieved him, he would have said nothing, but when his Father's cause was suffering, he could not hold his peace. So with his faithful servants, those who are appointed by him as under shepherds to take the oversight of the flock over which the Holy Ghost hath made them overseers. Oh what a burning zeal they have for their Master's honor. It is his cause that engrosses their whole attention. Like Paul, that faithful servant, they are zealous over their charge, that precious charge that has been purchased with the blood of Christ, with a godly jealousy that they may present their charge to Christ as a chaste virgin. Like Paul, the noblest of men, they become a servant unto all that they might gain the more. He was made all things to all men. To the weak he became as weak, that he might gain the weak. He did not contend for his own way and try to force all to bend their wills to his. He did not take a firm unyielding stand, and then say it thus must be and no other way. He did not sternly try to force those over whom God had given him the oversight. No, no, he would not lord it over God's heritage, but would be an ensample to the flock. He knew that he could better lead than drive. If he desired obedience in them, he would set them an example of obedience. He could say to them, follow me so far as I follow Christ. He did not want them to follow him any further, he wanted them to watch him, he did not think he knew more than any one else, and did not become restive under correction, he knew that would not be a proper example for his flock to follow. If he would govern, he must also know how to be governed. He suited himself to the capacities or prejudices of his charge, and what would he not have suffered to keep his flock together? He would not drive a weak and feeble one away by harsh treatment. He knew the price his Master had paid for them, and O his great love for that dear Master, his fidelity would not permit him to neglect the noble trust that he had confided to him. Oh that all those who have the oversight of the church of God would imitate the noble minded Paul and like him, be filled with, yea, but a zeal that is according to knowledge.

"What revenge." Paul advised his Roman brethren saying, "Avenge not yourselves, but rather give place unto wrath: for," said he, "it is written, vengeance is mine: I will repay, saith the Lord." Rom. 12: 19. But here in his letter to the Corinthians, he gives vengeance as a consequence of a godly sorrow. It must then depend on the object against which we would be revenged, which makes it lawful, or unlawful for us to exercise this passion, and as our Savior has commanded us to love all mankind, even our enemies, to bless them that curse us, do good to them that hate us, and pray for them which despitefully use us, and persecute us, it is certain that it is not lawful for us to be revenged upon our fellow creatures. There is however one object against which it is not only lawful, but right for us to be revenged, and that object is SIN. Of the world's Redeemer John says, "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John 3: 17. Paul tells us that "God sent his own Son into the world, in the likeness of sinful flesh, and for sin, to condemn sin in the flesh." Rom. 8: 3. He came not to condemn the world, but sin. He came right in the stronghold of sin, in the very castle where it had long reigned supreme. Never before had one in the form of sinful flesh been able to condemn this tyrant. Perhaps Moses, that meekest of men, came the nearest to it; but in an un-

guarded moment an arrow from the enemies' quiver pierced the joints of bis harness and the strong man fell.

But bow did Christ condemn sio in the flesh? By vindicating the law of God. Isaiah prophesied of Christ saying, „The Lord is well pleased for bis righteousness' sake; he will magnify the law, and make it honorable." Isaiah 42: 21. But how will he magnify the law? By rendering unto it a perfect obedience. Then said he, "Lo, I come to do thy will, O God." And this is the only way that we may magnify the law of God, by yielding unto it a complete submission, and the more the law of God is magnified, the more we will get sin under our feet, yea, the more will we be revenged upon it. The Savior says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 19. Oh yes! to DO, and TEACH the commandments of God will make us great in his sight. Let us then be valiant soldiers for our Lord, let us fight bravely under his glorious banner. Let us give sin no quarter, but pursue it with a constant, unrelenting fury.

Having dwelt at some length upon the consequence of a godly sorrow, or rather the workings of grace upon a heart that is undergoing the transforming process, we will now try to notice the bliss that is in reservation for us after the work is completed. Paul quotes Isaiah as saying, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "But" says he, "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." John tells us that, "It doth not yet appear what we shall be: but we *know* that when he shall appear, we shall be like him; for we shall see him as he is." Though it is not fully revealed to us what we shall be, yet we *know* that we shall be like Christ. Surely this is enough for us to know! To be like the Son of God, O what a consummation of bliss! Again the Apostle tells us that we are now, "Heirs of God, and joint heirs with Christ," then says he, "If so be that we suffer with him, that we may be also glorified together." Would we not then gladly share his sufferings, if we can but share his glory." With the Apostle we may well "Reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." But we must ever remember that we are wholly indebted to Christ for all this glory. No flesh shall glory in the presence of God, but Christ is made of God, unto us wisdom, and righteousness, and sanctification, and redemption, and it is Christ who will present us faultless before the presence of his glory, with exceeding joy; robed in the garments of his righteousness. Yes, we must become holy as Christ is holy, be perfect as God is perfect, but it is only Christ that can make us so. Our perfection must be rooted and grounded in Christ. It never again can rest upon a human basis, but upon that rock which is Christ, that rock, upon which, if we are built, no storms of temptation, no floods of persecution, can undermine us.

MATTIE A. LEAR.

Urbana, Ill.

GRAVEYARD MUSINGS.

Feeling a desire this beautiful Sabbath eve, to visit the "home of the dead," we have retired to this secluded spot, apart from the gaze of all save *He* who notices even the little sparrows that fall to the ground, and whose fatherly care is continually exercised toward His erring children. And where can we find a more suitable place to meditate than the graveyard, where lie entombed our departfriends and relatives? Truly solemn thoughts should pervade the mind when beholding the tombs around us. We think of the time when they were with us enjoying the blessings which are common to us all, but now they are lying beneath the turf of the valley—their destiny is forever sealed. Some have been long at rest, as the green verdure has fully covered their narrow bed, while others have lately been consigned to the tomb with the freshly turned sod over them.

Ah! death thou art truly no respecter of persons, but dost visit alike the rich and poor, the great and small. At thy command all must bow, notwithstanding the many attractions here, they must be resigned at thy call. Many homes thou dost sadden, and many hearts thou dost pierce by thy stern decree, and yet thou dost still contine to wound and remove from us our loved ones. And why is it? Why death is the penalty for sin, and sin is a transgression of law. If there had been no sin death would not have existed, but since *all* have sinned and come short of the glory of God, death has passed upon *all* men. There is something connected with death that we seem to fear, some gloom seems to hover around the tomb, and yet why should there be since Jesus has died? Why should we look into the tomb with a feeling of terror since Jesus hath lain there? Surely his sacred body shed a sweet influence over it and hallowed its narrow confines.

To the christian, the thought of death should not be one of terror—no dark forebodings should cross the mind. The joyful thought that Jesus has *first* passed through this solemn ordeal should illuminate and cheer the heart, and that He hallowed the grave, should cause us to love to linger there. But the sinner, those who cannot look up with implicit confidence and say "My Lord, and my God," no wonder that the thought of death should fill the soul with horror. Death to such, is not a welcome message, because they have failed to prepare for its coming. Life is the time to prepare for this great change—the solemn reality of death, and if this preparation is neglected on the part of the creature, when death comes, and it *will* sooner or later, anguish and remorse will fill the soul, with no ray of hope to cheer the dark gloomy mind when going down the dark valley.

Thoughts of death should often occupy the mind, as they tend to eradicate worldly themes.— The Bible teaches us that "It is better to go to the house of mourning than to the house of feasting," and so are thoughts of death and of our mortality more profitable for the mind to dwell upon than the giddy and fast-decaying pleasures of this life. It is better to go to the house of mourning (or the house of death) because we are there reminded of our frailty—thoughts of our dissolution are presented to the mind in unmistakable language, and we cannot fail to learn a lesson that will benefit us through life. While to the house of feasting (or house of mirth,) prevails the spirit of levity, and everything of a serious nature is dissipated by the sinful pleasures that generally characterize such occasions, and therefore fail to instruct and benefit the mind.

This Sabbath evening the little birds are singing around the graves, the flowers that have been placed here by kind relatives and friends are emitting their fragrance, and the sun is shedding her last lingering rays upon them before setting in the western horizon, exhibiting a scene of loveliness and beauty not often surpassed. How calm and serene the precincts of the graveyard. A holy stillness seems to pervade the sacred enclosure, and cold and indifferent must be the heart that does not feel some emotion while lingering around this solemn place. The shadows of evening are gathering and soon night with her sable shadows will surround us, but he who is everywhere present will watch over these graves during the shades of night. When all animated nature sleeps, He causes the stars to shine upon them.

But we must return to our home, feeling conscious that we have spent a profitable hour in meditation among the tombs, and not knowing how soon we may be summoned here to consign some fellow mortal to the grave, therefore while in the bloom of youth and health let us prepare for death, so that when we are called to leave this world we can meet the Lord in peace.

W. A. CLARK.

Shirleysburg, Pa.

CRITICS.

The world is full of critics in all department of literature we have them—the most profound researches of scientific men are held up and commented upon by this class of judges. In theology we have them something as numerous as the locusts were in Egypt. Even in our own organization we have them. They sit in judgment as to the fitness or unfitness of this or that measure—this or that brother's or sister's peculiar notions of humility, or manner of deportment in the service of Christ. The ministers gestures, discourses, conduct, business and almost anything connected with him either public or private is made a matter for the critics court of inquiry and judgment expressed either in public or privats. Our periodicals are brought to the bar of the critics court; what is profitable and what is not profitable to publish is commented upon: of course their judgment and decision it is expected will set at naught the judgment of the editors and publishers. Some severely condemn individual correspondence notwithstanding the advise or matter may be of interest to many others who use the critics pen on notes of travel or church news especially if incidents by the way are mentioned, names given &c., &c. What a pity some of those judges were not living in the days of Paul and other apostles so as to instruct them not to have told where they stopped, how long they tarried where and how certain of the brethren met there, how they built up a fire, a snake appeared and was shook into the fire and all such little matters. Oh yes according to the fine judgment of modern critics these matters should have been left out of this letter. But we are satisfied with their epistles of interest and love and so we are of the brethrens. Correspondence and notes of travel are about the first read by more than us. We are willing that the publishers shall judge of the fitness of the matter for their paper. Should I indite anything for their paper not in their judgment advisible to publish, they will confer a favor on me by putting it in the waste basket.

Criticism at times may be all right, but let it be done in meekness and love esteeming others better than ourselves and judge not lest we be judged. The spirit of critisim may grow by cultivation so that we will be led captive at satan's will and in anything not be content to digest the good meat, but go to work and stir it up to see if you can find a bone in it to cavil over and give vent to our wisdom. In the scriptures, in our periodicals, and in the preaching of our brethren, let us be content as long as there is abundance of wholesome food to digest and keep us growing and let the bones go to those that love to whine and snarl and then when they got satisfied they will cease through hunger, while wise men in their fatness and their fullness laugh at their folly.

J. S. FLORY.

CLEAN WORSHIP.

There is an incident told in Genesis concerning Jacob and his family when they were a little band sojourning in the land of Canaan. The Lord had commanded Jacob to go up to Bethel and dwell there, and build an altar and worship his God. It was there he had seen the way from earth to heaven, appearing as a ladder, or pathway, on which the angels of God were ascending and decending. It it seemed the gate of heaven.

But some preparation was needed. It appears that Jacob's household had fallen into some of the alluring fashions and idolatries of the uncircumcised people round about them. They had among them other gods beside the eternal Jehovah. But Jacob said: "Put away the strange gods that are among you, and be clean, and change your garments." So they gave up "the strange gods which were in their hands, and *all their earrings which were in their ears.*"

Away back in that dim dawning of the true light, Israel instinctively felt the monstrous incongruity, the strange unfitness of appearing before the Lord, tricked out the trappings and decked in the ornaments, and secretly holding fast to the strange gods of the careless, idolatrous, unclean nations among whom they dwelt.

But are there no strange gods and unseemly ornaments among us now?

Is there no covetousness, which is idolatry? Is there no secret trusting to "societies" and "companies" for help in time of need? Is these no giving way to pleasant habits of needless self-indulgence? Is there no putting on of gold, or going after costly, showy modes of outward adorning so dearly loved by the careless populace, whose unrenewed hearts have not yet fully learned Christ.

Surely it becomes us, who live in the full light of Christ's glorious revelation, to put away all these, and be clean, "worship the Lord in the beauty of holiness." Then the Christ of God shall meet with us of a truth, he will set the seal of his love upon our hearts, and his Holy Spirit shall "lead us into all truth."—*Selected.*

Cheerfulness an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It is a tantamount to repose. It enables nature to recruit its strength: whereas worry and discontent debilitate it, involving constant wear and tear.

The Weekly Pilgrim.

HUNTINGDON, PA., JULY 14, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

PLEASE NOTICE.

In sending for keys to names of speakers in our Report it would be an advantage to us and those wishing them if a number could be sent together. Let some one in each congregation, where they are wanted, ascertain who wish them, and then order the whole lot together. By ten sending seperately the paper, envelopes, and stamps would cost 50 cents. By one sending for the whole lot would save 45 cents plus 30 cents=75 cents on 10 copies.

Corrections Wanted.

We have now sent out some of our keys to the names of the speakers, and as there are a few names in it which we believe to be incorrect we kindly ask those who know them to be so, ot inform us immediately, and also give us the proper name or names and we will gladly make the corrections.

N. B. As the Report is exactly alike in the Pilgrim and *Companion*, where both papers are taken in the neighborhood, the key will answer for both papers by supplying the figures in the *Companion* as they stand in the Pilgrim. The key is so arranged that it can be bound in with the volume.

Information Wanted.

The following was sent to us sometime ago and by some means got into our manuscript box where it was neglected. We now insert it, hoping that it may still be in time:

The friends of Peggy Adolph, who reside in Indiana, are anxious to learn from her. When last heard from, she was in Missouri, but lately the word came, in an indirect way, that she was dead, and as we do not know her address, we take this method of making inquiry. Any person acquainted with the facts of the case will confer a favor by addressing Samuel Hosler, Magenica, Huntington Co., Ind., or by giving a notice in the Pilgrim.
By request. A. H. Snowberger.

A GOOD OFFER.

In the *Companion* No. 28, we notice the following liberal offer which strikes us as being complimentary to the Church. It shows that our people are known to be quiet, honest and enterprising, and are known to make good citizens and neighbors. The gentleman however may be a shrewd financier and prompted by sinister motives, but as charity thinketh no evil, we will give it the best possible construction and suppose it to be done in good faith, and hope some of our ministers who are Nebraska inclined will take advantage of the offer, and thus plant a Church which will do honor to that confidence that the gentleman places in the Brethren. The offer is as follows:

"To all whom it may concern:

I, John Crothers,

hereby say I will make a good warrantee deed for forty acres of land, according to the government survey, out of the north-east quarter of section 22, out of the north-east quarter section 21, out of the north-east quarter section of 32, tier 3, range 7, in Gage Co., Nebraska, which a person may choose, who comes recommended as a good, honest man and a preacher of the German Baptist Church, or what is known as the Dunkard Church, and who will agree to settle on and occupy the land within three months from the time the selection is made; provided such a person comes on this summer and selects such land and agrees to settle and live on the same in three months time.

John P. Crothers."

ANONYMOUS ARTICLES.

Sister Rosie Snowberger after ordering a key to the report of A. M., says: "As you insert so many anonymous articles in your paper, I would suggest that you furnish your readers with a similar key at the close of the volume."

If we thought the desire was as great on the part of our readers, to learn the names of our anonymous contributors as it is to know who done the speaking at our late conference we would certainly take advantages of the suggestion. We take the hint Sister Rosie and heartily agree with you in slightly tapping our anonymous writers. As a rule, we are cautious in admitting papers of this kind and in no case admit any that we have reason to believe that there is anything malicious or personal intended. Modesty is the general plea while a few think their productions will accomplish more good if the name is withheld. The withholding of names is of doubtful propriety and as a rule we do not approve of it, but as long as we must have anonymous speeches we cannot forbid it if we must resort to publishing keys. It is truely surprising how exceedingly modest some of our brethren are getting to be. We are necessitated to be responsible for all we say, and think it not more than fair that all others should be the same. Those who say and write that which is good let it be to their credit, but if there are any so full of the gall of bitterness that they cannot say or think that which is good let it be to their shame, or still better, let them say nothing at all.

DOCTRINAL.

Some of our readers are calling for more doctrine. This week we lead with a lengthy paper on "Christian Perfection" by sister Mattie A. Lear. The paper is rather long for our columns, but as we do not approve of disjointing things which should be left together, we will give it entire if we can afford the space. In it will be found some nice points of doctrine. Some sharp points and ideas to which it would be well for us to give heed. We ask for it a careful and prayerful reading believing that it is the production of one who has endeared herself to the sacred and holy cause of our blessed Redeemer. For next week we have in readiness another lengthy paper on the "Commission" or rather the "Opening of the Gospel Dispensation" by Eld. D. P. Sayler. This paper is of an unusual length but we expect to make room for the whole of it, beleiving that it will render better satisfaction to our readers than if given in parts. We have also on hands a number of other interesting papers from our other esteemed contributors but as they are not so lengthy as these we will be necessitated to use such of them as will fill our remaing space therefore cannot tell which will be used. We have no partial feelings toward any of our contributors, all are alike welcome to our columns and hope there shall be no lagging of interest in the cause of any. We heartily invite all who have the ability and will to write for us. The heavens are studded with its millions of stars greatly differing in glory and brilliancy yet they are all needed to complete the great planitary syatem. So we have in the church a great variety of talents, but the talent of every brother and sister is needed to complete that spiritual building of which Christ is the chief corner stone. He has a place for every one of you and one too that none other can fill—a work for you to accomplish that none other can. Hide not the talents the Lord hath given. You put your shoulder to the wheel and help us fight the Lords battle.

SEND YOUR MESSAGE.

During the Rebellion the great army was divided into divisions and regiments, and these were stationed, at such points throughout the states, as the safety and welfare of the country demanded. From all the points there were daily reports made and sent to the press and thus heralded throughout the loyal states. These reports were sought after and read with an interest never before known by the American people. Successes were sent fourth with joy and were as gladly received by an expectant and loyal people, but when reverses came there was a gloom hanging over the land and the people mourned. This was because their interests were at stake. For us, a free people, to be deprived of our national liberties, would seem a great calamity indeed, and we certainly cannot wonder at the great anxiety manifested in getting the reports from the different armies. If then we are so concerned in regard to our earthly liberties which at longest can afford us enjoyment for a short time only, how much more should we feel concerned about our spiritual liberties which are to be eternal. For these liberties we are now contending, or at least should be. The hosts of satan are waging war against the Church of Christ. There is a terrible rebellion raging, one in which our most sacred interests are at stake. The soldiers of Jesus have enlisted and are now in battle array at their different stations throughout the land. Our enemy is a mighty one, fully versed in the equipments of war and every inch of ground is hotly contested. Upon the issues depend our eternal weal or woe. Are we not concerned, are we not anxious to hear from the different stations of the Lord's army? Can we be and remain indifferent to a contest in which our most sacred interests are at stake? We know that some are not—that many are not, then let us hear from the Lord's army, let us have your reports. When you are successful in persuading sinners to come to Christ you have gained a victory. Every convert is a prisoner gained from the camp of satan. The victory is so great that even the angels of heaven are made to rejoice, and should not we? Can we not manifest a little more of the spirit of Christ when he sent the message to John the Baptist while in prison? "Go and tell him that the lame walk, the blind see, and to the poor the gospel is preached." Brethren and sisters are there no lame being made to walk, no blind being made to see, and is there no Gospel being preached to the poor? If there is, send the message. There are thousands of imprisoned Johns who are anxiously waiting for just such information. Satan may imprison the body of the soldier of Jesus as was the Baptist but the soul is free. That ever yearning interest in the great cause of salvation cannot be destroyed. Though we may be isolated from the body of the army and cannot give our bodily aid in the conflict, our zeal and interest is the same. The universal yearnings of such especially is, let us have a message from the Lord's army. If a victory, let us rejoice, if a reverse, let us mourn and pray.

But it is not only the isolated and decrepit that desire and need reports from the different points when the conflict is raging, but the active soldier needs it. In worldly battles, a victory at one point infuses new life and courage into the remainder of the army and the more victories there are reported, the more bravely will they fight. Just so it is with the church. Some congregations may seem unfortunately located. They have labored, preached, and prayed, for years without gaining a single convert, they have done even worse, they have lost some and are almost ready to despair. Just then a message is sent that at other points sinners are converted to God. The news infuses new life in the despouding church and they go forth to meet the enemy with renewed courage and often gain great victories. Then brethren and sisters, let us have reports from every part of the brotherhood and we will gladly carry the message forth to all who are anxious to learn of the welfare of Zion.

CHILDREN'S DEPARTMENT.

A Little Sharp Fellow.

There's a bright little fellow, dressed in a suit of brown, that lives in your desk, and since you're getting so very learned, of course you want to know about him.

When I was young I used to make them for myself, but it takes—oh, dozens of men and women and boys and girls to make one for you.

Mine were made of quills from the stately goose, but the material for yours is dug from the dark holes of earth. I must admit, though, that yours are much better than mine were—as cheap, and a thousand times less troublesome.

You've guessed before now, havn't you, that I mean your steel pen? I wish you could go to Gillott's manufactory and see how bars of steel are cut and rolled and stamped and polished into dainty pens. But you have to go to England to do that, and I don't believe you can, just yet. So I'll tell you about it.

The steel comes from the Sheffield iron-works, and the first operation in the pen factory is to cut it into strips a yard long and four inches wide.

You don't see how they can cut the steel. Well, they couldn't cut it if they had only the strength of men; but they use the same useful servant that carries our messages, draws our railroad-cars, warms our houses, and makes nearly everything we use—steam. With the help of steam power it is as easy to cut steel as for you to cut an apple; and not only to cut it into strips but to roll it out thin enough for pens.

And this isn't all steam does. It makes all the rollers and stamps and presses and grind stones and chisels that I am going to tell you about.

To go back to our pens. When the steel is rolled thin enough, the pens are cut out just as you've seen cooks cut biscuit, only the girl who uses the cutter holds the sheet of steel, and the cutter goes by steam. The cutter is made of hard steel, and works all the time up and down like a stamp. The girl moves the steel around, and every time the stamp comes down it bites out a pen, or the outside shape of a pen.

As it is cut it falls into a box, and from that goes to another girl at another stamping machine. One by one the girl puts the flat bits of steel under the stamp which comes down and cuts the hole at the top of the split—or where the split will be. Then thousands of them together go into a muffle.

That has a mysterious sound, and somehow suggests smothering, but it really is merely an innocent earthen box, which goes into a furnace for the purpose of annealing the pens. I needn't tell you again that annealing is only softening.

When they are cool they go to another girl, with another stamp, and this, coming down in its irresistible way, prints in the maker's name.

Have you a pen you can look at? Let me see—I have one. The stamp says "Joseph Gillott,s Pen," and there's a swan and the number 332 on it. Perhaps your pen, if you find one, is number 303, as that is a favorite school pen.

When the name is on they are ready to be rounded up; for till now, you know, they have been only flat pieces of steel. Another girl, with another stamp, presses them into their half-round shape in an instant, and then they are hardened again.

Do you know how they harden steel? I told you how they soften it. Well, it seemes rather odd, but they go to work in exactly the same way that they do to soften it: they heat the pens again, in another muffle, red hot. But instead of letting them cool slowly, as they do to soften them, the workman plunge the hot pens into oil. A greasy bath, it's true; but it cools them suddenly, and makes them hard yet elastic, so they will bend as you write. They're dreadfully sticky and unpleasant to handle, however; so thousands of them are put into a tin barrel (did you ever hear of a tin barrel?) and shaken violently for a long time by the same steam-power that drives the stamps.

All this snapping of stamps and rattling of tin barrels full of pens make a horrid noise, I can tell you. You need to leave your nerves at home when you go to a steel-pen factory—that is if you have any nerves.

The mad dance of the pens is not yet over. They come out of a barrel into a box with sand and other scouring things, and there they have another horriole shaking.

This leaves them clean and bright and ready for another lot of girls. The first one takes a pen in a pair of plies, holds it an instant to the emery-wheel—which does nothing but fly around all day—that grinds off the point.

The next girl takes it, lays it in a groove made exactly to fit it, and down comes a sharp chisel that cuts the split in a second. That's the last stamp and the last cut for the little pen.

Now it must be colored. Perhaps you don't know your pens are colored, but if you look at one you'll see it isn't the color of your knife-blade. It is blue or brown, and it got its color not in a dye tub, but by being heated in a metal box over a charcoal fire.

The workmen—not a girl this time—watches them very carfully, and when they are exactly right snatches them off. They now have their color, but they must have a luster. a "shine," before they're nice enough to live in your desk. For this they go into a bath of some liquids, and are dried again before being shut up in little boxes, I don't know how many dozens together. You've seen them many a time.

There are some funny pens in Gillott's show room, some so large as to need both hands to hold one, and others so small you need a miscroscope to see the split—regular fairie's pens. Why a gross of them will go into a nut shell—not a cocoa-nut either, but a Barcelona nut shell.

The first steel pens sold for one dollar apiece; now you can buy them at the factory for one cent a gross!

Don't tell me you don't know that a gross is twelve dozen!

I want to tell you something very wonderful that the iron and steel workers have done of late. It is almost too wonderful to be true.

They have with their immence rollers, made iron into sheets thinner than the thinest tissue paper you ever saw—of which sheets it would take forty-eight hundred in a pile to be an inch thick. Why, two hundred and forty sheets of ordinary note paper make an inch. Think of taking twenty of the marvelous iron sheets to be as thick as one of paper!

And this wonderful paper, as it is called, can be written on and sent as a letter.

I must tell you the story of the iron cob-web.

To the World's Fair in 1851, an American in Pittsburg sent a sheet of iron paper a good deal thinner than letter paper, but not so thin as tissue. The English iron-roller did not like to be outdone by an American of course, so they set their wits and their rollers to work to beat this. Gillott, the steel pen man rolled one very thin. It took eighteen hundred to make an inch,—but another English factory—a tin factory—made the very thin one I told you of.

So far as the contest English is a head. Whether that Pittsburg man will allow himself to be beaten by an English workman we shall see. I shouldn't wonder if he was rolling away now night and day to beat that Englishman. Should you?—*Morning Star.*

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

COCOLUMAS, PA., July 10th, 1871.

Dear Editors:—

The Scriptures teach us that wherever our treasures are there will our hearts be. The Lord's warning to all is "be ye ready," or "I say unto you (His disciples), I say unto all, be be ye ready."

We understand our Lord to say what I now say to you, my present disciples, I say to all generations, in all after ages, be yo always ready for death and the judgement. For where our treasure is there will our heart be. If we are engaged in celebrating the fourth of July, if our mind is drawn off by the merry amusements of the day their our heart will be. All vain amusements and gains will be our treasure, and we will be unprepared for sudden death. The fourth of July is just past, and as a result we hear of many sudden deaths. We have just heard of a number of young men who were engaged in a game of ball, and seeing a storm coming, took shelter in a bridge, the bridge was blown down off the piers into the river and the boys went with it, where some of them met death without a moment's warning, no doubt, unprepared for the sudden change, having their minds on the merry amusements of the day. The Bible tells us to "lay up our treasure in Heaven, where moth doth not corrupt nor thieves break through and steal." Oh, what a contrast we often behold, and must exclaim, where are such? The Bible tells us, "their works do follow them."

We have with many brethren, sisters and weeping friends, followed an aged brother, minister of the Gospel and bishop to his last resting place for the body in this world. Our old brother was engaged in making and putting away hay all day until supper time when he ate a hearty supper, and lying down to rest he quoted some words in a german hymn book asking his companion if she she could find the hymn. She said she could. He then read the hymn. The words had reference to Christians being known by their fruits or walk in this world, or the influence the Christian would have on the world, and making some few remarks on a Christian's life, he laid down again and fell asleep in Jesus, without any change of countenance, being void of all feare. No doubt his Great Master said, "It is enough, come to rest, thy arduous work is done, thy treasure is laid up in heaven. And now my dear brethren and sisters, will our brother's labors amongst us be stars in his crown of rejoicing? We will hear him preach no more. We will see him take his seat at the head of the table no more. We will hear him entreat us with tears no more. We will hear him tell us that we must be born again, no more. But if we have our treasure laid up in heaven, we soon will meet our old ministers and brethren and sisters on those shining shores where parting will be no more, where sickness, sorrow, pain and death will be feared and felt no more. We will be with Jesus and wear that spotless or bright white robe. There we shall walk the golden streets which is glory that "eye hath not seen nor ear heard, neither can man conceive the glory which God has prepared for those that love him." But my unconverted friends, the grave that could not keep our Lord cannot keep us. Our faithful ministers who wept with us and who warned us of a judgment, will again come in judgment with our Lord, not weeping, but in great glory with Christ, and will assent with Christ in condemning us if we are not found faithful. O, could we but persuade the careless world to study their best interests and that they soon shall lose all this carnal mirth which will leave but a sting behind. You now strive to laugh away sortow, sing away cares and drive away melancholy thoughts. I ask you to think of that doleful life where you shall have nothing but sorrow, intense, piercing, multiplied sorrow. Do any think that there is one merry heart, one joyful countenance, or one jesting tongue in hell. Oh no! No jesting in those pains where the continued craving is for but one drop of water, and that for one of the least members of the body, the tongue. But the greatest aggravation of these torments will be their eternity. When a thousand ages have rolled around they are as first to begin, as the first day. If there were any hopes of an end it would ease the torments of the damned to foresee it, but forever is an intolerable thought. Let us be zealous in our endeavors for heaven, for consider, God is in earnest with us, and why should not we be so with him. Christ was serious in purchasing our redemption. In teaching he neglected his meat and drink, in prayer he continued all night. He was tempted, betrayed, spit upon, baffetted, crowned with thorns, sweat drops of blood, was crucifi ed, pierced and died; and should not we be serious in seeking o r own salvation? Let us for a moment view this world. It is a land of darkness, of disappointment, of trouble and of sorrow. Yonder is the region of light. Yonder twinkling stars, that shining moon and radient sun are all but light-houses set up to light us through this dark worl l to our Father's house.

May we at last meet in our Fathers house is my prayer. J. L. BEERS.

CHANDLERSVILLE, ILL.

Dear Brethren:—

I wish you to send me the PILGRIM. I have been reading it for the last year and feel as if I could not do without it. I was born in Virginia, in Shenandoah county, near New Market. My father moved to Botetourt county, near Salem. I was raised a Lutheran and was sprinkled when a child, so I was told—no faith there. My father was zealous in his faith and read the Scriptures to us, often telling us how we should live and conduct ourselves through life. Though I done many wicked things

yet I never swore an oath in my life I was raised amongst the Brethren and always loved them. I done considerable business with them and always found them honest. I am now trying to walk in their footsteps, as they did fifty years ago, but I am afraid that many of the brethren have gone too far after the riches of the world, they do not seem to have that charity amongst them that they had when I was a boy.

I came to Illinois in 1848 to see the country, and my dear father died while I was here. I am told that brother B. F. Moomaw preached his funeral. I love to see his name in the PILGRIM. May he long live to enjoy the blessings of this life and accomplish much good in saving souls. I knew him when I was a boy as we lived only seven miles apart.

In 1851 I married, after which I thought it was high time to begin to serve the Lord. There were none of the Brethren living near us, so that we then joined the Methodist Church and tried to live faithful, but my wife who was raised an Old Baptist, said we must keep the commandments. I told her I would ask our minister about it. I asked him and he told me those things were for the apostles to do and not for us. So I went on for some time but my wife was not satisfied with such an explanation. She said "if they were not for us, why have them in the Scriptures, or the plan of Salvation."

Things went on in this way until the commencement of the war when our ministers, the ministers of peace and good will towards men, began to call for volunteers to go and fight, the very thing our blessed Savior says we shall not do, then it was that I saw where I stood. I well knew that a christian would not fight, could not go go and destroy their brethren in the flesh, as well as in church communion, for whom Jesus suffered and died to save. After I discovered the spirit of the church I left it Not long afterward this brother, Rufus Gish from Woodford county, came among us. In my boyhood we were well acquainted and were raised together. He preached for us a few times when my dear companion asked me if she might join the Brethren. I assented, when she asked me if I would not go with her. I told her that I had been sprinkled and that would do me, but condemnation seized upon me as I never had faith in a baptism of which I knew nothing about, and while she was getting her clothes ready for baptism I told her to take mine along too. We went two miles to Little Panther Creek, and there was buried with Christ in holy baptism by brother Gish. May the good Lord bless him in his good work.

While my father was on his bed of affliction, brother Gish often visited him, and he told him that if he had his time to live over again he would be with the Brethren. Although he was not a visible member of the Church he had the faith and died, I am told with a smile on his face. His last words were, "Come Jesus, come quickly." I hope to meet him with all the sainted dead, in our Father's Kingdom.

Yours truly,

ALLEN S. ROBISON.

Dear Pilgrim: —

The truth is mighty and it will prevail in the end. Justice, mercy and humility are elements of truth and so are honesty, firmness and consistency. Truth is composed of many elements as there are distinct ideas in the Bible. For instance, "They be blind leaders of the blind," is, one element of truth to all that have a distinct understanding of it. But this elementary knowledge is only a help or means to the end which is to understand who are and who are not "blind leaders of the blind." Any one who looks thoughtfully and carefully on the ground lying ahead of those who make assertions which they are both unwilling and unable to prove, can distinctly see the ditch into which they and those whom they lead will fall. This truth is properly applicable to the things that are said at and about our Annual Meetings as well as to those who say them. When a blind brother stretches out his hands desiring every body to be led by him, then those who are blind will follow him because they do not see that he is blind. J. B. GARVER.

Allen Pa.

INTEMPERANCE.

Mr. Editor.—

As it is not often that you hear from me, I will write a few lines on the curse of drink. The appetite for strong drink in man has spoiled the life of more women, ruined more hopes for them scattered more fortunes for them, brought them to more sorrow, shame and hardship than any other evil that exists. The country numbers ten, nay, hundreds of thousands of women who are widows to-day and sit in hopeless need because their husbands have been slain by strong drink. There are hundreds of thousands of homes scattered over the land in which woman live lives of torture, going through all changes of suffering that lie between the extremes of fear and despair because they whom they love loves wine better than the women they have sworn to love. There are women by thousands who dread to hear, at the door, the step that once filled them with pleasure because that step has learned to reel under the influence of the seductive poison. There are women groaning with pain while we write these words, from bruises and brutalities inflicted by husbands mad by drink. There can be no exaggeration in any statement in regard to this matter because no human imagination can create anything worse than the truth. The sorrows and horrors of a wife with a drunken husband are as near the realization of hell as can be reached in this world at least. The shame, the indignation, the sorrow and the sense of disgrace for herself and her children, the poverty and not unfrequently the beggary, the fear and the fact of violence, the lingering life-long struggle of countless women with drunken husbands are enough to make all women curse, wine and engage unitedly to oppose it everywhere as the worst enemy of their sex.

BENJAMIN BOWMAN.

A Strange Query.

A Brother in PILGRIM No. 27, page 214, requests that some brother give light on the 19th and 20th verses of the 3rd chapter of 1st Peter, and asks the question, whether Christ preached to the spirit in prison himself or whether it was done by Noah before the flood. The brother might, with equal propriety, ask whether it was Christ himself, if that suffered for sins, and was put to death in the flesh, and quickened by the spirit, or whether it was Noah. If the light which the inspired Apostles gives us is not satisfactory, I cannot see who else could give us light on the subject There is no evidence, nor even a hint, in the Bible, that Noah ever preached to the spirits in prison; but Peter says that Christ did. Then why apply to fallible men for light on a subject which is so plainly written by the inspired penman.

DANIEL SNOWBERGER.

New Enterprise Pa.

LINOANORE, MD., July 5th, 1874.

Dear Pilgrim :—

I have been requested to announce through your columns, that the Pipe Creek Church Md., have secured a place in the city of Baltimore wherein to worship, on the corner of Pennsylvania Avenue and Cook street, at LaFayette market, where they meet every Sunday morning and night. Preaching every two weeks. Those living there wish the ministering brethren to give them meeting as often as convenient, and to inform them of their coming a week before hand, by addressing Jacob Myers, No. 720 Pennsylvania Avenue, Baltimore, Md.

J. D. TROSTLE.

QUERIES.

Will some of the brethren give us an explanation on the sixth chapter of Matthew from 24th verse to the end of the chapter, and also Acts second chapter 41st and 47th verses inclusive?

Brethren there are several friends who with myself would like to have explanations on the above Scripture. Submitted in love.

C. M. ARMBRUST.

NOTICE.

To the Church composing the North-Western District of Ohio.

As Annual Meeting has required the sum of thirty ($30) dollars of us, as our quota to defray the expenses of the committe to California, below we give the several sums, opposite each church, as estimated by the brethren:

Sugar creek.	$2 00
Liek creek.	2 00
Polar Ridge.	2 00
Eagle creek.	2 00
Rome.	2 00
Seneca.	2 00
Broken Sword.	2 00
Logan.	2 00
Swan creek.	1 50
Marnee.	1 50
Blanchard.	1 50
Green spring.	1 50
Black swamp.	1 50
Portage.	1 50
Sugar Keys.	1 50
Lafayette. : : : : : :	1 50
Richland : : : : : : :	1 50
Scioto : : : : : : : :	1 00
	$30 50

As brother J. P. Ebersole has gone to Iowa to spend the Summer, he has requested me to see to the collecting of the above; and if it could be sent to me this month it would be convenient for me to hand it to brother H. D. Davy. Send it enclosed in a letter or otherwise, and as I have a small fund belonging to the churches of Lafayette, Blanchard and Marnee, I will apply it to the above and charge the same.

DANIEL BAUGHER.

Lima, Allen Co. Ohio.,

BOOK NOTICE.

THE ORIGIN OF SINGLE IMMERSION.

A tract of 16 pages, by Eld. James Quinter, being an answer to the following list of queries.

1. When was single immersion invented?
2. What by?
3. [illegible]
4. With what favor did its inventor and origin meet?
5. Was it in the name of the Trinity, or the Lord Jesus only?
6. When and where was the *backward* action in single immersion first introduced?

Sent post-paid on the following terms: 2 copies, 10 cents, 6 copies, 25 cents, 30 copies $1.00. Carefully enclose the amount, and address,

J. H. MOORE,
Urbana, Champaign Co., Ill.

Letters from the Orient.

Madras: The Public Grounds: The People's Park: Botanical and Zoological Garden: The Natives and Their Part of the Town: The Cemetery: Cremation and Burial.

The public grounds of the city are very large. There are several hundred acres over which a vast herd of cattle roam at large, and they are the poorest specimens of living animals that were ever seen. There has been no rain for several months, and every green thing has become withered and dry like hay, and the great number of cattle roaming at large have consumed all the grass, and they seem ready to perish. We see all kinds of cattle—the large ugly looking buffalo, but they are strong and useful; and the little nimble thing, with a hump on its back, so often called the sacred cattle of India. These vast grounds are a common, and afford pasturage to several hundred cattle, and during the rainy season there is feed enough for all.

In addition to the public grounds there is a park called "the People's park," which contains several hundred acres of land, with very extensive and fine drives, where the English as well as the natives drive in the cool of the day. This park is enclosed with an iron fence, with gates continually guarded by natives to keep the cattle away.

A portion of the park is used for a Botanical Garden, with a very great variety of trees and shrubs. Samples of all the gum trees of Australia are here, and the varieties seem almost endless. A part of this park is also used as a Zoological Garden, and it is said contains the finest collection of animals and birds, of snakes and serpents, of any in the whole world. The collection of tigers, lions and monkeys surpassed any that we have ever seen before. Some of the varieties of the monkeys are said to be as fierce and ferocious as the tiger or lion. The snakes were not active. The thermometer reached about 80°, and that is too cool for them, and they are almost torpid. When mercury runs up to 100° or 120° the snakes seem to enjoy it. In the heat of Summer they are active and can be seen almost everywhere. They sometimes hide under the door mat, and when you step on it they squirm, and you are inclined to get off in haste. They sleep in the garden paths, and sometime glide into your bed room. Most of these hold intruders have poisonous fangs, and you do not wish to get near them.

I asked one of the natives how many acres the people's park contained. His answer was: "It is very large it has plenty of acres." I asked the English Superintendent how large it was. He replied that he did not know. I asked him whether he could not tell me whether there were a thousand acres. He made the same answer. It is manifest, even to a casual observer, that there is a lan-

guor like the pall of death resting upon the white man who has been long in this heated climate, and it requires an effort to shake it off.

The natives do not suffer from the long continued heat. They are the children of the sun, and love the heat, and would perish in the cold. They go bareheaded, often with shaved head, in the burning sun, and they never have sunstroke. They lie down in the sun and sleep, while every one else seeks the shade. They eat only light food, work but little, but sleep often and long. They are thin and lean and of small stature. After looking over the native part of the city, we no longer wonder that the cholera swept off so many of these poor people. We have looked into hundreds of the houses and shops. They are small and dirty, and excessively crowded. The streets are narrow and now are all filth and dust. There is not a square foot of vacant land. No front or rear yard to the house. They throw all the garbage out in front of their houses—not on the sidewalks, for there are none, but into the narrow dirty passage between the dwellings. These narrow streets are filled with bullocks, cows, horses, goats and dogs, all are so lean and lank that they can hardly walk, but all seeking for a mouthful to eat. The drains from the houses shoot out in front, and you have to look out for dirty water. The children are all naked, the men are only a very little better; and the women are only half covered. There are no glass windows to any dwelling. There is an opening for a door, but generally so low that one has to stoop to enter. Their dwellings are only one story, made of mud, and are the meanest I have seen in any country. A very few of the natives have better houses, but only a few. This is the city of the living, where vast multitudes congregate and throng all the streets; where they buy and sell as well as live. We did not wish to remain long in this part of the city. We inquired for the cemetery that we might see the city of the dead, which is far more populous than the living city.

If you turn from the city of the the living with disgust, you will from that of the dead with a shudder. The cemetery is even more desolate than the city. There is not a green thing in it. The cattle, goats, dogs and hogs and jackalls are here, and in such numbers that no man can count them. It is said that this ground has been dug over more than a hundred times. I do not wonder that cremation is practiced here. The remains of several were being consumed at the time. There are a few bundles of wood, composed of small twigs, laid on the ground and the corpse laid thereon, and a few more bundles of wood laid on and beside the remains and the whole covered with dirt. The wood is fired and burns like a coal pit for several days, and the bones are then thrown into a common pit. This is the end of one that has means and friends. Many are so poor and friendless that cremation is too expensive, and the bodies are buried. While we lingered in this desolate place, two dark skinned men, men nearly naked, brought on some bamboo poles the corpse of a young woman who had died poor and without friends. A piece of coarse dirty matting was laid over the corpse; the grave was dug in the sand, not much over two feet deep. In digging the grave, many bones were thrown up. In this shallow grave, without any coffin, the remains of the poor young woman were laid, and the sand put back in its place and pressed down by the naked feet of the undertakers and the sad service was performed. There was no father, mother, brother or sister, or any living being attending these rites; no one to drop a tear or offer a prayer. We were told that was the way the poor were buried. We looked on the sad scene and our hearts were burdened. We rode away from the city of the dead, and could no longer doubt that we were in a heathen land. We found the signal flag of our steamer was hoisted, and we hastened on board, and were soon on our way to Calcutta.—*N. Y. Observer.*

MISCELLANEOUS.

In Charleston, South Carolina, there is but one church bell. The cause of this is during the war the bells were all given to the Confederate Ordinance Department to be made into cannons.

—Beecher, the Plymouth divine is getting into deep water, a little too deep for money and fame to keep him on his feet. Mr. Tilton was driven to self-defence which, will unveil some things that will not be of much honor to the very popular preacher.

—The last 4th of July seems to have been rather an unlucky day, Many places were visited with storms of wind, rain and hail, while others were still more unfortunate by being visited by storms from the devil in the shape of dancing balls, drunken parties, &c., ending in quarrelling, fighting and, in a number of cases, outright murder. Such celebrations are a curse to the nation and a dishonor to the design.

—Spurgeon the great London preacher, on the last Sunday of June, preached his fortieth year sermon. Physically he is said to be on the decline. His incessant labor is telling upon him and unless he relaxes, the continued strain will wear him out before the allotted time. It is said that for the first seven years he averaged over two sermons for every day in the year.

—On the 4th inst. there passed over Lewistown, Mifflin Co., Pa., one of the most destructive storms ever known in that part of the State. The large bridge crossing the river was blown down and a number of houses and barns were unroofed. The steeples were also blown off of several churches, and a new furnace stack was blown down. There were some six lives lost and a number of others badly injured. After the storm was over th town and surrounding country presented a distressing scene which will not soon be forgotten by those who were eye witnesses.

Another Fire in Chicago.—We are informed by this morning's paper that another fire has been raging through the heart of the city, making homeless thousands of its inhabitants. The latest news is of Tuesday, 11 o'clock P. M., July 14th. The fire at this time had burned one and a half miles long and four blocks wide. The The Post Office and many of the other great buildings were destroyed. Among them was the Frst Baptist Church, one of the most costly edifices in the city.

Chicago has passed through several fiery ordeals but from all appearances it does not come out as refined as gold or as pure as it should.

Mr. Barnum is experimenting with a balloon, with a view to determine if possible, whether or not there is an easterly atmospheric current sufficiently strong to waft a balloon across the Atlantic. He has a small balloon containing 30,000 cubic feet of gas, and Professor Donaldson is to make twelve ascents. If in each of these Mr. Donaldson falls upon an easterly current, the point will be considered settled, and the building of the large balloon will be proceeded with immediately.

A new Atlantic cable is now being laid and is said to be the most perfect sub-marine cable ever made. The improvements consist in the greater purity of the conducting wire and its concentration, and in more perfect insulation. The cable is continually tested during its manufacture, and every half hour as it goes off the ship the whole line is tested to discover any imperfections that may have escaped previous examination. Mr. Cyrus Field is also pushing forward the project of a cable across the Pacific.

The Nile this year has begun to rise a week before its usual time hundreds and hundreds of miles away, and the rise is greater than usual. The mysterious 'drop' supposed to fall into the river on the 17th of June at Cairo and to cause its increase was precipitated into it at Kartoum on the 1st of May, and there the stream is twenty-two inches higher than it ought to be. "That," says a correspondent, "is all very perp'exing. The people are inhituated to all kinds of extraordinary agencies of man's invention, but they do not like anything unusual in the conduct of the Nile. Sensible men, indeed, rejoice at the news. The prospect of a full and early Nile means good cotton crops, and with proper care, provided there is not an overflowing river, it means rich harvests of all sorts all over the land."

Social Equality.—A distinguished colored clergyman of Charleston, whose education and accomplishments made him a real representative person with his race, recently remarked when interrogated on the "Social rights" question, that his opinion was that the negroes would have to cut loose all connection with the unprincipled whites, and demonstrate their capacity for self-government. He denies that any respectable number of thinking negroes desired any legislation upon the subject of "Social rights." Said he, "It is preposterous to attempt to legislate me or the respectable negroes of any community into social relation with any class whose society is not desired or desirable. Our desire is to make honesty, integrity, intelligence and virtue the only standard of excellence. And if the negro achieves, as he can, this standard, the social equality business will take care of itself." Just so, this is the truth of the matter. There are a great many highly educated negroes in Charleston and other sections of the State of South Carolina, and also in other States of the South. They acquired wealth before the war and sent their sons abroad to be educated. These sons have now returned, and as lawyers, doctors, ministers, teachers, merchants and mechanics, are filling many stations of profit and are respected and honored as white men. We cannot see the propriety of any legislation on this subject. Honesty, intelligence, integrity and virtue must after all be the basis of social equality, and if this will not do it nothing else will.

Our Enterprise.—While other towns around us are wilting and almost dying from the effects of the late panic, Huntingdon stands manfully up as if nothing had happened. In looking over the place we are truly surprised to see the vast amount of building that has been done during the Spring and Summer. We are told by different persons who know that there is more enterprise manifest, and more building being done in Huntingdon than any other place along the railroad between Philadelphia and Pittsburg and we will add, between Pittsburg and Fort Kearny, Neb., and what is more encouraging, out growth is gradual and healthy. The houses are all substantially built and generally of brick. We thought that perhaps by harvest building would be stopped, but we notice that the work is still going on. A number of fine houses are now on the way of construction while others are being staked off. We notice that Mr. Woods has just broken ground on the corner of 11th and Washington. We are told that he intends to build quite a large three story brick that will be a credit to himself and West Huntingdon. We should have noticed that the majority of the building is being done in this end of town. Our new post office situated on 5th steeet between Penn and Washington, is now under roof and it will be pushed forward as rapidly as possible. When completed we will not have cause to feel ashamed when strangers inquire for our post office.

On the whole, Huntingdon is a thriving town and possesses many advantages to be found nowhere else in the state. The place offers special inducements to the capitalists and those those who wish to enter the manufacturing business and the time is not far distant when these inducements will be seen and utilized. Our brethren who wish to do business of any kind cannot find a better location and money invested will always be safe.

Broadway, Va., July 13th, 1874.

Brother Brumbaugh:—

Enclosed I send 10 cents for which please send me the Key to the Report of the Annual Meeting. I am glad that you have adopted a plan by which your readers can know the names of the speakers at the Annual Meeting. When we have a stranger preach a sermon we wish to know his name, and just so it is in reading the proceedings of the Annual Meeting. We want to know who spoke thus and so, and knowing the names of the different speakers, the reading of the report is much more interesting and satisfactory.

Thankful for your efforts to gratify a a large number of the readers of the Pilgrim by furnishing this Key and with best wishes for success in your publication, I remain yours in bonds of Christian love.

J. J. Bowman.

The above is the general expressed sentiments of those who are sending for our "Key to Report," and shows that our efforts to satisfy a just and reasonable request is being appreciated. We want it distinctly understood that we consider this Key, in no way, a violation of A. M. The restriction was that the names were not to be published in connection with the report. With this we have complied, but we, nor no one who was there, were made to promise not to tell anybody who done the speaking. Some spoke in such a way that their names could not well be withheld, others are known by the manner in which they are spoken of, and still others are known from those who were there. If those who were there have a right to tell a dozen of the names, we have a right to tell all of them to all such as wish to know. Those who do not, let them save their 10 cents and not send for the key. We urge none to take it that have any scruples about it but do not interfere with those who only desire equal liberties with those who were able to be at the A. M. and there know and see who done the speaking.

MARRIED.

HARSHBARGER.—FRY.—In the Spring Run branch, July 2nd, 1874, by Eld. P. S. Myers, brother Jacob Harshbarger, Manor Hill, Huntingdon Co. Pa to sister Susannah Fry, McVeytown, Mifflin Co. Pa. S. W. Bolinger.

DIED.

BEAM.—In the Conemaugh Church Cambria County, Pa., June 10th 1874, Sister Mary Beam, wife of brother David beam, aged about 62 years.

GOOD.—Also on the 22 of June brother Jacob Good, aged 73 years, 4 mos, and 20 days.

DIMOND.—Also on 11th of July, brother Levi Dimond aged 64, years 10 months and 22 days.

Stephen Hilderbrand.

DAVIS.—In Manor church, Washington County, Md., June 1st, 1874, at the house of Daniel Wolf, Sister Catharine Davis, aged 59 years and 3 months. Disease, cancer. Funeral services by Elder D. Wolf, from 1 Cor. 15: 55—57.

She went to brother Wolf's house a few months before she died (her parents being dead) where she was kindly waited on and cared for by sister Wolf, her daughter, and a kind young sister living in their family. Her remains were deposited in the graveyard at the Manor meeting-house on the next day.

Jacob Reichard.

MONEY LIST.

J A Reichard	.80	Nicholas Trapp	.75
John K Yoder	.20	S S Cresswell	1.50
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Wm C Teeter	.75	Kate Strickler	10.50
D A White	.35	Wm G Cook	.80
J R Miller	.80		

RELIGIOUS NEWS.

—The Reformed Episcopal church established by Bishop Cummins last Winter now numbers about twenty ministers and thirteen hundred members.

—The Episcopal Convention of the diocese of Virginia, at its last session, had a warm discussion on the subject of temperance. The report offered by the minority of the committee was adopted by a vote of 385 to 38. It provides an amendment to the general rules, that any person making, buying, selling, or using as a beverage, intoxicating liquors, shall be upon conviction thereof, debarred from membership in the church.

—The work of Christianizing India has not been in vain. A late writer of its prospects says: "Statistical facts can in no way convey any adequate idea of the work done in any part of India. The effect is often enormous where there has not been a single conversion, and is manifested in very different ways, according to the nationality, the creed, and even the professions in life, and place of residence, urban or rural, of the native community." And another says, "A revolutionary change is in progress, and it seems not improbable that this generation will not pass away before the Christian churches or India will have gathered in many millions of the population to the one fold and the one Shepherd.

—Mrs. Ingalls, a Baptist missionary, in a recent letter giving an account of her visit to Burmah, says that they have there one or two laws which Christians might do well to follow. The "first crime of drunkenness is punished by the offender being paraded through the streets by a procession of State ministers, under golden umbrellas, who strike a golden gong, and rend the crime at the corner of all the streets, and lash him with thongs. He is then taken to the high court, where he has more severe blows, and then sent home. If he is found guilty the second time, he is taken out in the same manner and then banished from the country. We saw such a procession with a man guilty for the first time. We were in the golden city six weeks, and this was the only drunken man we saw. They are forbidden to use opium or to gamble." And we presume they have no laws licensing a class of men to make drunkards for a consideration. This is left for civilized communities.

—The Old Catholics of Germany have but lately met in Synod at Bonn. Bishop Reinkens presided, and there was in attendance 28 clerical and 57 lay delegates. One theological student received deacon's orders. The indications are that the body is going steadily forward in the tracks of reform. The questions discussed related to confessions, fast days, the catechisms and liturgy, and the laws of marriage. As regards the first point, the Sacrament of Penance was declared by the Synod to be a great means of grace, always existing in the church, but not necessary to salvation; and, therefore, its use was ruled to be optional. It is added that confession ought not to be made the occasion of seeking advice and direction from the confessor, though the penitent is at liberty to do so if he wishes. This synodal decree involves, it will be seen, a fundamental innovation on the received teaching and practice of the Roman Catholic Church. The rule requiring annual confession dates from the fourth Lateran Council of 1215, but is based, of course, on a much older belief. Resolutions were passed touching fast days and the catechism and liturgy; but these are not yet reported.—*Independent.*

At the last regular meeting of the Baptist ministers of New York and vicinity, the subject of the discussion was, "How and for what reason should any church be disfellowshiped by its association? The Rev. A. Stewart Walsh, of Brooklin, led the debate with an essay in which he contended that the churches cannot consistently exclude from their association an open communion church while retaining in their respective organization avowed open communion members. He said: "The large number of respectable spiritual members who do not accord with the strict communion views that are in our churches, must induce thoughtful men to feel that 'cutting off,' 'contempt,' and a general ignoring of that element, in no wise meets the needs of the hour. It is manifestly wrong to apply a strictness that we do not to our churches. For example, out of about one dozen members received into our church from one of the most strictly drilled churches in Brooklin, some nine were open communists. Some declared that they joined the former church avowing their views. These all came to us with letters of good and regular standing." He added: "I suggest that the communion question would at once lose its importance as a source of controversy and discord if it were put where it belongs—among the questions of secondary importance. I do not believe the rank and file desire the continuance of this bitter warfare. I believe that our pastors who are continually agitating this question will be marked as disturbers of the peace.

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THE CROWNING GIFT OF HEAVEN is a poem of more than ordinary sweetness written by our bard, "Wesley," under the following heads: "The Birth of Christ," in two parts, "Disputing with the Doctors," "At the Tomb of Lazarus," "On Mount Tabor," "His Entry into Jerusalem," "Gethsemane," "His Arrest," "His Trial," "His Crucifixion," "His Resurrection" and "His Ascension." Neatly bound in colored cover, 48 pages. Price 30 cents.

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6 33	9 20	Markiesburg	6 10	7 48
6 43	9 30	Coffee Run	6 00	7 38
6 49	9 37	Rough & Ready	5 53	7 30
6 56	9 45	Cove	5 43	7 23
5 59	9 48	Fisher's Summit	5 40	7 20
AR7 05	10	Saxton	LE5 20 AR5 16	LE7 05 AR7 00
LE7 10	LE10 5			
7 15	10 20	Riddlesburg	5 05	6 45
7 37	10 25	Hopewell	5 00	6 40
7 40	10 37	Piper's Run	4 48	6 27
7 55	10 43	Brallier's Siding	4 41	6 20
8 01	10 50	Tatesville	4 35	6 15
8 04	10 55	B. Run Siding	4 30	6 10
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EDITED BY
H. B. & GEO. BRUMBAUGH.
Corresponding Editors.
D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

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VOL. 5. HUNTINGDON, PA., JULY, 28, 1874. NO. 30.

POETRY.

ON THE DEEP.

BY WESLEY.

Tossed on the billows of life's restless ocean,
See the frail bark of the lone Christian' ride;
Dauntless he views the the wild waves commotion,
Jesus has broken the fangs of the tide.

Far in the depths gather groans of perdition,
Eagerly watching each death-laden swell;
Walking the deep on its unholy mission,
Born of the germ that implanted a hell.

Loud is the roar of the turbulent water,
Mocking the cry of the life-seeking soul,
See, for a moment in peril it falters,
As the wild surges of unbelief roll.

Ah! the firm anchor of hope seeks its haven,
Sweetly the bark nestles down on the wave;
Softly the water its smooth sides is laving,
Jesus has given the faith that will save.

Calm as the breath of a midsummer morning,
Rests the lulled soul on the face of the deep;
Rocked by the waves from their revels returning,
Ocean's voice giveth God's chosen ones sleep.

ORIGINAL ESSAYS.

THE COMMISSION.

"Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

Baptism stands as the door to Christianity in every stage of its developement. John, the forerunner, *came baptizing*; and Mark says his ministry was the beginning of the gospel of Jesus Christ, and "The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it." The Son of God himself was baptized on his entrance on the work of his public ministration, and immediately his disciples began to make converts under his authority, we find them baptizing. And finally, when Christ gave his last great commaud to teach all nations, the injunction to baptize was incorporated with it. Are not these proofs sufficient to sustain my position that, Baptism stands as the door to christianity in every stage of its developement? And are these facts compatible with the idea so frequently thrown out, that the subject of baptism is one of small importance, and not essentially necessary to salvation, &c.

If the preaching of John was the beginning of the gospel of Jesus Christ, and the law and the prophets ended in him, then was the baptism of John the beginning of Christian baptism? The baptism of Christ himself, and his disciples immediately afterwards baptizing by his authority, connects the baptism of John inseparably with His final commission to *teach* and to *baptize the taught*. There surely was no dispensation between the Mosaic and Christian, and hence the ministry of John must belong to one or the other. If to the former, then John was not more than a prophet, and Jesus says John *was* more than a prophet. But if his ministry was the beginning of the gospel, it is no objection that he was *less* than the least of those who enjoyed the pentecostal day. So I hold the baptism of John as the beginning of christian baptism as fully as his ministry was the beginning of the gospel of Jesus Christ. It is true that John's baptism began without Christ's direct authority, but the Father having sent John to baptize must be regarded as his own, for saith Christ, "I and my Father are one," and it is certain that John's mission to baptize did not cease before it had Christ's official sanction by the baptism of himself, and candor demands the acknowledgment that the baptism of our Savior threw more lustre on the administrator and ordinance, than it did on the participator. As one I rejoice in the idea that I have been baptized with the same baptism my Master and Teacher was baptized with, and enjoined it to be administered to all believers. Pedo-baptists however generally deny that John was the beginning of Jesus Christ, so do some of the backward immersionists. Dr. Clark, however, admits that the ordinance as administered by John was the initiatory ordinance of the christian dispensation. (See Matt. 3: 13.)

As it has already been observed, baptism is associated with every stage of the development of christianity. In its earliest dawn we have found John baptizing. Then Jesus himself, before entering on his public ministry, will sanction that ordinance by submitting to it in his own baptism. And the disciples in their very first act are co-operating with their divine Master and are baptizing their disciples. And finally when the commission is given the apostles to go and teach all nations, and to preach the gospel to every creature, they are enjoined to baptize as well as to teach. And hence the ordinance of baptism is a christian institution, but the question arises, *what is baptism?*

That to be baptized is an act to be performed, and not the name of an act only, I think is admitted by all, and to know what the *act* done by John and commanded by Jesus to be done to all penitent gospel believers, we will now try to ascertain. What did the Savior mean, and the apostles understand by the word rendered in our common version of the English Scriptures *baptize?* Robison in his history of baptism, p. 5 ch. 2, says, "Whether John baptized by pouring on water, or by bathing in water, is to be determined chiefly, though not wholly, by ascertaining the precise meaning of the word baptize. A linguist determines himself by his own knowledge of the Greek language, and an illiterate man by the best evidence he can obtain from the testimony of others, whom by his condition he is obliged to trust. To the latter it is sufficient to observe, that the word is confessedly Greek, that native Greeks must understand their own language better than foreigners, and that they have always understood the word baptism to signify dipping; and therefore from their first embracing christianity to this day they have always baptized, and do yet baptize by immersion. This is an authority for the meaning of the word baptize infinitely preferable to that of European lexicographers. So that a man, who is obliged to trust human testimony and who baptizes by immersion because the Greeks do, understands a Greek word as well as the Greeks themselves understand it; and in this case the Greeks are unexceptionable guides, and their practice, in this instance, is safe ground for action."

Tertullian, the first Latin father, observes, that baptism was administered with great simplicity. "The administrator stands in the water, and putting his hand on the back part of the head of the candidate, standing also in the water, lowered him forward till he was immersed in the water, pronouncing in the mean time the baptismal words, by which he characterized him a Christian."

Robison says, "The English translators did not translate the word baptize, and they acted wisely, for there is no one word in the English language, which is an exact counterpart of the Greek word, as the New Testament uses it. The difficulty, or rather the excellency of the word is, that it contains two ideas inclusive of the whole doctrine of baptism. The word then conveys two ideas, the one literal, *dipping*, other figurative, *coloring*, a figure however expressive of a real fact; meaning that John bathing persons in the river Jordan conferred a character, a moral hue, as dyers by dipping in a dyeing vat set a tinct or color; John by discriminating the disciples of Christ from other men."

We will now search the Scriptures and see what they indicate the *thing*, *act* or *mode* baptize is. King James' translators have it, "John answered them saying, I baptize with water." (St. John 1: 26.) Luther translating from the vulgate, or Latin has it, "*Johannes antworte inhuen, und sprach: Ich taufe mit wasser.*" The German *taufe* is the English *dipping*, and it will bear no other rendering, hence this is a ridiculous rendering of Luther's. A literal English rendering will read, *I dip you with water*. This is so absurd that it bears no testing at all. Froshom in his translation of the Scriptures from the original Greek in Swiss book of German language renders the passage thus, "*Ich taufe im wasser.*" I dip in water. Hear is sense. To dip in water can be understood by all; but how to *dip with water* is an anomaly. (Froshom Bible was printed in 1571.) The American Bible Union renders the passage from the Greek, "John answered them saying: "*I immerse in water,*" which is synonymous with Froshom's *dip in water*, and corresponds exactly with what Robison says the Greeks understood their language to mean, and in their baptism's do the same thing. From this we learn that to *baptize* is an act that must be performed *in water*, and that the act is to *dip*, or *immerse*. Let us now examine the different records of Scripture when John and the apostles baptized and see how they correspond with this idea. "Then went out to him (John) Jerusalem, and all Judea, and all the regions round about. And were baptized of him in Jordan." Matt. 3: 5, 6. Mark 1: 5. (King James translation.) "And were immersed by him in Jordan." (American Bible Union version.) "*Und liesen sich taufen von ihm im Jordan.*" (Luther's) *And let themselves be dipped by him in Jordan* is the literal English, "*Un liessend sich taufen von ihm im Jordan.*" (Froshom's,) the English the same as Luther's. "And Jesus when he was baptized went straightway up out of the water." (Matt. 3: 16. Mark 1: 10.) King James translation, "And Jesus, when he was immersed, went up straightway from the water." (American Bible Union,) "*Und da Jesus getauft war, sthieg er bald her auf aus dem wasser.*" (Luther.) *And after Jesus was dipped he at once went up out of the water*, literal English. "*Und do Jesus getauft ware sthieg er bald aus dem wasser.*" (Froshom, English same as Luther's. This is conclusive testimony that to *baptize* John *dipped*, or *immersed* those that came to his baptism in water. And having already seen that John was the beginning of the gospel of Jesus Christ, and that with his coming the law and the prophets ended, so dipping or immersing in water in the name of the Father, and of the Son,

and of the Holy Ghost, is Christian baptism. And this idea associates itself with every record of baptism in the Scriptures. "And John also was baptizing in Enon near to Salem, because there was much water there, and they came, and were baptized." John 3: 23. (James translation.) "And John also was immersing in Enon near to Salem, because there was much water there, and they came and were immersed." (American Bible Union.) Luther and Froshom employ their usual term *taufte*, for which there is no English word but *dip*, or *dipping*. "Salem was at least fifty miles North up the river Jordan from the place where John had begun to baptize. Enon, near it, was either a natural spring, an artificial reservoir, or a cavernous temple of the sun, prepared by the Canaanites, * * * and it is difficult to say which is the precise meaning of the Evangelist's word Enon, and it is not certain whether the plain meaning is, John was baptizing at the *Dove-spring* near Salem, or John was baptizing at the *Sun-fountain* near Salem." (Robison's history of baptism, page 15.) But one thing is certain, it was a place of much water, and John was baptizing, dipping, and immersing those who came to his baptism in its waters.

How did the apostles understand baptism to be done. "And they went down both into the water, both Philip and the Eunuch; and he baptized him. And when they were come up out of the water." (Acts 8: 38, 39.) (James' translation,) "And they went down both into the water, both Philip and the Eunuch, and he immersed him." (American Bible Union translation.) Luther translated, "*und er taufte ihn*," *and he dippid him.* Freshom, "*und er taufte ihn*," *and he dipped him.* This testimony is conclusive that the apostles and John baptized *in the water* by dipping, or immersing the candidate. And this mode, or act is implied in the following Scriptures: When Saul of Tarsus was bid to be baptized he was told to wash away his sins. Acts 22: 16. "And our bodies washed with pure water." Heb. 10: 22. "But ye are washed." 1 Cor. 7: 2. These Scriptures certainly can only apply to washing in baptism by dipping or immersing, for in sprinkling infants I have not seen enough of water used to wash the babe's little finger, much less its whole body. And again, "We are buried with him (Christ) in baptism into death." And "we have been planted together in the likeness of his death." Rom. 6: 4, 5. Col. 11: 12 And yet again, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost." Titus 3: 5. "Through the bathing of regeneration." (American Bible Union.) From all these testimonies unbiased minds will concede the fact that the Scriptures indicate no other mode, or act for baptizing but to dip or immerse into water the person to be baptized.

We will now see who the Scriptures teach are proper subjects to be baptized. And the Scripture which heads this article declares them to be such as have been taught, which implies such as are capable of being taught, which excludes all idiots and infants under the age of understanding, or comprehension. Mark 15: 16. It is declared that he that believeth is a proper subject for baptism. And this excludes, and admits the same classes as above stated. Acts 11: 38. Repentance is enjoined before baptism. This again excludes and admits only such as above named, and in verse 41 it is said they "that gladly received him were baptized." This applies only to persons capable of thinking, acting, and choosing for themselves. The men and women of Samaria who believed the things concerning the kingdom of God, and the name of Jesus Christ were baptized. Acts 8: 12. The eunuch believed that Jesus Christ was the Son of God before Philip baptized him. (v. 38, 39.) Lydia had her heart opened and attended to the things spoken by Paul before she was baptized. Acts 16: 13, 14. The jailor must believe on the Lord Jesus Christ before he is admitted to baptism. (verses 31–34.) Saul prays and fasts before baptism. Acts 9. The Gentiles in Cornelius' house must have the word of the Lord preached to them before baptism. Acts 10. And many of the Corinthians hearing believed, and were baptized. Acts 18: 8. But why multiply testimony to prove that none but penitent believers are Scriptural subjects for baptism. The Scriptures have no other. Repentance, faith, and baptism, are inseperately connected in the Scriptures, and what God hath joined together, let no man put asounder.

We will now ascertain what the Scriptures teach baptism is for; not what it represents, *but what it is for.* We have already seen that the act of baptism is immersion, and that faith and repentance are prerequisites to Evangelical baptism, and when thus combined it is for salvation, for the remission of sins, and the gift of the Holy Ghost, and for the answer of a good conscience toward God. The testimony is as follows: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16: 15, 16. Here salvation is positively promised upon faith in the gospel and the act of baptism, and baptism stands between faith and salvation. Who will dare to wrench it out of its place as not essential to salvation, and thus wrest, pervert, and handle the word of the Lord deceitfully.

"Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. Here the remission of sins and the gift of the Holy Ghost are positively promised upon the condition of repentance and baptism. But again, baptism stands between repentance and the remission of sins and the gift of the Holy Ghost, and woe, woe, be to the one who wrenches it out of the place the Holy Ghost has assigned it.

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth now also save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Peter 3: 20, 21. This language cannot be misunderstood. Noah and his family believed God and entered into the ark and were saved, while all outside were drowned whether they believed or not. In the like figure, saith the apostle, doth baptism save us who believe, repent and thereby enter into (the ark of) baptism, as Noah and his family believed God and entered into the ark. And as none but those *in* the ark were saved, according to the figure none but those who enter into the ark of baptism will be saved. Note, here baptism is for *salvation*, and for the answer of a *good conscience* toward God by the resurrection of Jesus Christ, and comes first, and must be entered into before salvation and a good conscience can be had. How will men escape who cut it off as nonessential to salvation. It will be ill with that man who *takes from*, or *adds to* the words of the law and testimony of God. But, "To this man will I look, to him that is poor and of a contrite spirit, and trembleth at my word," and "Hear the word of the Lord, ye that tremble at his word." Isaiah 66: 2, 5.

As seen above the gospel admits none to baptism but those who believe and repent, which excludes all infants and idiots, &c. from the grace of baptism. The question is often asked, "*What will become of these?*. Answer, Just what the Scriptures make of them "God was in Christ, reveiling the word unto himself, not imputing their trespasses unto them." &c. 2 Cor. 5: 19, 20. Sin is the transgression of the law, but where there is no law there is no transgression. To the idiot there is no law, and hence his transgressions are not imputed unto him. Does our civil law condemn an idiot for a violation of the law? Is man more wise, human and merciful than God? Will not God the judge of all the earth do right?

And as for infants I need only say, Jesus took them in his arm, laid his hand on them, and blessed them, and said of such is the kingdom of heaven. Is not this enough? This blessing applies to all the infants in the whole world; heathen and christian infants alike, compose the kingdom of God, and dying in their infantile state will be taken there. But, says one, I don't understand how this one act of the Savior's to the infant in his arms, shall apply to all generations of unborn infants. To this I answer: If you cannot understand this, neither can you understand how Christ dying once for all, shall apply to all the then unborn generations; and so I refer you to the Scriptures, which if you will carefully, and prayerfully study, in the school of Jesus, you will know and understand all.

D. P. SAYLER.

THE POWER OF GOD'S WORD.

"For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12.

In investigating the above subject I will try to throw out a few thoughts by way of explanation. Let us first view man in his primitive state, and learn what kind of a character he was when first created.

"And God said, Let us make man in our image." "In the image of God created he him." Gen. 1: 26, 27. Here we get the first knowledge of man's creation, showing us at a glance that man was made a perfect image of God, no blemish about the body, no stain of sin, and charged with no crime. "God saw all his work, and it was very good." How perfect was man in his primitive state? "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. Here we get our first knowledge of the soul we posess, that part of man which cannot die, and that which emanated from God. God formed the body perfect and good in his own image, and may we not safely conclude that as soon as the breath of God entered into the chambers of the body and he became a living soul, that both soul and body were holy? If not holy it was very good. But God gave him a law to obey, and to violate that law was death. Hear the commandment given to the man, "And the Lord God commanded him saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil. Thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." But man disobeyed God's law, and why did he disobey? The adversary was there to tempt them and test their faith in God. And see, too, how ingenious he is. "Ye shall not surely die." The spirit of lust and the desire to be wise entered into the chamber of the heart. The woman plucks off the fruit and gives to the man. He eats and dies. See man disrobed of his righteousness. The soul and body tha was so pure and so good, is now polluted with sin. So we need not doubt the purity of the soul previous to the fall.

But did the devil cease to propagate his malicious work of destruction? O no, see Adam's two sons. Cain slew his brother Abel. This is the result of the evil spirit dwelling in the heart of man. I cannot point out the evil the devil has caused man to commit by allowing the evil spirit to take root in the heart. Let us consider how we can get rid of this arch fiend. Here is the remedy: "The word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit." To separate or dissunite soul and spirit, was the sole cause of God sending his dear Son into the world, that man might be reinstated into the favor and friendship of God. The word is not the spirit, but the spirit does accompany the word. Christ came and established his Father's fixed law, through wonderful suffering even to the death on the cross.

Dear Brethren and sisters, do we rightly appreciate the worth of obeying the whole of his commandments? If we do, we have the proof within ourselves that our hearts are purged from dead works, and the spirit that once inhabited our hearts has been divided asunder from the soul, and is now in unison with the word, and the Holy Spirit which is come to lead us into all truth, and dwell in our hearts instead of the evil spirit. But the adversary will still tempt us to sin. He has no power, however, only that which is given him. If we yield to the temptations that he presents to the mind, and give them room in the heart, we soon get into his net again, and into his power. The reason is, we give him power over our will, and he will lead us captive at his will, even after we have been washed in the bath of regeneration. O, let us watch and pray, ever remembering that the crown is not in the beginning nor middle, but in the end of our race, and if we are found so doing, that is, walking in all the commands, then will be brought into fulfillment the words of our text, "Dividing asunder the soul and spirit, and of the joints and marrow." Thus you see we shall be a new man in Christ. The very joints and marrow shall be purged. Our members that were formerly employed in unrighteousness will now be employed in righteousness and in doing the will of our heavenly Father, and fulfilling the design of our creation.

The last clause of our text shows us the full power of God's word. It

not only detects the evil spirit, but it dethrones him, and causes him to flee from us. "And is a discerner of the thoughts and intents of the heart." O what a detecter the word of God is. It lays open the secrets of the heart. Our faith must be hearty, active, and persevering. We have no time to spend in idleness. Life is short at best. Let us make good use of the sword of the spirit, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and everything that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ." 2 Cor. 10: 4, 5. So all the proud and lofty thoughts of man, which leads him to exalt himself against the Gospel, must be cast down. Read God's word carefully and prayerfully, with a full desire to learn how to become a true child of God. As soon as you are in such a frame of mind the word of God will make manifest or known to you all that which is not meeting his approbation.

Now dear reader, in conclusion I would say again, read and search the Scriptures, prove all things, hold fast to that which is good. O, do not be forgetful that it is the Spirit that quickeneth, and makes alive and reinstates us again into favor with our Creator by obeying all things whatsoever he has commanded. By so doing we learn that the flesh profiteth nothing. "The words that I speak unto you, they are spirit and they are life." John 6: 63.

Grace be with all them that love our Lord Jesus Christ in sincerity.

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OLD VS. NEW.

In a recent number of the PILGRIM, a writer under the heading, "Epistolary," discourses thus: "To the churches greeting, and to all whom it may concern. I vouchsafe to write an epistle. I know your works, your patience, and your faith, and how you cannot bear them that are evil, and them which love not the order of the old brethren, and them that love high things, (high schools) and frequent assembling together, (protracted meetings). And I know that you despise every new thing under the sun, and love not those that love new things. But I have a few things against you, &c."

As the writer of the above, does not sign his (or her) name, I trust no one will construe my remarks into a personal attact upon the author—a thing too often done by a those who have a chronic inclination to see something unkind in every thing that does not fully accord with their own opinions or assertions.

In the first place, let us examine the *style* of the above extract. The writer "speaks as one having authority." Now I fail to see anything in the "Epistle" to justify such a course—nothing to warrant the assumption which seems to be made. If we are to clothe our bodies in *modest* apparel (and this duty is the burden of the article) should we not observe the same wholesome rule in regard to our thoughts? Language is *their* drapery, and undue ostentation in style may be regarded by *some* as *others* regard silk and broadcloth—a strong indication of pride.

And now as to a few of these overdressed ideas.—One is, that every new and progressive measure is necessarily evil, and that the church "cannot bear" with those who advocate such measures. In this connection high schools and protracted meetings are mentioned, or rather hinted at just to give us an idea from whence the wind is blowing. I shall not dwell upon this point further than to assure "Pilgrim" that many good brethren are heartily in favor of both these new things, when kept within certain bounds.

But "Pilgrim" says to the church, I know that you despise every new thing under the sun, *and* love not those that love new things." Now, we all know that it is not an easy matter to give up old things (for example, old sins, old habits, old notions, &c,) but yet it sometimes pays in the long run, to make the sacrifice. To accept and indorse a new thing or a new idea once in a while is not only a privilege but a duty—especially on the part of those who would enlighten the world through the medium of the press. Besides, I think there are a great many new things very highly spoken of in the Bible, and none of which the church despises. For instance, there is the *new birth*—a very new and strange thing to Cornelius, and no less new and strange to many at the present day. Thousands, yea millions have never heard of this new thing, and when they are told of it, how often do they reject it and persecute those sent to them. I allude to Christian missionaries in heathen lands and to Christian ministers in all ages of the church. How many have bitterly opposed the preaching of the Cross because it was a new thing! But "ignorantly they did it"—just as a great many oppose new things at the present day. No matter how many benefits may be derived from the measure, or how weak the objections they can marshal against it,—still they cry, "It is a *new* thing and *I* am opposed; *I* want it understood that *I* am opposed." But let us remember that the hoary head is a crown of glory *only* when found in the right way. And on the same principle we should reverence old things, not so much for their true worth, and reject the old for the new whenever the change would be for the better. "Prove *all* things (and this includes *new* things) and hold fast to that which is good," says the scriptures. Again, "*Old* things have passed away, behold all things have become *new!*" But "Pilgrim" says the church "despises every new thing under the sun." I am aware that the passage quoted has reference to another new thing—the new birth—but as many of the old brethren give it an *external* application, "Pilgrim" can hardly object to its use in this connection. New privileges and new surroundings involve us in new responsibilities and new duties, and this holds true in the church as well as in private life. Why not act with the same good judgment in the one case as in the other? Perhaps this is one of those instances wherein the children of this world are wiser in their generation than the children of the light. J. ZUCK.

Lebanon O.

MAKING VOWS.

"Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." —Eccl. 5: 4.

The pleasure of God is not in ceremonies, but in sincerity of obedience. We learn in the holy scriptures that it is not acceptable with God that we make vows and fail to pay them. This passage of scripture has been resting on my mind for some time, and the cause is, there are some that are near unto us by nature's ties that have failed to pay their vows, and have went back on the enemy's ground. We made a vow when we came into the church that if a brother or a sister would trespass against us, we would go to them alone, and try to make it right, but we see in place of doing this that members become offended when probably a minister has charged them with something for which they are not to blame. Then they will say if that is the way they are going to do they may have their preaching to themselves, and by so doing, turn their backs to the church and take from the outside world their company. This is wrong, and very wrong. If we feel hurt, why not muster courage enough and go to the offending member and tell him how we feel, and if we cannot do this, why then let charity cover the fault. How often we have seen the tears flow down the cheeks of those who applied to become members of the church when the brethren would speak to them concerning their faith, and our prayer to-day is that the tears might again flow down their cheeks until their hearts would become soft, that they might return to their God. When we were down in the water we promised before the surrounding witnesses to live faithful until death. Oh! think of the solemn promise that you have made. My brother and sister I would say to you, take the advise of the Psalmist and offer unto God thanksgiving, and pay thy vows unto the most high God, and call upon him in the day of trouble. "I will deliver thee, and thou shalt glorify me." Give your ears to instruction and choose your companions from the church. Deny yourselves as much as possible from the world's company, and more particular from the company that gathers at the country or village store or railroad station, as the conversation, and idle gossip that is continually going on in the long winter evenings is not fit for the follower of Jesus to hear. If you have business there, go and do your business, and then return home to your family where you should be. This is where a great mistake is made by many. As soon as the evening work is done and supper had, they are off to the post-office or some other place of gathering, and their families see nothing more of them that evening and if they do it is at a late hour. This is wrong. I have lived about villages a great part of my time, and have seen the effects of it. So many of the church members concern themselves but little about church councils, stay away, some never go at all and don't know what a council meeting is. There is where we try to keep ourselves together, and I would like to see the time when all of the members that are in health would come to the member's meetings. Now my brother and sister should this fall into your hands take courage and return to the church again. This is my prayer for you. What I have written, I have written out of love.

ANDREW J. KREPS.

McVeytown, Pa.

Modern Comparisons.

I shall try to compare the world to a weather-boarded, frame house, the foundation standing on a sand-bank. Any one acquainted with building houses would not attempt to build on such a foundation, lest the winds come and beat on that house and it fall. It might easily be seen how indiscreet that builder was. I mean to show you how indiscreet men are in reference to their eternal interests, in rearing their tabernacles whilst here on earth. We have all a building to rear, hence it is necessary to make sure the foundation.

We will first notice the foundation whereon the building is to be placed. The most of worldly men are animated with a public honor-aspiring spirit, a something that promises little reward in this life and much less in a world to come. What kind of a foundation is public honor based upon? A sand-bank. Yet how strange that men will try to build up by laying stone upon stone until they have a huge mass of these irregular shaped stones piled up together. Lawyers, doctors, statesmen, and Christian professing men, and all the classes of men that compose a world, are some of the stones that are cemented together with self-esteem and self-honor. This is a pretty mass of things. Should the Christian take part in this worldly building? Nay, far from it. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness."—2. Cor. 6: 14.

We next come to the frame work of this building, which is to make money without labor or much physical exertion, on a chair of ease at the expense of other people's ignorance.

This frame-work is now being weatherbourded with a society called "Patrons of Husbandry," now raging at a very great extent all over the country, forming monopolies in order to break down monopolizing impositions that exist at present.

Seemingly it wears a very smooth face, but after a little while it will become weather-beaten, the boards will become rotten and cannot be kept together any longer; so they among themselves will become corrupt and disagree. "A house divided against itself cannot stand. Put new wine in old bottles and the bottles break and the wine is lost.

See to it brethren, that ye are not partakers of the iniquities of the world.

This building is floored with the Women's Crusade Parties, composed of Christian professors and unbelievers, and roofed with Christianity—to be sure they must be disguised in the cloak of religion or the thing would not go.

We must admit that these evils should not exist, but they do. "Give unto Cesar the things that belong to Ceasar, and unto Christ the things belonging to Christ." So it has been from all ages of the world up to the present time, and there is more spiritual wickedness in high places now than at any period since Christ was here on earth.

While the world attempts to tear one board off of the building in order to replace it with a new one, there is still a worse place left to be filled up than the first board indicated. So they continue to tear off one by one one as they become defective until they go around the entire building to where they made the first repair, and behold that board is defective and ready to be torn off. So the world continues to go. When one evil is arrested there is a greater one following in close pursuit.

Knowing these things to be true, why do so many brethren hanker after the things of the world? "Be ye a separate and a peculiar people, zealous of good works."

The laws of God are fixed laws unchangeble and never need be repealed on account of their deficiencies, for they have none. He that buildeth his house on this rock hath a sure foundation, whose upper frame work is well braced, and of material that will not decay by age. A. M. GOOD.

Waynesboro,' Pa.

The Weekly Pilgrim.

HUNTINGDON, PA., JULY 28, 1874.

☞ How to send money.—All sums over $1 50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

☞ Every subscriber for 1874, gets a *Pilgrim Almanac* Free.

CALIFORNIA EPISTLE.

In another column our readers will find an epistle from Eld. George Wolf of California. He seems much pleased to learn that some of the members contemplate a visit to them but does not understand the committee arrangement. This goes to show that there are two elements at work among our brethren there which is very unfortunate indeed. However we hope, if the committee goes there in the fear of the Lord, having only in view the good and prosperity of Zion that dissimilar elements may be brought together and our brethren may yet see the wisdom of the Church in sending a committee. If there is no need for it to settle difficulties, so much the better. Let Bro. Wolf put them to preaching, they are all tried veterans and know how to do the Lord's work.

The School.

In another page will be found a communication from Bro. Holsinger relative to the school enterprise at Berlin. On account of the difference of opinion in regard to it we have not given it the encouragement that the cause justly demands. In our minds there is no question as to the expediency of the move but as others differ from us we honor their judgment so far as to show respect to their opinions, as we have not the least doubt but what they are as honest in their conviction of a wrong in it as we are of the right. But while we yield our opinions in part we hope that those who cannot see as we do will have a disposition to exercise the same amount of charity. Our every purpose should be to labor for the welfare of the church and while some believe that a thorough education may result to their spiritual disadvantage, we believe just as strongly that it would be to their advantage. This difference of opinion is no sign that we differ in the fundamental principles of religion, nor that either of us are dangerously out of the way, but it is that we are surrounded by different circumstances, different influences and look at the subject from a different stand point. Just so soon as we can agree to look at things in this light we will be willing to look at these things with a greater degree of allowance and cover the whole with the mantle of charity. Oh, how good is that charity which thinketh no evil.

On Sunday before the School Meeting at Martinsburg, there was present an old brother whom we love and who has done much for the Church and the cause of Christ, but the School project, in his estimation, was a move in the wrong direction. In taking his leave he remarked: "Well, brethren, I love you but I don't love your cause." This was an open honest confession of his feelings and was the most powerful argument that he could have used—it was Christ-like, and nothing short of more powerful convictions of right could have overbalanced it. From this confession we have learned a lesson which we shall not soon forget. While some of our brethren do not love our cause of laboring for the better and safer facilities to have our children educated, may we not hope that they, like our old brother, still love us? We are sure, dear brethren, that we shall try and love you just the same as if this difference of opinions did not exist. God sees many things in us that he does not like yet he still loves us. Such should be our feelings towards each other.

SHEEP WASHING.

This may seem a strange subject but then, we see some strange things in the world and as they generally run outside of the channel, they set us to thinking. We sometimes read, the fact is we read a great deal and among other things, we read *The Christian at Work* which, by the way is a large, and interesting Weekly under the editorship of Mr. Talmage who sometimes preaches very good sermons which are reported and published in his paper.

For this week, the subject is, "The Outside Sheep." If *his outside* sheep will be accepted, the inside ones can lie down in pastures green at their ease. He says: The Heavenly Shepherd is going to find a great many of his sheep among *those who are positive rejectors of Christianity.*—He has reference to such as are good moral men but who have been badly taught and therefore *cannot believe* in Christ. If this is all that is required to make an outside sheep, how much will be demanded of an inside sheep?—But it is the "sheep washing" that we intended to talk about. He (Mr. Talmage,) says; Here is the Episcopal fold, the Methodist fold, the Luthern fold, the Congregational fold, the Presbyterian fold, the Baptist and Pedobaptist fold, the only difference between these last two being the mode of "sheep washing." If Mr. Talmage had in his mind the Eastern mode of sheep or wool whashing and was driving at baptism, the Baptists will certainly loose nothing by the comparison. The ancient custom was to take the sheep into a pool or stream of water for the express purpose of washing or cleansing the wool. To effect this cleansing it was necessary that they were wholy immersed in the water. Of this kind of Sheep Washing we have read much but of washing them by sprinkling a little water on them we have never read nor heard. If there is such a mode of sheep washing it is of modern date and might well be considered bogus as it would not have the desired effect, the wool would not be cleansed. Just so it is in regard to Christ's "sheep washing." In the history we have of His "sheep washing" we read of his sheep being washed in Jordan, of having their sins washed away, of being purified and cleansed in the water of regeneration but of any other mode of His sheep being washed we do not read, hence we conclude that Mr. Talmage's *only* difference is greater than at first might be supposed. The object in "sheep washing" is to cleanse the wool, and in man washing in baptism, to cleanse the soul, and as Mr. Talmage has introduced the comparison he must accept the position and admit that the Baptists have the better show for clean wool.

List of Questions Desirable to be Answered.

1st. Is it lawful to eat swine's flesh after the teachings of the New Testament?

2nd. Is it lawful to marry a sister-in-law or a brother-in law?

3rd. Was Herod's brother Philip living when he took Herodias, his brother Philip's wife?

4th. By the light of the Gospel is it generally believed that Judas Iscariot was finally lost after he so keenly repented him of his evil, and then, too, paid the penalty with his own hands?

5th. Was Timothy a real son of Paul?

6th. What are we to understand by the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place?

7th. Is it your opinion through a Gospel light, that our Christian friends communicate with, or act as our guardian angels? Do you understand that they go immediately to Heaven?

I have given you a list of such passages of scripture and questions as I would like very much to have answered, provided it is agreeable to your arrangements and time. If you can well comply with the above you can either reply through the Pilgrim, at your convenience, or through any other medium most suitable to you. I ask your views because I verily believe the "Brethren" are a Godly people, and for this thing I candidly think the Spirit leads them into the plain and unalloyed truth. In other words, I do not believe they lean unto their understanding. Julia A. Wood.

Query 1st. Is it lawful to eat swine's flesh, according to the teachings of the New Testament?

Directly, we know of nothing in the New Testament forbidding the eating of swine's flesh. Under the Old law, it was considered unclean and therefore not to be eaten, but in the new law that uncleanness seems to have been revoked by the declaration of Christ that it was not what went into a man that defiled him but that which came out, and "what God has cleansed let no man call common or unclean." If God had not cleansed the things let down before Peter in the sheet, then would the figure be incomplete and the Gentiles still uncleansed. But there is another sense in which it may be unlawful to eat swine's flesh. According to the united testimony of our most eminent physicians, swines flesh, as a rule, is injurious to the body and retards its development—in many cases not only retards but actually destroys the very germ of development which results in a destruction of the body. Paul in speaking to the believer says: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are." Defile is a mild term for destruction. When a thing is only defiled, there is a possibility of it being cleansed but if destroyed is forever useless or lost. Then if it is so strictly wrong to defile the body is it not presumable that it would still be worse to destroy it? Why is it that no drunkard shall enter heaven? Because he defiles and destroys God's temple. Just as far as the eating of swine's flesh has this tendency, to so great a degree is it wrong to eat it, or anything else that affects the body in a similar manner.

Query 2nd. Is it lawful to marry a sister-in-law or a brother in-law?

On this question the New Testament Scriptures seem to be silent and we cannot now think of any reason why it should be unlawful thus to marry. As long as matrimonial affinity is kept outside of blood relation we know of no law in nature or revelation forbidding it.

Query 3d. Was Herod's brother Philip living when he took Herodias, his brother Philip's wife?

Herod Philip and Herod Antipas, history informs us, were step brothers. The former married Herodias, sister of Agrippi, and the latter the daughter of Aretas King of Arabia Herodias, after bearing a daughter, Salome, to him, eloped and, proposed marriage to her step brother-in-law which Herod Antipas accepted and were married while Herod Philip was still living. The sin of the marriage did not consist in marrying a step sister-in-law, but in marrying Herodias while her husband was yet living. It was marrying another man's wife.

Query 4th. Is it believed that Judas Iscariot was finally lost after he so keenly repented him of his evil and then too, paid the penalty with his own hands?

Judas was a subject of prophecy and the scriptures could not have been fulfilled without him having done the very things he did, therefore we cannot help but believe that he was an instrument in God's hand to accomplish His purposes and God is too just to punish a man for a thing which he could not avoid. We give this as our private opinion and not as reflecting the opinion of others.

Query 5th. Was Timothy a real son of Paul?

No, he was only an adopted son in the faith. His father's name is not known and is supposed to have died while Timothy was yet in his infancy. He was a Greek or a Gentile, while his wife, Timothy's mother, was a Jew.

Query 6th. What are we to understand by "the abomination of desolation" spoken of by the prophet Daniel "standing in the holy place"?

This abomination is supposed to be Antichrist or the unbelieving Jews who confess not that Jesus is the Christ.

Query 7th. Is it your opinion that our Christian friends after death communicate with, or act as our guardian angels? Do you understand that they go immediately to heaven?

We have given the subject of ministering some thought and have searched the scriptures relation to them but find nothing to justify us in believing that the departed dead have any influence whatever over the living. The only place we read of ministering spirits is in Heb. 1; 14, and there they are angels.

Our opinion in regard to the latter Query is given in No. 18, of current volume, a copy of which we send you. Though our opinion of the condition of the departed dead should deprive you of the hope that the spirit of your dear departed brother will in some way influence your future life and aid you through life's weary pilgrimage, rest assured that we give you another that is more than a brother, even Christ who is now interceding with the Father for us all.

SELF-CONTROL.

Not long ago we read an account somewhere of a lady who went to the "far west" to labor as a teacher among the Indians. Her labor was not at all pleasant, the school-house was a mere hut and her place of boarding was some distance from it, and as she made her own fires, she was often obliged to make her own way through the snow and storms to the school-room early in the morning. Having left a pleasant home in the east, surrounded with the comforts and conveniences of life, she often almost wished that she had remained there, but looking hopefully at the importance of her work and stimulated by the spirit of true philanthropy she was enabled to pursue her labors with zeal and energy. She continued to teach for a number of years and during this time the oldest of her pu-

pils never knew her to lose her temper. They seemed to be very much surprised at this, and one day at noon a number of the larger pupils concluded to try if it were possible to insult her at all. Consequently a consultation was held and plans were spoken of by which they might insult her, but no plan could be determined upon that would bring about the desired result. But just as the consultation was over a little fellow who had been listening hollowed out, "I can do it; to-morrow morning she get very mad." The larger boys seemed to doubt whether it could be done, but they finally accepted his plan as being one sufficiently aggravating to accomplish the purpose. The next morning was a very rough and snowy morning and the lady came early to her school room in order to have the fire made and the room warm until school time. But what was her surprise on opening the stove door to find it chucked full of snow. She looked at it a little and then with a smile went for the shovel and calmly went to shoveling out the snow. The boys who were concealed, watching, seeing that they were refuted in their plan, came forward, shoveled out the snow, confessed, and made a very humble acknowledgment and never afterwards attempted anything of the kind.

This certainly must have been a very severe conflict with self, and exhibits more than ordinary power. There are perhaps few who could have subdued their temper under similar circumstances, but it shows what ability may be acquired by long perseverance in conflicting with self.

The Christian's life is compared to a conflict, and he who has ever endeavored to restrain or subdue the passions, will have experienced the power of the opposing foe. The wise man, Solomon, knew something of the power and nature of the conflict when he says, "He that governs himself is greater than he that taketh a city." From this we have the idea that it is a greater achievement to govern or control ourselves than to go out against a city and capture it. It is great because of the subtilty of the enemy in view of our weakness, but if we ask we have the promise of divine aid and in view of the glorious victory and the joys that shall follow, should we not seek it and obtain the prize? At the end of the conflict, if we succeed in refuting the foe, we will receive a crown that will supercede in glory and excellence any earthly crown. How important then that we control ourselves. It is the great work of life. It is the most noble and lofty achievement. It is that upon which depends our eternal happiness in the world to come.

J. B. B.

It is said that the Moravians are now considered the leading missionary denomination in the world. One out of every fifty of its members is engaged in the mission service, and there are three members in the mission fields to one at home.

CHILDREN'S DEPARTMENT.

THE TWO GARDENS.

"Father, I don't like to go to school," said Harry Williams, one morning; I wish you would always let me stay at home. Charles Parker's father don't make him go to school."

Mr. Williams took the little boy by the hand, and said kindly to him, "Come, my son, I want to show you something in the garden."

Harry walked into the garden with his father, who led him along until they came to a bed in which peas were growing, the vines supported by thin branches which had been placed in the ground. Not a weed was to be seen about their roots, nor even disfiguring the walk around the bed in which they had been planted.

"See how beautifully these peas are growing, my son. How clean and healthy the vines look. We shall have an abundant crop.

"Now let me show you the vines in Mr. Parker's garden. We can look at them through a great hole in the fence."

Mr williams then led Harry through the garden gate and across the road, to look at Mr. Parker's pea vines through a hole in the fence. The bed in which they were growing was near to the road; so they had no difficulty in seeing it. After looking into the garden for a few minutes Mr. Williams said:

"Well, my son, what do you think of Mr. Parker's pea vines?"

"Oh, father, I never saw such poor looking peas in my life! There are no sticks for them to run upon, and the weeds are nearly as high as the peas themselves. There won't be half a crop!"

"Why are they so much worse than ours, Harry?"

"Because they have been left to grow as they pleased. I suppose Mr. Parker just planted them, and never took any care of them afterwards. He has neither taken out the weeds nor helped the vines to grow right."

"Yes that's just the truth my son. A garden will soon be overrun with weeds and briers if it is not cultivated with the greatest care: and just so it is with the human garden. This precious garden must be trained, and watered, and kept free from weeds, or it will run to waste. Children's minds are like garden-beds, and they must be tended even more carfully than the choicest plants. If you, my son, were never to go to school, nor have good seeds of knowledge planted in your mind, it would, when you become a man, resemble the weed-covered, neglected bed we have just been looking at, instead of the beautiful one in my garden. Would you think it right for me to neglect my garden as Mr. Parker neglects his?"

"O, no, father, your garden is a good one, but Mr. Parker's is all overrun with weeds and briers. It won't yield half as much as yours will.

"Or, my son do you think it would be right if I neglected my son as Mr Parker neglects his, allowing him to run wild, and his mind uncultivated, to become overrun with weeds?"

Little Harry made no reply, but he understood pretty nearly what his father meant.

"I send you to school," Mr. Williams continued, "in order that the garden of your mind may have good seed sown in it and that these seeds may spring up and produce plentifully. Now, which would you prefer—to stay at home from school, and let the garden of your mind be overrun with weeds, or go to school and have this garden cultivated?"

"I would rather go to school," said Harry, "but, father, is Charles Parkers mind overrun with weeds?"

"I am afraid that it is. If not, it certainly will be if his father does not send him to school. For a little boy not to be sent to school is a great misfortune, and I hope you will think the privilege of going to school is a very great one indeed."

Harry Williams listened to all his father said, and, what was better thought about it too. He never again asked to stay away from school.—*T. Arthur.*

The British Officer.

BY MISS M. E. WINSLOW.

It was midnight in the rocky forest of Gibralter. The waves of the Mediterranean dashed with a regular beat against the rocks, and every now and then a sheet of spray, silvered in the moonlight, would appear on the window-sil of the room where an officer of the garrison tried in vain to sleep. Some hing kept him awake to-night, and his thoughts wandered to all the precious things he had left in his English home. There was the park with its broad acres of smooth, green turf and its grand old trees. There were elegant furniture, fine pictures, beautiful statuary, and books whose contents were more valuable than mines of jewels and gold. But there was something more precious still, for in a shaded nursery of that far-off home, lay two little heads, every one of whose golden hairs was worth more to their father officer than all the wealth that ever floated over that beautiful sea. They belonged to the little son and daughter of the officer. Their mother had died two years before, and now it was his greatest grief to be obliged to leave them alone in England, while he with his regiment was stationed so far away.

As he leaned over the ledge of the window, gazing wistfully on the moonlit sea, he heard the footsteps of the sentinel far above his head, pacing to and fro, and every now and then he would hear him say: "The precious blood of Christ! the precious blood of Christ!" At first he did not listen, but by degrees as he had been thinking of precious things the word struck upon his ear, and began to wonder if anything could be more precious than his dear little Elsie at home, or his bright, bold Harold. Then he tried to remember where he had heard the words before, and he though perhaps his mother had read them in a little old-fashioned book called the Bible, which he had not looked into for many a year.

There was an old dust covered one in his room now, and taking it up he read by the light of the moon, "You were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ." You know the Bible is God's word and sometimes he uses it like a direct voice from heaven to call some poor wandering child to his love and to his heart, and this was the case now. This officer, though he loved his children, and never loved Jesus; had never, in fact, thought much about him; but now in the still midnight, the thoughts of the "precious blood of Christ" melted his whole heart into sorrow that he had so neglected it, and a longing for that treasure that was more precious even than his children, and he never rested till he found it for his own.

Children, this is a true story. God made use of that sentinel in Gibralter as the means of the conversion of one of the noblest and most useful servants that he ever had. There is a voice ever whispering in your ears: "The precious blood of Christ, the *precious* blood of Christ." Do you hear it? Do you know what it means? It means that the most precious thing in the world, that which cost the most, is the salvation which our dear Lord Jesus died on the cross to procure for you. It is so precious that no money could buy it. No! though you should pile up all the pearls of Cape Comorin, all the diamonds of Golconda, all the silver of Peru, and all the gold of California, and bring it to the foot of God's throne, seeking to buy salvation with it, the whole would not be worth as much as one drop of the precious blood of Christ. Is it precious to you? Do you *want* to be saved? And do you feel so thankful to Jesus for shedding it for you, that you would gladly yield yourself to him to be his loving child and servant forever? Then he gives it to you "without money and without price," and you will find it all throughout your future life the most precious of all your posessions. Precious, because it will wash you whiter than snow; precious, because no one can ever take it away from you; precious, because when death and the grave has turned everything else to dust and ashes, this will be more real and more bright through all the long ages of eternity.—*New York Observer.*

A Brother's Charge.

One day a little boy asked his mother to let him lead his sister out on the green grass. She had just began to run alone, and could not step over anything that lay in the way. His mother told him he might lead out the little girl, but charged him not to let her fall. I found them at play, very happy, in the field.

I said, "You seem very happy, George. Is this your sister?"

"Yes, sir,"

"Can she walk alone?"

"Yes, sir, on smooth ground."

"And how did she get over those stones which lie between us and your house?"

"O, sir, mother charged me to be careful that she did not fall, and so I put my hands under her arms, and lifted her up when she came to a stone, so that she did not need to hit her little foot against it."

"That is right, George; and I want to tell you one thing. You see now how to understand that beautiful text. He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' God charges his angels to lead and life his people over difficulties, just as you have lifted little Annie over the stones. Do you understand it now?"

"O, yes, sir; and I never shall forget it while I live."

Can one child thus take care of another, and cannot God take care of those who trust him? Surely he can. There is not a child who may read this story over whom he is not ready to give his holy angels charge.—*Presbyterian.*

There is a double lesson here: First, that the young should be encouraged to put their trust in God, and not say, "I fear I should not hold out if I made a profession of religion;" second, we may do angels' work by watching over Christ's "little ones," and plucking stones from their pathway.—*Examiner and Chronicle.*

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Berlin High School.

Dear Brethren:—

We were glad to have our brother J. B. B. visit us, and examine the proposed location of our school, and we endeavored to profit by the opportunity and afforded him every facility for making a through and satisfactory interview. Which we know, too, he has appreciated. But in writing out his report, and especially his comments, he suffered himself to be led by a spirit which we could wish had not been done. Of course it was permitted unconsciously. We admire justice, still that take him by the throat and pay me that thou owest, is not the most admirable method as administering it. So, while we think Berlin should, if she can, subscribe the amount proposed, yet, if on account of the temporary financial pressure, the construction of a railroad, and perhaps having somewhat overestimated her liberality, she cannot at once do all she promised to do, we do not think that therefore the whole project should fail. Would it not be vastly better for a few other places to help make up the deficiency, and thus insure success to the enterprise? Brethren our cause can endure no dissensation, among its friends. We must suffer no selfish, sectional, or party spirit to move us in this matter. United we will succeed, divided we must fail. It is agreed by all impartial judges that our location is one of the best in the country. No better could be found, and, taking all things into consideration, its equal is hard to find. The healthfulness of the location is admitted by all; the church influence surrounding it is all that could be expected and we have an organization, forming a nucleus upon which we can work with fair prospects of success. Let us therefore concentrate all our powers, and, God being our helper, we must succeed.

Another view of the matter is this: The larger the territory from which the endowment is gathered, the wider will be the range of the influence and patronage of the school. And we think that neither Somerset nor any other county should be allowed to hold the dominant part of the investment. There are about twenty-five counties in the state of Pennsylvania, in which the brethren are largely represented. Should Somerset County take only forty thousand, and the others two thousand each, on an average, it would amount to ninety thousand dollars, leaving only ten thousand dollars to be taken by all the other states.

Nevertheless brethren, let it not be understood that Berlin will fail of meeting its proposition. I will even now pledge myself within five days from the time that the seventy thousand dollars shall have been raised elsewhere, to secure the balance of the promised thirty thousand dollars within the limits of the Berlin congregation. A year ago we could more easily have raised thirty thousand dollars than twenty thousand now. In six month after this, when our branch railroad will be in successful operation, and the burden of its construction will be swallowed up in the fruition of its benifits, our people will also be in a better condition to contribute to another enterprise than at the present. Therefore, should you solicitor occasionly explore other territory before the home field has been entirly worked out, he hopes to have answered in advance excuse No. 1: "The promise which thou hast made."

Over twenty thousand dollars have already been subscribed. More shortly. Sincerely yours.

H. R. Holsinger.

Berlin Pa.

Remarks.—We have long ago learned, by experience, the veracity of apostolic declaration. "When I desire to do good evil is present." We certainly did not *desire* to say anything that would in any way impede the success of the proposed school, but it may have been that the spirit of retaliation was hovering around when we were writing our report. We have to watch these things very closely if they do not intermingle with our good purposes. But one thing we want distinctly understood, if we were influenced at all by a spirit of this kind, it did not originate from a view of location, but from what was said *about* location. All who were present at the school meeting at Martinsburg know who helped to determine the location, and that all were satisfied in reference to that matter, but there were things said about our location that to us down here were extremely ridiculous. Our brethren from Somerset County who were present know all about this. We are accused for being influenced by a spirit that is not commendable, and if so, we do not want you to be mistaken as to its origin and humbly trust you will attribute the apparent expression of it to our fallibility. We have no selfish motives nor party spirit, neither had we at that school meeting more than the brethren at Berlin and Clover Creek.

What we said about the amount to be raised was only done to stir up your minds by way of remembrance. A promise should mean something and has its effect be it little or much. A failure to come up to promise will not *necessarily* make it a failure, neither did we say so, but if a promise means anything, and has any effect at all, it must certainly be conceded that a failure will not have a conciliatory bearing. This is certainly evident to all. Its *tendency* is not towards the object for which we are aiming. We are not desirous to take our brethren by the throat and demand "what thou owest." It is true, we love justice, but we are also inclined to be merciful. We are glad to learn also from the above communication that our information in reference to this matter was in the main incorrect, and that the amount will, after all, be raised. If ever we felt interested in anything it is in the success of this school, and can assure our brethren at Berlin that our efforts, as insignificant as they may be, either public or private, shall be for the success of the school. We earnestly hope that no unkind feelings will be entertained towards us, as it was far from our intention to wound any one, or do anything that might be, in any way, detrimental to the success of the school. J. B. B.

A KIND LETTER.

The following was not intended for publication, but it breathes so freely of that simple confiding charity which thinketh no ill that we have concluded to give it room, hoping that it may, in no way, displease our kind friend, and be of some interest to our readers. Complimentary letters sometimes do us good and show that our labors are appreciated. If some of our brethren in writing could use a little more of the spirit of christian forbearance, it would greatly lighten our labors and gladden our hearts.

H. B. Brumbaugh:—

Worthy Friend:—I regard all of you good people as friends, whether personally acquainted or not. I have safely received all the books I ordered of you, and now send you one dollar for the book you have for sale—"Man and Woman," and which you recommended. I sent the advertised price of the book. I am receiving the Pilgrim regularly, and thus far they interest me. I shall have the papers read by others as much as I can and get you subscribers if possible. There is a general complaint of scarcity of money, and doubtless, a love of what is in the pockets of the people. Since I wrote my first I have lost one of my dear young brothers. On the 2nd of June, he was kicked in his right side by a mule and died in the space of 35 or 36 hours. He met death in a rational, calm, and resigned state. He repeated many comforting words from the Bible and said he would not take a thousand dollars for having read it. A friend has just copied and sent me the enclosed words as applicable to his death and state, and I admire them so much I send you a copy which you can publish in the Pilgrim if you desire to do so—just as as you prefer. They are titled "The Voice of the Departed," and read as follows:—

"I shine in the light of God.
His image stamps my brow;
Through the vale of death my feet have trod
I reign in glory now.

No breaking heart is there,
No keen and thrilling pain;
No wasted cheek where the frequent tear
Hath rolled and left its stain.

I have found the joys of Heaven,
I am one of the angel band,
To my head a crown is given,
And a harp is in my hand.

I have learned the songs they sing,
Whom Jesus hath made free;
And the glorious walls on high still ring,
With my new-born melody.

No sin, no grief, no pain,
Safe in my happy home;
My fears all fled, my doubts all slain,
My hour of triumph come.

Friends of my mortal years,
The trusted and the tried,
Thou art walking still in the vale of tears,
But I am at thy side.

Do I forget thee? Oh, no!
For memory's golden chain,
Shall bind my heart to hearts below,
Till they meet and touch again,

Each link is strong and bright.
And love's electric flame
Flows fully down like a river of light,
To the world from which I came.

Do you mourn when another star
Shines out from the glittering sky;
Do you weep when the noise of war
And the rage of conflict dies?

Then why should your tears roll down,
And your heart with grief be riven?
For another gem in the Savior's crown,
And another soul is in Heaven.

My dear brother was no professing Chistian, but many signs were long shown me that his young heart was being gradually led to Christ. He was well stored with religious knowledge, which impressed him much. He said many precious things of different natures, when he was told of his approaching dissolution. To have seen him and to have heard his words, surely no one would doubt his fitness for heaven. In fact, our neighbors say, it was an easy matter for him to meet death. While he was dying I told him that if he got to Heaven and could do anything for me he must do it, and he said, "I will do all I can for you." 'Tis sad indeed to lose the dear ones from our home-circle. In less than ten years we have mourned the loss of four—three brothers and a sister—the latter was a young wife, and died a sad death in 1872. Truly our afflictions have been heavy, but I well know that God is too wise to err, and too good to be unkind. Although you are a stranger to us, yet I felt inclined to write what I have written. Hoping that your good work and intentions may have as much success as God wills, I subscribe myself

Your well-wishing friend,
Julia A. Wood.

Mexico, Ind. July 12th. 1874.

Dear Pilgrim:—

Being at home today, I am musing about the many that are assembled at the house of prayer the country over, also about those that will be reading the columns of the Pilgrim, by which those of the far west will hear from their friends and brethren in the east, and *vise versa*.

A circumstance passed my notice this morning which would not be proper to mention here, which brought many things to my mind and which I conclude to pen—or some at least.

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these latter days spoken unto us by his Son, whom he hath appointed heir of all things, * * * when He had by himself purged our sins." Heb. 1: 1 2 3.

"Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip, for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2: 1, 2, 3

"Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works. But go on to "the doctrines of baptisms, and of laying on of hands, and of the resurrection of the dead, and eternal judgment, and this will we do if God permit." Heb. 5: 1, 2, 3.

Now brethren "let us therefore fear lest a promise being left us, of entering into his rest, any of you should seem to come short of it, for unto us was the gospel preached." Heb. 4: 1, 2.

"For unto us was the gospel preached." Nothing else need be preached, for we are just silly enough to believe that if the doctrine of the New Testament is not broad enough that through it we can comprehend the plan of salvation, it is no use for mortal man to endeavor to remedy or complete it.

The foregoing language of Paul is very decisive on the "doctrine of Christ," and I believe to-day that if our brethren were to preach a little

more of the doctrine of Christ, and not quite so much *order* it would be a little more in accordance with the tenor of the gospel.

Would it not be more compatible to preach the doctrine of baptism, the laying on of hands, the resurrection of the dead &c., according to the gospel, than preach so much *order* for which there is no "thus saith the Lord," for we incline to the opinion that reliance on order alone, would be superstition, and again we conclude that especially with some, *order* is adhered to more in word than in deed, and then if is only adhered to in part, and that only for reputation, what is it worth, in particular if they do not practice what they teach. We like to see brethren practice what they preach, or else preach only what they do practice, for consistency should be a prominent feature in every christian's life.

The apostle Paul in giving his charge to Timothy says: "preach the word." What word? "Unto us the gospel was preached." Preach the gospel, preach the word of God, preach the doctrine of our Lord Jesus Christ. We heard it said that a minister once said that the word of God never converted a soul, but it was the paraphrasing of the word by the minister that converted. While such may be the case to some extent, we would be sorry to believe that the word itself is not able to convert, when that is the purpose for which it was intended, for "the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure making wise the simple."—Psalm 19: 7.

Now for fear prolixity might be considered inconsistency, we would say by way of concluding, that we have written thus much for our consideration, hoping that we may all profit by preaching and hearing *the word*.

J. B. Lair.

Bro. Brumbaugh:—

In No. 23. of the Pilgrim is a notice that a number of our brethren and sisters from the Western States contemplate paying their friends in California a visit in the after part of the season, and to make the journey more home-like, have hired a first-class car for $1,000 for the round trip. Now brethren, this looks business-like, and gives evidence that you have not forgot your friends on the Pacific slope. It is not only business, but it is apostolic. Brethren come and see us, we are glad, and our hearts rejoice to think we may meet again on the journey of our pilgrimage on earth. If we have never seen your faces it makes no difference. "That faith that works by love and purifies the heart," is like the water that mingles together. It seeks and finds its level and sameness. In California you will find the country similar to that you read of in your Bibles of ancient Palestine, in the palmy days of David and Solomon.

How is this? The day after the close of the A. M. there appeared in the San Francisco *Weekly Bulletin* an article, or notice, that the Dunkards, or German Baptists, had held their National Convention, at Girard, Ill., May 26th and 27th, 1874. Among the business done, and matters discussed, was a committee of three elders to be sent to California to settle trouble in the churches. This same account, on the 29th of May, appeared in the *Stockton Independent*. On the 4th day of June, the same account, with very little variation, reached us in California through the Desmoines, Iowa, *State Register*. How is this, that our political papers furnish us news so far in advance of our own papers? It is now June 25th, and the Pilgrim has just reached us with part of the first days proceedings. Is it because our own brethren editors are denied the right of making a full report with the names attached that we are so far behind the times? Yes, brethren, this is the cause of the delay. The spirit of the age demands that religion should be acted out as did the Savior, and when inquiry was made about his doctrine and disciples, he answered, "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing." John 18: 20. If brethren who live at a distance from those meetings can get the information they desire through the political papers quicker and fuller than through our own, of course they will do so. This lessens the patronage to our papers, which is their just dues. Hence our brethren of the press, with their limited patronage, are not able to give us telegrams and full particulars, where it differs from the old method of communicating, because there is some cost attached

What is it for? The committee was the startling communication. What is it for? The church in California is in peace, love, and unison. For 17 years we have endeavored to keep the unity of the faith in the bonds of peace. Our communion meetings have been conducted as the Lord directs, with the best of feelings on the part of the communicants. Preaching the Word has been attended to with a good degree of prosperity. Within the space of 6 or 8 months 15 have been added to the church by baptism. The most of these had never heard that there was a people called the Brethren. We teach the people just what the word teaches us. But says one, all professors of religion say they are directed by the word to teach others what the word teaches them. For the sake of brevity, let us test this assertion on church government. There are but two rules contained in the law of Jesus Christ to govern two different cases of trespasses in the church. The first is, "If thy brother trespass against you, go and tell him his fault, between thee and him alone." Brother, have you done this? If you have been manifesting the spirit of Christ, you then prove your assertions to be true, but if you did not do this your assertions are groundless and false. Or did you say nothing to your brother about the trouble? Or did you report the brother you thought was doing wrong to other brethren, saying, there is no order in the church, and call on other brethren to do what the Lord makes it your imperative duty to do yourself?

Second, the objector to a compliance to this rule laid down by our Saviour in the 18th chaper of Matthew, does not cover all cases. We willingly grant it. There are cases that some times comes up of a public nature, that do not require the way of proceeding. There is in Paul's letter to the Gallations a case bordering on the subject. Paul reproves Peter at Antioch. Gallations 2: 14, 12. Bro. Paul does here just what he directs Timothy. "Them that sin rebuke before all, that others may fear also." Timothey 5: 20. Now brethren if we will give heed to the teachings of our Lord and not undertake to carry out the theories of others or our own, all will go well, and we will have no need of a committee, for the Lord has nowhere given such a rule in case of trespass, until the rules of trespass is complied with.

The objector may say there are cases that does not come under these rules. If such is the case please show us where it is to be found, in the law of God, that came by Jesus Christ. I yield and bow to the word of the Lord, but not to the laws or rules of men. The law of the Lord is perfect and reaches every case. Of the rules of men one is as good as another, until one is shown to be weaker than the other. When I came into the church, I believe I came in legally, according to the Apostles direction, or definition of the true method of discipling men and woman. Gallations 3: 26; 7, 8, 9. We now ask what is the trouble in the churches in Cal. The committee is coming to adjust as reported in the papers, and who is it belonging to the church that has called for such a committee. The church of Ca. has not called for it. We are desirous for the brethren to come and see Cal. and assist us in a closer observance of the law of Jesus Christ. To communicate and forget not is sacrifice God is well pleased with.

Eld. George Wolf.

Lathrop, Cal.

MISCELLANEOUS.

BE SLOW TO CONDEMN.

There is a growing tendency among men to condemn every one whose views and opinions do not coincide with their own preconceived notions. In order to strengthen their position and secure public sympathy in their favor, they do not scruple to assert that those who differ from them are influenced by improper and mercenary motives. All this is wrong. No man has a legal right, and much less a moral right, to assert that those who do not think as he does are corrupt and venal. Many of the petty quarrels and bickerings that disturb society and mar the peace of communities, have their origin in this reprehensible practice. It is always safe and fair to presume that every man is doing what he believes is right, until he demonstrates by his conduct that he is no longer deserving of that confidence.

When a man performs an action or expresses an opinion that does not meet their approval, such men immediately cast about them for some sinister motive that controlled and compelled him to do as he had done. Blinded by prejudice and maddened by vexation, they sieze hold of circumstances, drag them upon the witness stand, and torture them until they tell just what they want them to tell, instead of permitting them to reveal the truth. Many a fair, stainless character has been blasted and ruined in this way. It is a matter of astonishment, too, that people will devour with so much greediness stories prejudicial to the probity and morality of others. It is better to be swift to hear, slow to speak, slow to wrath, and slow to judge, or imagine or believe evil in others. Judge not lest ye be judged. *Selected.*

OCEAN GARDENS.

It seems to me that I'm learning faster than ever I feared before. Perhaps it's on account of being helped by so many girls and boys. One of the latest things I've found out is that there are gardens in the ocean.

The paths are made of smooth, white sand, winding about among beds of rocks. The plants are delicate waving things of every graceful shape, and of beautiful colors,—red, yellow, pink, purple, green, brown and grey. Among them the coral branches wave, while out and in, around and between them all, silently swim the glittering forms of fishes as wonderful as the flowers.

A solemn sort of gardens must these be, with never a voice to be heard in them. I think I like best the gardens of the land, made glad by the voices of children and birds. On the land, at least one would not be likely to mistake an animal for a plant.

In the ocean gardens, many of the things that look like plants are really animals, and we (if we could get at them) might try to pluck a pretty orange colored or puple blossoms, and find out that we are breaking a piece from an animal, which would be unpleasant to both parties.—*From "Fact in-the-Pulpit," St. Nicholas for August.*

HYDROPHOBIA.

Dr. J. C. Dalton, formerly Sanitary Superintendent of New York City, has written a letter to the Board of Health containing suggestions with a view to diminish hydrophobia. He says that the rabid dog is not afraid of water, and is by no means always aggressive or violent in the early stages of the disease. If people see a dog in cool weather willing to drink, and not particularly ferocious in his manner, they are not afraid to approach him; and yet he may be capable of inflicting a fatal wound, or even of communicating the disease by licking an abraded spot on his master's hand.

Another frequent and serious mistake is this: As soon as a vagrant dog has bitten any one, the first impulse of the bystanders is to kill him. But when this has been done the only possible means of knowing whether the dog were really mad is lost, and several months must elapse before the injured person can be relieved of anxiety from this source. It is evident that such a dog should never be killed at once, but he should be secured and kept under observation for a few days till his symptoms are fully developed. In the large majority of cases it would turn out that the disease was not hydrophobia.

The doctor adds that when a person is bit by a suspicious dog the wound should be cauterized by a stick of "lunar caustic," or "nitrate of silver." The stick of caustic should be sharpened to a pencil point, introduced quite to the bottom of the wound, and held in contact with every part of the wounded surface until it is thoroughly cauterized and insensible. This destroys the the virus by which the disease is communicated.

MARRIED.

Beach—Rily.—In the Clover Creek Church July 12, by J. W. Brumbaugh, Mr. George Beach to Miss Mary Rily, all of Blair Co., Pa.

DIED.

McKracken.—In Smithville, Wayne Co., Ohio, on July 2nd, 1874, Sister Maria McKracken, born, Nov. 1st, 1795, aged 78 years, 8 months and one day.

Although her mental powers had become weakened in her advanced age, yet her faith in her Savior was strong until death, and bore her joyfully across the river. Funeral preached in the Hill Church, Smithville.

Hostetler.—Catharine, wife of Jonathan Hostetler died July 5th, 1874, aged 32 years, two months, and 3 days.

The mother and her infant babe were inclosed in the same coffin and buried in the same grave. We hope they may not be separated when Christ shall welcome his blessed to the joy of his everlasting kingdom. The deceased was a consistent member of the Amish Mennonite Church of Wayne Co., Ohio. She leaves a sorrowing husband and three small children to mourn their great loss. Funeral discourse in German by her Pastor, John K. Yoder, and in English by the writer. E. L. Yoder.

Clingenpeel.—In the Mexico, Ind., church, mother Nathaniel Clingenpeel, aged 81 years, 10 months, and 4 days. Funeral by the Brethren to a large concourse of people.

The subject of this notice was born in the State of Maryland and raised in the State of Virginia, in Franklin and Augusta Counties. He moved from there to Preble Co., Ohio in 1824, and in 1836 to Miami Co., Ind., where he permanently resided till his death.

He was a member of the church of the Brethren for upwards of 55 years. He lived up to the order consistently, both in prosperity and adversity. He was very temperate in his habits in life, never using any tobacco in any way, nor spirits, only for medical purposes.

At his death he had six children and thirty-seven grand children living, nearly all belong to the Church. Also seventeen great-grand-children, some nearly grown up. He lived to see all of his brothers and sisters pass away. J. B. Lair.

Cover.—On June 27th, 1874, Clarissa Cover, aged 51 years, 4 months and 11 days.

The Sister had been confined to her room and a great part of the time to her bed, for the last 10 or 12 years. Now her afflictions are ended, and as she has suffered with Him she shall also rest with Him. She leaves a husband and a family of children to mourn their loss. Funeral discourse at the Beech Grove meeting-house.

LITERATURE.

—Send any sum, from 25 cts. to one dollar or more to Geo. Trask, Fitchburg, Mass. and you will receive specimen of the Anti-Tobacco Journal, a most valuable periodical, and some sheet tracts, that when circulated may do much good to those addicted to the "Popular Sin."

—There are many monthlies come to our office that afford pleasant pastimes, and some instruction, but there are a few that come regularly laden with sound instructive reading, just such as should be known in every family in the land. First and foremost among those are the *Phrenological Journal* and *Science of Health*. They, together, make a full team, the first—treating on the functions of the mind and its relation to the body, and the other, on the body and its relation to the mind. O, how we wish every body would consent to know more about self and not so much about every body else. These periodicals are based on purely scientific principles and are sacredly free from the popular serbils and sensational trash. Published by S. R. Wells, 389, Broadway, New York.

—For the young, much is written, and many very handsome papers are published for their special benefit, but after all there are but few that fully cover the large field that is open to the youthful mind, the truth is the two thirds of all that is published is downright fiction, telling many little tales about saintly little boys and girls, little saints and little angels that never had an existence in the world nor never will. This is a stulling process which can never result in a healthy growth. There is enough truth in the world to interest and instruct our youth and we are pleased to recommend only such papers as rule everything else out. We are favorably impressed with *St. Nicholas*, because contains a greater amount of this kind of reading than many others. The young mind needs development and then religion. This *St. Nicholas* is trying to do by very ingeniously combining history, morality, and religion together. "A Garden Party of Wild Animals," "Some Missionary Insects," Wood Carving,"&c. in *St. Nicholas*, for August, are interesting papers and are calculated to instruct and elevate the young mind. Published by Scribner & Co. New York, at $3,00 per year.

—The *American Agriculturist* for July contains more practical hints and suggestions than can be found in any other periodical, and each one of which is worth more than the yearly subscription price to any farmer. No one having an acre of ground or even a garden, or flower plot, to cultivate, should be without this help.

—*Hearth and Home*, that favorite family paper formerly published by Orange Judd, Co. and now consolidated with the *Weekly Graphic*, and published by the Graphic Company New York. The Co's facilities, for reproducing the best of engravings, and or publishing a really good paper are so perfect that we would reasonably expect great things of it. As yet it has not come up fully to our expectations but it is improving, and may yet fairly rival the other illustrated papers whose laurels are yet fresh and green.

ITEMS.

GROWTH OF THE ROMAN CATHOLIC CHURCH.—The following statements of facts in relation to the growth of the Roman Catholic Church are creditable to the zeal and energy of that body and eloquent in their lessons to Protestants of all denominations; —The thirtieth anniversary of the parish of SS Peter and Paul, Brooklin, and the twenty-sixth of the foundation of the church, was celebrated in Brooklyn, E. D., on Sunday, July 5th. Father Malone preached a sermon on the invincibility of the Catholic Church. Towards the close, in making allusion to the growth of Catholicity in Brooklyn, he said: "Thirty years ago there were but 400 Catholics in this district and two churches—One for the Germans and the other for the English-speaking people. Young in years and from the seminary, I was charged with the responsibility of this parish. There was great poverty and Catholics were few and friendless. At the commencement, after all my labor, and after exhausting all my resources, I secured $1,300 with which to begin this Church. This is the first church built by Mr. Keily, and has been the harbinger of nearly 400 magnificent temples in these United States erected by that distinguished architect. In the Catholic Almanac I counted twenty-five churches within the limits originally assigned to me by the late lamented Archbishop Hughs. The last of these is the Church of St. Sylvester.

The Presbyterian church raised $618,000 for foreign missions last year, being the largest sum ever raised in one year for this purpose by any single denomination.

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5 55	8 45	Huntingdon	6 40	8 20
6 00	8 50	Long Siding	6 35	8 15
6 10	9 05	McConnellstown	6 25	8 05
6 15	9 10	Pleasant Grove	6 20	8 00
6 33	11 20	Markiesburg	6 10	7 45
6 43	9 30	Coffee Run	6 00	7 33
6 49	11 37	Rough & Ready	5 53	7 30
6 56	9 45	Cove	5 43	7 23
5 59	9 48	Fisher's Summit	5 40	7 20
AR7 05 / LE7 10	10 / LE10 5	Saxton	LE5 20 / AR5 15	LE7 05 / AR7 00
7 15	10 20	Riddlesburg	5 05	6 45
7 37	10 25	Hopewell	5 00	6 40
7 40	10 37	Piper's Run	4 48	6 27
7 55	10 43	Braillier's Siding	4 41	6 20
8 01	10 50	Tatesville	4 35	6 15
8 04	10 55	B. Run Siding	4 30	6 10
8 12	11 02	Everett	4 23	6 03
8 15	10 05	Mt. Dallas	4 20	6 00
AR8 35	AR11 25	Bedford	4 00	5 40

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P. M.	A. M.		P. M.	A. M.
7 25	10 15	Saxton	5 19	6 50
7 40	10 30	Coalmont	4 55	6 35
7 45	10 35	Crawford	4 50	6 30
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PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which lead toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., AUGUST, 4, 1874. NO. 31.

POETRY.

The Land For Which I Sigh.

BY WESLEY.

Though brightly fall the sunbeams,
Upon terrestrial soil,
Dispersing gloomy shadows,
Relaxing sorrow's coil:
Yet far beyond these valleys,
With pleasure I descry,
Arrayed in wondrous beauty,
The land for which I sigh.

I see the smiling verdure,
Which crowns thy fertile hills,
I hear the soothing murmurs,
Imparted by thy rills:
My soul, aglow with ardor,
Impatiently would fly,
To roam thy fields forever,
Oh, land for which I sigh.

There fruit of luscious flavor,
Fast ripen to the taste,
There flowers bloom, whose petals
By thorns are ne'er defaced:
What e'er can please the seeker,
Or win the anxious eye,
Is found within thy borders,
Oh land for which I sigh.

But patience claims my service,
And bids me be content
Until the welcome message
Across the gulph is sent,
Which dims Celestial beauties
To mortals searching eye:
Then shall I greet thy valleys,
Oh land for which I sigh.

ORIGINAL ESSAYS.

THE BIBLE.

Looking at the Bible as a historical fact, aside from its claim of orgin in heaven or of inspiratioo, we are made to wonder at its march in the world, and what a potent element it is in the affairs of humanity. All other books sink into insignificance in comparison with this Book of books. Even infidels must acknowledge that it evidently, so far, is a fact that the Bible is the most marvelous, stupendous, and influential book in the history of the world, in providential protection and prosperity in its march, as an agent of its kind, it has no other to compare with it. Let us look at some facts touching its influence and career. In all probability it was the first book ever printed in types—such was the case in England, Germany and where ever the art of priuting originally spread. And to-day it keeps pace with civilization, being the first book published by heathen nations upon the dawning of light. The Bible and type go hand in hand traversing the habitable globe, in almost every instance being the first book published by the natious. In point of circulation it is so far ahead that to make a comparisoa with other books is scarcely a comparison at all. Much has been said about the almost "unprecedent" circulation of some other books—books published in half a dozen or more languages, the publication of some reaching even to one or two millions. What comparison is that to the Bible which has been published in over one hundred tongues or dialects; and as to circulation, one single country—Great Britain—has issued more than eight million copies per year. In our country the annual circulatioo of the Bible supercedes all other books taken together. The matter contained in any other one book is only known to a mere few when taking the civilized world into computation, but there are but few that have not some knowledge or acquaintance with the Bible or its contents.

In point of how the Bible has affected and influenced the world, we notice it has in a great measure a close connection with the five arts, sculpture, music and poetry. The leaven of the Bible has, in a most wonderful manner, worked its way into the literature of the civilized world. Even those that have no faith in the Bible spice their books with scraps from the Bible, and those quotations are the most interesting part of their books. In our government and law, is engrafted, in a great measure, the principles of right and justice found in the Bible. *The Bible is the foundation stone upon which civilization stands.* A single glance at the history and influeoec of the Bible must convince anyone that it is as a medicine of influence, a tremendous and marvelous fact. The more we look at it in history and influence the more we see of its greatness, and the more foolish will appear the idea of its being the work of man. No other book than the Bible has such an importance in publication as to require immense buildings solely for that purpose. No other book has gained such favor as to bring millions into the hands of societies for the purpose of a free distribution. In the history of the world the Bible stands as the world's Book. It stands far above any other book or publicatioo in power and influence. Take away the Bible and its iofluence and the great fabric of our moral civilization must crumble. Society, socially, would be robbed of that potent power that makes life tolerable. And once destroy the iofluence of the Bible, and we destroy the essence of our security for virtue, morality, and worth. Once let go the bands of Bible security and we fall into the pit of immorality, degredation, and brutality.

The Bible as we have glanced at it as a matter of history, power, and influence apart from its spiritual significance is a fact not be winked at. Men may despise the Book, nevertheless they must admit it to be a miracle of power. By its power and influence the society of a world is shaped, and, indirectly, it is the stepping stone to prosperity and greatness in the ascending scale of humanity in this universe. The Bible is ours above all other books to shape our ends here. But when we conceive in a more important point, that our adherence to the Bible rests upon the fact that it is the book of Divine truth—the Book of God—we are more deeply impressed with its powerful influence. Infidels may mock at our words, and laugh at the spiritual or divine claims of the Bible, yet they must see its providential mission has successes beyond any human invention, that is, it has an unequaled hold on human nature, and substantially has possession of the world. You may search the wide world over and no other book or code of morals can be found that will give such comfort in distress and such potent remedies in affliction, such strength in weakness, such light in darkness, such peace in a storm, such happiness in trouble, such richness in poverty, such raiment in nakedness, such fortitude in trials, such hope in life, and such life in death, as faith in the Bible of divine truth. How many thousands have drank of the waters of life flowing from God through the means of Bible truths and have passed away! They thirsted, were filled, and shall never thirst again. Oh, the multitude that have passed over the wind-tossed and troubled sea of life guided by the star of truth and landed safely in the harbor of eternal rest. Take all books disconnected entirely from Bible truths, pile them together, dilute, and extract the essence of good from them, and yet the whole mass would not be equal to the power of one ray of salvation from the Bible. To-day the Bible is the power of faith in God. Faith in God the power that entwines the cords of love around the human heart—the tower of strength that upholds christian union—the power that dispels hatred and malice and bids the smiles of love to shed a halo of glory around. Where, Oh where! shall we find such consolation as in the blessed Bible, the antidote for sin, sorrow, and disappointment. Take away all else and give me the Bible and I may have a hope of glory in eternity. Give me all else and take away the Bible, and life will be a bewildering dream with a dismal awakening.

God pity the soul that hath not faith in the Bible! Away with human philosophy that would reason away the Bible of divine truth. The overwhelming evidence as to the Bible being the book of God is such that to doubt it is a sin great enough to weigh a soul down to everlasting perdition. It needs no other evidence to prove its divine origin, than those that hang around it, clothing it in the habiliments of heaven's livery. Of all the wonders in the world, the Bible is the most wonderful, most powerful and impressive. A combination of miracles culminating in one grand and sublime miracle of God's might, power and love. A mirror of divinity, reflecting heaven, earth, and hell. The greatest and most magnificent display of God's revelation to men. The world of divinity that revolves in the moral heavens, baptized in the sheen of God's glory. The realm for earthly saints, the way penciled out by the fingers of God that we may escape from the shades of death, and climb to the glorious upper world of love, light, and eternal joys. The Bible! the Bible, precious Zion from the diadem of God's glory! Oh! may I love it while I live, and love it when I come to die.

J. S. FLORY.

Buffalo, Col.

Judge Not.

"Judge not, that ye be not judged." He who spake these words was wise above all others; and well would it be for his children to heed the warning voice of that dear Savior, coming down to them through the lapse of intervening ages, teaching his little flock the blessed doctrine of forbearance and patience with all men. When we see actions in others that look wrong to us, let us remember, that "charity thinketh no evil," and we are not to be their judges. We know little of the outward circumstances surrounding them, or the influences brought to bear upon their conduct; nothing of the inward temptations, the heart-struggles, they may have to contend with. How chary, then, should we be of censuring them; for what we would condemn as reprehensible may be unavoidable necessity, or, viewed in another light, may seem right to others. There is sometimes a very fine dividing line between right and wrong; let us each, and all, act as our conscience may dictate, not as our self-interest would lead us; and leave the rest with God. We are all short-sighted beings, and the best of us are liable to err, being very apt to take that view of any case that will best promote our own interests. With our own faults we can never be too severe, but we ought always to think with consideration of those of others, remembering that we are all little enough deserving of the mercy and kindness shown us by our Heavenly Father. If we do not follow the divine example, and let judgement be tempered with mercy, how can we expect to escape the more just wrath of an unerring God? Let us daily ponder these words in our hearts, and live by them. "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."—*Selected.*

PURITY AND PEACE.

"Anything for peace." "We do not want any difficulty." "Anything rather than have a fuss." Such are some of the pleas of time-servers and chicken-hearted leaders, who, to avoid reproach, retain position, or secure the praise of men, consent to whitewash, and cover, and conceal, and tolerate sins, errors, and wrongs, against which they pour forth their earnest protest in behalf of truth and righteousness, and their indignant rebuke against craft and iniquity.

Their policy is wrong and ineffectual. Their efforts fail, and deserve to fail. They sell out truth and principle for place and pelf, and the peace that they patch up usually ends in the fiercest warfare. Their daubing with untempered mortar is vain; the wall they have builded falls, and they are buried in its ruins.

"If we publish this we shall have a fuss," said an editor to one who importuned him to admit to his columns a stern rebuke of error and false doctrine which was being spread on every side.

"Don't you know that you have got to have 'a fuss,' and the sooner you have it the less you will have of it?" was the instant reply.

But the man who feared 'a fuss' had his way, and the first he knew he was tumbled neck and heels out of his place, his chair was filled by an advocate of the very notion that he had feared to attack, and mischief was done such as only the day of judgement can reveal, in the spread of error, which has since been repudiated by some of those who were foremost in its advocacy, but who are powerless to undo the damage which they have inflicted.

There is no peace to the wicked, and there is no peace to be made with wickedness. God has sent his servants into this world to fight the fight of faith, not to make leagues with Amalek; to weild the sword of the Spirit, not to enter into treaties with the Canaanites, nor to wink at their abominations. God will never make bargains with sin nor Satan, and Satan will never keep promises with God nor man, no matter what he may agree to. Crafty men may patch up compromises, besmear each other with lying compliments, and flatter Christians into agreements and concessions, but all treaties between good and evil, between right and wrong, are without authority on the part of God, and without force on the part of Satan. Whenever Christians trade with the Devil, they get cheated. No matter what the terms are, no matter how fair the understanding is, no matter how good a bargain Satan makes, the result is ever the same. Whoever does business with the Devil is sure to get "beat." He is too shrewd for mortals to deal with; he cannot be conquered with his own weapons; there is but one way, do right, make no bargains, stand firm as a rock, have no fellowship with the unfruitful works of darkness, resist evil, and trust in God. The safe way is the right way; first pure and then peaceable. This is wisdom's way; the way of the wisdom that cometh from above. Do not be deceived with pleas for peace and harmony. Do not mistake cowardjee for long-suffering. You may abandon *your* rights, but you must not sell out the Lord's. You may yield your preferences for peace's sake but you must not barter away God's eternal truth; nor consent to sin or wrong in any form. Do right, or do nothing. Have no parley with the Devil; no fellowship with his works; no compromise with wrong, or craft, or guile. Live so that crafty schemers cannot use you, and dare not undertake it. Do nothing that you are ashamed of. Do nothing in secret, nor by craft, which you dare not do openly and avowedly. And do not try to evade the just consequences of your own acts; but accept them manfully, bear the blame that belongs to you, and seek to do better in the future, finding strength in the integrity of an honest heart and a righteous purpose.

This may cost something, but any other course will eventually cost much more. When once your feet have found rest upon the eternal rock of truth and righteousness, you have fought a hundred battles in one, and gained a victory that will give you joy forever. Men who deal in tricks and lies, in frauds and jobbery, will be repelled from your very presence, and will slink away into darkness with their craftiness and guile, for you will be known as one who cannot be bought nor flattered, and the tempters will not even dare to approach you with their bribes.

"I have heard," said Senator Sumner one day, "that there is corruption in Washington. I have lived in Washington many years, and have *seen no corruption.*" Once out of the region of fogs, jobs, hypocrisies, lies, and villianies, and you have sunshine and peace. But there is no peace possible with lies, and sins and devilries covered up at the bottom. The house is on the sand, and it will surely fall. Wickedness ends in war. It has been said, "There never was a lie but what ended in a broken head for somebody." Sooner or later the dire result is reached, the bitter fruit is borne. The hail shall sweep away the refuges of lies, and the waters shall overflow the hiding places, and the storms of judgment shall batter in to eternal ruin, every structure of human pride and hope which has been founded upon craft and falsehood, upon trickery and deception. But with truth as a foundation, the superstructure is secure; for "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." Isa. 32: 17.—*The Christian.*

Take Up Your Cross.

Then said Jesus unto his disciples if any man will come after me let him deny himself take up his cross and follow me.
Matthew, 16: 24.

There were in the days of our Saviour those who were willing to follow him as long as there was no cross to bear, and the denial of self was not required. We learn that even among the great there were many that believed on him. But, fearing they might lose the praise of men, they did not confess him openly for they loved the praise of men more than the praise of God. They would not humble themselves so much as to take up their cross and obey that prophet of whom Moses said, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken." Deut. 18: 15. They despised the cross of the meek and lowly Jesus, therefore they would not hearken unto his command. They claimed to be followers of Moses, though in reality they were not, for Moses wrote of Christ but they rejected his writings

We have many people in this day and age of the world that are no less superstitious than the Jews of old, for they loved the praise of men more than the cross of Christ, and try to follow the Saviour in their own way and manner and so pass along through the world with ease, having no cross to bear and no denial of self to make. They are like Micah who said, "Now know I that the Lord will do me good," seeing I have a levite to my priest. But alas, for this poor man of Israel, soon there came along a company of Danites who stole away his god of gold in whom he trusted. So will it be with those who think because they belong to some church the Lord is with them, and they can float along through life and dress in all the fashions of a vain and wicked world, and observe only such of the commandments as in their estimation, requires no cross and call every other commandment of the New Testament nonessential. They seem to forget that God is an unchangeable God, and every command in the law of Moses had to be strictly observed else the people met with the sore displeasure of God who always punished disobedient and spared the guiltless. This proud spirit that works in man to persuade him to disregard the law of God, and set up inventions of his own, believe that the same will be accepted of him and made to despise the cross of Christ, is from the devil who is continually seeking our ruin. O that man would consider where this spirit is from that tempts them to despise the cross of Christ. This same spirit worked in Saul, king of Israel, who when he was little in his own estimation, was chosen to be king of the children of God, but after being placed in this high position become exalted and rebelled against the laws of God and took his own way instead of the word of God. The result was, God took the kingdom from him and gave it to David, who was of an humble and contrite spirit, and who prosecuted the work of God according to his will.

Then dear reader, let us become very humble and take up the cross, and follow Jesus, then may we be seated with him upon his throne and wear a crown that fadeth not away. Jesus has said, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me. I am meek and lowly in heart and ye shall find rest to your soul, for my yoke is easy and my burden is light." Sinners come to Christ and learn of him. The obedient realize great joy in bearing the yoke of the Savior. Take up your cross and follow the Lamb of God that taketh away the sin of the world. But remember you can have no access to a throne of grace until you comply with the conditions laid down in the word of God. O, think of the value of your soul. What would you not give in exchange for it? Worlds could not purchase it. You have the power to save it from eternal burnings, and all it will cost you is a little self denial for which you will be paid many thousand times. You will see much pleasure in this world and in the world to come eternal bliss and happiness, which is far better than the sinful pleasure of this world which lasts a season only and all is gone. Paul that great apostle was not ashamed to bear his cross, saw pleasure in these "light afflictions" as he called them, and which he said, "Work for us a far more exceeding and eternal weight of glory." He was not afraid of self-denial, but rejoiced when he could sacrifice self to the glory of his Master. Paul lived in an age when there were persecutions on every side, and was made a prisoner as an evil doer, and taken from place to place and tried before the unjust, who often had him severely punished! Yet in all this he rejoiced for he knew it would add much to his happiness in the future world. Then if Paul could endure so much for the sake of his Master, cannot we, who live in the age of Christian liberty, sacrifice a little for the sake of our Redeemer, and for the salvation of our souls. One who never failed to perform his promise to the children of men, will also perform his promises to us. He promised through his Son that if we would take up our cross and follow him and deny ourselves of all the vain pleasures of this wicked world our souls would be saved. But on the other hand if we do not deny ourselves of the vain amusments of the world, and engage in all the superfluities of life, adorning ourselves with the vain fashions of the world which is highly esteemed among men, but it is an abomination in the sight of God, we shall loose our souls and be hurled down to perdition to suffer the reward of sin. There, if we have disregarded the law of God we shall take up our abode with the damned to suffer everlasting misery. Reader may God grant that this may not be your or my lot. Let us come out from the world and be a seperate people, obey the commands of the Savior, and when the great judge shall come to call his people home we shall stand with them on mount Zion where we shall enjoy the company of angels, and ever be with the Lord whom we have loved and served in this lower world.

S. C. MILLER.

Brooklin, Iowa

GOD'S PURPOSES.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Thess. 5: 9.

Brief as is the sentence above, it is yet very comprehensive. Therein we discover what is not God's purposes, and what also is his purpose. And at the same time we have indicated to us, the manner of its accomplishment. First then, it is declared that he "hath not appointed us to wrath," yet there are many who effect to believe it, and act upon that principle; and there are others who do not believe it, and also act as though they did believe it. In either case the result with such will be the same. They become "vessels of wrath" filled for destruction, and destruction will be their end, and that from the peaceful presence of the Lord.

Such being the result of a sinful life, the subject of it, dare not say he or she was appointed thereto, as the above Scripture teaches the reverse. But lest any should say that the passage at the head of this article is a mere assertion unsustained by proof, if such proof is not always found in connection with such declarations, they are yet to be found elsewhere, and almost anywhere in God's word.

I would especially refer the reader to the first chapter of Romans, where he or she can find the mode and manner used in that day, and even at this period of time, by which men and women *fit themselves as instruments, or vessels of destruction.* God does not do it.

Having then briefly shown what God does not do, let us next proceed to show what he does do, the authority for which is also found in the verse at the head of this article, "He hath appointed us to salvation" And what is implied by the word "salvation" in this connection? Not evidently a salvation from one of the many dangers we are exposed to in this life, but a salvation both present and prospective, even beyond this vale of tears. Its value, that is, this salvation which we are appointed to by God himself, can only be partly determined from the great interest manifested by parties (so to speak)

who are not benefited at all by our salvation.

For instance, angels are not promoted in glory as a consequence of our salvation, yet our salvation affords a source of rejoicing to them. We should not have been appointed to this salvation, if God had not been concerned for our elevation from deep degredation to which we were sunk by sin. Hear what his Son says on this point: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

This last Scripture quoted sustains all three of the points made in the verse at the head of this article. And I have no doubt the apostle Paul obtained his view of the subject from this, and similar passages of Scripture which enabled him to say, "God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ."

Assuming then that the great apostle to the Gentiles knew what he affirmed to be troth, and taking it for granted that we assent thereto—assent to what,—why that God has not appointed us to wrath, but to salvation—we will then notice the means he has instituted for such salvation, "by our Lord Jesus Christ." Yes, so says the apostle Paul, yet I would like to know the precise means, say you. I answer, I am not able to tell you precisely. Here is ample scope for faith, "without which we cannot please God." But we may venture to give an opinion. We learn from the Scriptures, that Christ redeemed us, hence we were lost, lost to God I apprehend. Our redemption was not procured by corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot, hence we are no longer our own, but we are Christ's, his by right of purchase, having paid the highest imaginable price for us. He now becomes our chief shepherd, willing and desirous to lead us, assuring us that he will (after leading us through this wilderness world) lead us through the valley of the shadow of death. This you must believe. To hesitate, or doubt, his ability to fulfil his promise, will be fatal to your spiritual welfare. Remember you have been redeemed, whoever you may be, no matter what you are now, you have been purchased. Have you given evidence on your part that you wished to throw off the government of Him who purchased you? And having discovered it, regretting your conduct, hear him addressing you, "Come to me, all ye that labor and are heavy laden, and I will give you rest." Are you anxious to know whether you are related to him. Hear him again, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, sister and mother." Do you discover that with your best efforts you are not what you ought to be, and wish to know what to do. As Peter says, "obey the truth" more fully, as there by primitive christians purified themselves. Say you, I thought we were purified by the Spirit. Even so, the Savior says his words are spirit and truth. Be diligent to make your calling sure. EMMANUEL SLIFER.

Passing Away.

All things earthy are rapidly passing away, nothing lasting, nothing durable, and will soon fall into oblivion and be forgotten. This world with all its pomp and show, with all its grandeur and magnificence will pass away. But there is something within us, an innate principle which will live when these poor perishing bodies shall have crumbled into dust and become food for worms. This world may attract, it may cause us often to neglect duty and lavish our thoughts upon its allurements, but its pleasures and sinful gratifications will not make us happy. True they may engage the mind for a season, but they will not last, they'll pass away. There is something higher, more noble, above these earthly scenes that claims our attention, something that is calculated to satisfy the mind, and that will remain when all things earthly shall have vanished from sight.

Passing away is written upon every leaf and flower. We behold it in all the scenes of life. Time passes, oh, so swiftly, and with it all things pass away. Truly a few short months ago we were in the midst of stern winter. Cold and piercing winds howled around us, and the ground was covered with snow, but where is it now?. It gradually passed away. Spring came with all her loveliness and cheered us with her bright sunshine and balmy days, with beautiful flowers and green verdure, but these scenes too are gone, they have passed away. Summer is here with the bright burning sun beaming upon us, everything seems to have changed, and soon will be no more. A little while, and the cool winds of Winter will again visit us and then will pass away. Thus it is in life, all will *pass away*. So with us, these bodies upon which we lavish so much care to decorate, all for pride and show, will soon, one by one fall victims to the cruel hand of death and pass away. We cannot always remain here, many are passing away all around us and are known no more. But there *is* something lasting, something that will not pass away. 'Tis the blessed climes of Heaven, the scenes of immortal glory. There are pleasures that last through all eternity. This beautiful land we can all possess if we relinquish our claims in this probationary state and labor with zeal for the Master, where there are joys forevermore. In that beautiful land no trouble exist, no trials and temptations as are common in this vale of tears. No sickness will be there, no pain nor death, and God Himself has promised to wipe all tears. Truely a beautiful home: Oh, who would not desire an inheritance there? Christian reader, are you laboring for this home? If so you can welcome the hour, you will pass from this world—pass from earth to Heaven. May we all be more impressed with the solemn truth, we are *passing away*. W. A. CLARK.

Shirleysburg Pa.

DECEIT.

SELECTED BY KATE BRENIZER.

If there is one law above all others written in wisdom—a word that I would trace as with a pen of fire upon the unspoiled heart of a child, 'tis this word deceit. Could the curtain of human experience be rolled back and its hidden things be disclosed to us, what a picture of wretchedness, misery, and woe would present itself to our view, caused by the foul fiend of deceit. We should start back in horror from the contemplation. How many noble spirits, and warm hearts, with hopes encouraged for a time and blasted; affection nourished for a while and then cast off as a worthless thing blighted and wasted. How many hearts that once throbbed warmly with hope's bright spirit have been repulsed and chilled by its withering power. How many gentle and sensitive saints have sunk under its cankering influence and gone down to untimely graves. How many? let the page of human life record the sad and heart-sickning answer. The spirit of deceit has shed its blighting and destroying influence over every walk of life. It has entered the sacred precincts of the domestic sanctuary and enshrouded in darkness and gloom the home once joyous and radiant with those smiling cherubs of life, hope and love. It has polluted with its poisonous breath the social hearth and destroyed the fair fabric of connubial happiness. Ah! and woman, who was endowed and made susceptible of noble and generous feelings, with a gentle and sensitive spirit, a frank and confiding nature—even she to whom we look for all that is pure and lovely, ennobling and exalting, whose heart should be the seat of innocence, of virtue, of truth and sincerity—even she (alas! that she should thus degrade herself (has drank of the poisonous draught, sullied the fair purity of her character, polluted the fountains of her soul, and darkened her heart. It has taken from her the most powerful charm, the loviest and most winning trait of her character, that heart-trusting faith, and frank simplicity, that confiding trustfulness, that involuntarily win our respect and love, thus rendering the fairest features repulsive and revolting, and the sweetest smile sickning to the heart, for who will trust to the loviest smile, who will drink in the sweet and musical tones of kindness from the sweetest lips, when beneath them may lurk the poison of deceit, the dark spirit of malice and cold selfishness. Oh!! rather let the features be set in cold and marble-like rigidity, rather let the stern and passionless demeanor of the stoic enshroud them, than light them up with the pale glow of hypocrisy and deceit. Oh! let us avoid, as we would the break of the deadly sirocco, the foul fiend deceit, it is the Bodan Upas of the moral world, diffusing blight and misery where it exists. If it has found a place in our bosoms, let us banish it as the bane of all earthly happiness, ere its poison hath diffused itself o'er our hearts. Cling to the spirit, and bind round the white and spotless robe of sincerity and truth. Make it the ruling and guiding star of thy life, and it shall encircle thee with the radient light of moral purity and loviness, a light from whose searching rays the degraded votary of vice shall shrink in shame; a light that shall win the respect, esteem, and love of the pure and good; a light that shall insure to thee that happiness is the blessed meed of the pure in heart; a light that shall guide thee to the blissful and celestial mansions of heaven.

Canaan, Wayne Co. Ohio.

THE USE OF TOBACCO.

Boys, heed these words: Westward the smoke takes its way. True civilization is growing away from vices as true reform is growing away from idols. We must make men upon modern principles, not upon modern habits. This age has splendid colleges, churches, schools; splended ideas, hopes, wishes; but a more disgusted set of young men never looked the world in the face without a blush.

If there is a young man who does not use tobacco, he is a blessing to his home, to his town, and to the whole world. He is a man to be proud of; he is a noble example, a rebuke to the most filthy, senseless habit of the day. He should be the boast of all true men and the pride of all true women. It is not a little thing to live in this age of tobacco, cigars and pipes, and say to the tempter "Fineeut," "Honey-dew," or "Meerschaum," "Get thee behind me, satan!" It is a great good thing to do, and he who does it for his race a brave, kingly thing, which is as sure to bring a reward as it is to give a blessing.

We want to call smoking just what it is—dreadful small business of a man. It is injurious, silly and nasty. It is bad for one who smokes, and terrible for the one who has to breathe the smoke.—*Young Folks' Rural.*

WHAT ARE YOU DOING?

Diana Muloch, than whom no purer thinker ever lived, thus pertinently addresses herself to young girls in her book, called, "A Woman's Thoughts about Woman." "Young ladies, 'tis worth a grave thought—what if called away at eighteen, twenty, or thirty, the most of you would leave behind you when you die? Much embroidery, doubtless; various pleasant, kindly, illegible letters; a modest store of good deeds and a cart load of good intentions. Nothing else—save your name on a tombstone, or lingering for a few more years in family or friendly memory. 'Poor dear!—what a nice lively girl she was!' For any benefit accruing through you to your generation, you might as well never have lived at all."

Must this be said of *our* girls? —*Young Folks' Rural.*

SABBATH MORNING.—How we long for the return of the sacred hour! The cares and toils of another week have passed away and we again welcome the day of rest. Many will this morning go up to the house of the Lord to worship, where prayers will ascend like sweet incense to the hill of Zion. How sweet the hour, and how precious to the soul while sitting under the droppings of the Sanctury! Ah, were it not for the Sabbath, had we no stated places of worship where we can repair, apart from the noise and confusion of the busy world, our lives would indeed be dreary ones. These seasons are bright spots in our lives and should be highly estimated by us as they are intended to fit and qualify us to live, and also prepare us for the solemn reality of death.—*W. A. Clark.*

"Study to be Quiet."

A calm, peaceful frame of mind is what comparatively few persons have. Even trifling annoyances disturb and excite them. There are those, however, a happy few, who possess their souls in tranquil patience and unruffled equanimity. They behave and quiet themselves "as a child that is weaned of his mother;" they are so far weaned from creature comforts by merging their wills in God's will, that they take whatever comes, resigned and placid. Though provoked they keep their temper, though tried they complain not. We should make it a part of our religion to do so. "I dare no more fret," said John Wesley, "than curse and swear." And relative to persons of a contrary spirit, with whom he was frequently forced to come in contact, he observes: "To have persons at my ears murmuring and fretting at everything is like tearing flesh from my bones. By the grace of God I am discontented at nothing. I see God sitting on the throne and ruling all things."

We grow old more through indolence than through age.

The Weekly Pilgrim.

HUNTINGDON, PA., AUGUST 4, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

—The Beecher Scandal. The Beecher Scandal is now the all absorbing topic of the religions world. The investigating committee are busily at work and seem determined to ferret the thing from the bottom. One unfair aspect of the investigation is that the committee is wholly made up of Mr. Beecher's avowed friends who it seems are laboring more to screen him than to show justice to both parties. The charges made by Mr. Tilton are certainly very grave and necessitates Mr. Beecher to refu e the whole of them. This he has promised to do and his friends are very sanguine of success. By our next issue we will have the decision of the committee when our readers can expect to hear of the result.

To Tarshish or Ninevah, Which?

Among the minor prophets we have none, the writings of whom strike the reader more forcibly than those of Jonah. Read them once and the whole narrative is so indelibly fixed in the mind that it cannot be forgotten. The call, the preaching, going down to Tarshish, entering the ship, the storm, the casting into the sea, the whale, the deliverance, the preaching and "Jonah's Gourd" are all way pests that leads the mind right along and makes the whole history as familiar as some household story. But in this short narrative is contained great truths and important lessons. Of the history of Jonah we have but little, so little that some overwise Bible students have taken the liberty to deny the authenticity of the whole account. But this cannot be done without impeaching the truthfulness of the New Testament Scriptures, "For as Jonas was a sign to the Ninevites so also shall the Son of man be to this generation."

The history is highly symbolical and there is contained in it, a hidden prophecy. He seems to have been one of Israel's ordinary prophets that had as yet never been brought into practical use, and now for the first time perhaps receives a call to "go." But the mission is of such great magnitude that he becomes dumbfounded. "Go ye to the great City, even Ninevah and say: Yet forty days and Ninevah shall be overthrown." Before him was Ninevah, behind him was Tarshish and the great question with him is, to which shall I go? To go to Ninevah will be to face the scorn and derision of the great city and perhaps death, but to go to Tarshish will be to throw away the prophets garb, kiss the common vagrant's lot and accept his position. To do the first is duty, to do the other is self-ease and gratification. He decides on the latter and goes to Tarshish.

In looking over the Church, the world and the work that is being accomplished, we are made to fear that we have, now, many first stage Jonahs. Ninevah has not grown less but on the contrary, the great city has grown fearfully and the command to the Lord's prophets to-day is "go ye into all the world and preach my gospel."

Brother, you are called and where are you going or where are you? Have you too gone down to Tarshish and taken passage in the ship of ease? Have you too thrown aside your high priestly robe and identified yourself with the common herde? If so, think of the great city, of the thousands and millions of precious souls for whom Jesus died, living and dying in the world without ever hearing of the true light. Jonah's commission was an important one, and upon its fulfillment depended the weal or woe of the great City. Their sins were grievous and the cries of the oppressed had already reached the ears of the Lord of Sabaoth and dire retribution was hanging over the doomed City, nothing but a repentance in sackcloth and ashes could save them, and this depended on the truant preacher. But as great as was his responsibility still greater is that of the minister of Jesus Christ. While upon Jonah's preaching depended a temporary catastrophe, upon ours depends eternal life or endless misery. Let us not be deceived in regard to the magnitude and importance of the great and responsible calling. Salvation of the soul is the great object in life, and to it all other objects and engagements must give way. No matter what may be our position or temporary surroundings in life, they cannot excuse us from fulfilling our commission. God's work must be done and if that is entered into faithfully, a way will be opened for us. Tarshish and Ninevah are not set before us as a matter of choice. To go to Ninevah is a duty from which no circumstances in life will excuse us, but to go to Tarshish means, disobedience and rebellion, and for it, God will hold us fearfully responsible. Then, dear brethren, let us examine our position well lest some of us may be found, with Jonah, down in the ship sound asleep, while sinners are starving and dying for the bread of Life which God has given us for distribution.

Judging by the Fruit.

"By their fruits ye shall know them."

As it is in the kingdom of nature, so it is in the kingdom of Grace. If the fruit is good the tree is good, and if the fruit is evil the tree is corrupt. We are not to pass judgment upon any one, yet we may, and indeed it is our duty to judge as to the degree of virtue men possess by their fruits. "Of thorns," saith Christ, "men do not gather figs, nor of a bramble bush gather they grapes." The fruits which men produce are determined by what they say and do. When men swear and lie and cheat, the fruit is evil and so also the tree. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil." Such persons' fruits indicate very bad hearts. How wicked must the heart of that man be who can calmly and deliberately curse his Maker; and how dishonest and deceptive the heart that can, knowingly, deceive and cheat his fellow man. Again, where persons adorn the body with things that are unnecessary and that are intended only for display, we must conclude that they have a proud heart. Some persons seem to think that the adorning of the body is no indication of pride, but this is surely a mistake, as it is only for display which is not in harmony with the Christian spirit. The Apostle Peter speaks very pointedly in reference to this matter. He says, "Your adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel: But let it be the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." When there is a desire for the outward adornment of the body the fruits of a meek and lowly spirit are not discernable.

The fruits of a proud heart is to make an outward display in any way. Not only is it discernable in dress. Some persons are plainly appareled and yet have very proud hearts. When men think they know more than any one else, and are determined to have their ends accomplished, regardless of the opinions of others, it is the index of a proud heart. Paul, in writing to the Roman brethren, condemns this feeling and says, "I say through the grace given unto me, to every man that is among you, not to think more highly of himself than he ought to think." An unreasonable high opinion of one's own superiority of judgement, is the fruit of a proud heart, no matter from what source it may be exhibited.

The fruits of pride are also seen in lofty airs. Some persons have a look that indicates pride. David observed this, and it seems to have been especially repulsive to him. "Him that hath a high look and a proud heart I will not suffer."—Psalm 101: 5. Solomon declares also that the Lord hateth a proud look. From these references we think it is evident that the facial expression, or the physical movements may be the index of pride, and this appearance is as repulsive to the Christian as swearing, lying, stealing, or any other vice.

Again when persons are more concerned about the things pertaining to the kingdom of this world than they are about those which pertain to the kingdom of God, the fruits do not indicate that of righteousness. By their fruits, by their actions, by their conversation, ye may judge where they belong. We have heard of Christian professions going to market or attending to some other business away from home, on rainy days in order to economize time but when Sabbath comes and they should go up to the house of worship, if it has even the appearance of rain they are afraid to venture out. Others again labor hard through the week and on Sabbath are too tired to go to church. Does not this seem to indicate a greater concern for our pecuniary affairs,—for that meat which perisheth than for that which endureth forever? Surely there is not that hungering and thirsting after righteousness that should characterize the regenerated soul. Jesus says, "Where your treasure is there is your heart also." Does not the fruits indicate that our treasure and heart is in this world? Brethren and sisters let us think of these things.

We may also judge the tree by the nature of the fruit, or the effect which it produces. Evil fruit may injure or kill the body, and so one tree producing evil fruit in the church may injure or impede the progress of the whole church. One cold indifferent member may cause others to become careless. As there is a close alliance and dependence one upon another of the different members of the body so it is in the church of Christ. For a church to prosper all the members should be in a healthy condition bringing forth none other than the fruits of righteousness.

The fruits of righteousness are *peaceable*. The apostle Paul in exhorting the Hebrew brethren to constancy of faith and patience tells them that "no chastening for the present seems joyous but grievous; nevertheless, afterward it yieldeth the *peaceable* fruit of righteousness." By peaceable fruit we understand such as will produce no injury,—something that is healthy, invigorating, *and* life-giving. Hence the fruits of righteousness will not produce discord or jangling; it will have a tendency to promote unity and harmony among the children of God. Let then the fruits of righteousness be seen and felt more amongst us, and although there may be dissentions, yet by right action all may be adjusted to divine acceptance, As long as dissentions are among the people of God, so as to cause party or sectional feelings, judging by the fruits, we must conclude there is something wrong with the trees.

J. B. B.

——Eld. John Murray of Quarry Iowa under date of July 13th says: "Hundreds of wells have gone dry in Marshall Co. We had many light rains but none to soak the ground or supply the wells since last June a year, but still we had rain enough to make things grow and the crops look promising. In a few days people will commence harvesting wheat. We have some Apples, but not a full crop. Cherries were abundant.

Wanted.—Our contributors will please supply us with some essays. We are in need of this kind of matter now. Will be pleased also to have items of correspondence &c., from all parts of the brotherhood.

CHILDREN'S DEPARTMENT.

TO OUR YOUNG READERS.

TO THE BOYS.

For a long time our young readers have been somewhat neglected, not because we do not care for them, but for want of time. Perhaps another reason may be that a great many o you have been attending Sunday School, and there have learned so much that you can afford to do without our service. We hope those of you who do not or cannot attend Sunday School, have godly parents who teach you at home, at any rate, we hope that none of you belong to that class who are called bad boys and bad girls.

There are so many ways of being bad that we feel quite fearful that some of our young readers may be tempted by some of them. That old saying or quotation—we do not know who said it or from where it was quoted,—"Satan always has some mischief for idle hands to do," is equally true with the young as well as with the old, and if you are not kept at something useful, we very much fear that Satan will be offering you some of his little jobs to do, and before you think of it, you will go right to work. Not long since we saw a number of little boys at work for Satan and ugly work it was too. First they ran off from home and gathered together in a little crowd made up of other boys of the same stripe. They organized, or to be more plain, commenced their meeting by telling little stories. This soon turned into quarrelling and that into swearing, and then, to conclude, several bantered to fight. Now, this was all Satan's work, and had those little boys been employed at home, helping mother, weeding the garden or some other useful employment, satan would have been compelled to go somewhere else for hands, or left that ugly little job undone. On the next Sunday we went to the nearest Sunday School, and while there we thought we would look around a little and see if any of that little gathering were present, but not one of them did we see. We suppose they were busy at Satan's work; perhaps gone fishing or on a rampage of general mischief.

The more you work for Satan the more he will have for you to do. Disobeying parents, playing truant, telling stories, swearing, smoking and chewing tobacco, stealing, quarrelling and fighting are all his works and are only done by bad little boys and girls who have nothing else to do. Now, my young readers, please make a note of these little jobs and do not be caught in any of them. Always try to spend your time at something useful. Good works for little boys and girls to do are found anywhere and everywhere. By attending to them you will always be employed and then satan will not trouble you.

THE USE OF MONEY.

Of the uses of mony, there are many ways to dispose of it. When little children first receive a few pennies or a nickel, they little think of parting with their bright plaything, till they get sight of the toyshop, then they soon find that money is not to be prized for itself alone, but what it will buy. Every cent, or five cents that the little girl then gets brings dreams by day and night, of the doll that can open and shut its eyes, and has "sure enough hair."

The little boy hoards up every cent he receives, for marbles, balls and shooting crackers, and that cure for all sorrows of the boys and girls—candy.

After a while the girl gets ashamed to be seen playing with her pretty dolls, and uses all her money to buy finery to make a doll of herself. It is the same with the boy; he thinks it would not look manly to be seen playing with the toys he once prized so highly, so he throws them away, and cigars, a fast horse and fine clothing, are now his pride.

I am sorry to say that in this fast age there are many who throw away their money in drinking saloons and at the gambling table. Yet, among the thoughtless ones, on both sides there are many, who, knowing that the mind is of far greater importance than the body, spend most of their money in such a way as to win admiration, not for their find clothing, but for their knowledge.

When a father gathers up a few hardearned dollars, and sees through them a nice little cottage that he can call home for his loved ones, he feels that money is a great blessing to him. When, at last he can call the wished for prize his own, and the happy faces within it smiles him a welcome greeting home, the heartfelt thanks of all ascend to the Giver of all good, for the blessings they have received through the proper use of money. With what energy they all now labor that they may make their homes, persons and minds, more beautiful, and have some money left to give to those who are in need!

When a poor widowed mother returns home from a hard day's work, with a little money to buy bread and meat for her almost famished little ones, it must seem that money is the greatest blessing; for with it how easily could she obtain comfort and schooling for her dear children, which all her daily toils and nightly prayers cannot now bring them. Let us all hope that her prayers will soon be answered and those who are spending money with a reckless hand, for something which brings them no good, will be touched with pity, and will help to make her and her children happy.

Some hoard up money to count and recount, or deprive themselves of many of the common comforts of life, to buy more land and build larger houses and barns, that they may hear it said of them, as they pass along, "There goes the richest man in this country!" forgetting that death will soon take them from their treasures on earth. They cannot take a dollar of money, nor an acre of land, nor any of their fine buildings with them; and if they have happened in lifetime, to give anything to the poor, it was only that they might be seen of men; they have received their praise from men, but when they come to Heaven's gate, they will find no treasure laid up for them there.

"The mind of men seeketh out many inventions;" but without money they could be put to very little use. With it, the wonderful steam engine takes its long train filled with precious souls and costly goods, swiftly as the wind. If mountains are in the way, tunnels give it passage through; if rivers cross its path, splended suspension bridges, or more solid ones of broad stone piers, bear them far above the rolling waters.

Very grand and wonderful seems the telegraph which carries the news asross the continents and under the seas, with just such lightning as makes the storm terrible. Then there are the steamboats on our rivers, some of them floating palaces, and the great ships on the ocean, with which we carry our own commerce, and become rich and great as a nation; all these are the effects of money, put to a great and good use.

In fact, nothing can be done without money; even the houses we live in, and everything that makes our homes pleasant, the books we read, the clothes we wear, the food we eat, and the very ground we walk on, are ours only by the use of money. Why, then, does the Bible say, "The love of money is the root of all evil?" Just because we should not love money for itself, but prize it for the good we can do with it!—*Young Folks' Rural.*

Your Sin Will Find You Out.

"Mother mother!" said Mary Jay, running into her mother's room. "I believe I've found out what makes Clinton sick every day. I saw him just now, out in the garden, behind the lilac bushes, with big Fred Saunders and Fred was smoking a cigar."

"Did Clinton have a cigar?" asked her mother.

"No, I didn't see any; I just saw them a minute I guess they didn't see me."

"I will go and see myself."

Saying this Clinton's mother put on her bonnet, and walked out into the garden. There the children stood, in a shady corner, each with a cigar in his mouth, and Clinton with a bundle of matches in his hand.

The two boys who were with him ran when they saw her; but his mother called "Clinton" in a loud voice to stop, so he stood still. He knew he had been doing wrong, and his first impulse was to get rid of the cigar.

What do you suppose he did with it?

It is very strange, but it is true, that people who are caught doing wrong never act as they thought they would if found out. It is as true of grown people as of children. It is very easy for persons to make up their minds if caught in a crime; but strange to say, they seldom do the thing they planned, and most often do the very thing that proves them guilty.

Clinton might have thrown away his cigar, I suppose, before his mother reached him; but instead of that, he thrust it under his belt. He did not do this because he thought it the best plan, or because he thought at all; it was what is called an impulse.

"Clinty," said his mother, "have you a cigar?"

"No," said the little boy. One sin leads to another.

"Clinton," said his mother, solemnly, "is this the truth?"

"No, ma'am, I havn't got any," persisted he; "Fred and Bennie had though."

Just at that minute a little blue smoke came curling from under Clinton's apron just above the belt. He turned pale as he saw a hole burning in his apron, and there was the burnt end of a cigar under it!

Ah, Clinton, your sin found you out.

I will not tell you how Clinton was punished, only you may be sure he did not smoke any more cigars.

"I think he was a silly fellow to put a lighted cigar under his apron!" some child says. "I would have had it better than that!"

No you wouldn't. You do not know what you would have done. Unless you have been a great while learning to decieve, and grow cunning, you would not have been wiser.

When child or man, who is generally honest, commits some sin and wishes to hide it, the very thing he does to hide it quite often becomes the means of his being discovered.

"When you want to sin in safety go where God is not." But since God is in every place, you may be sure your sin will find you out!

Boys, a Word with You.

Are there not obligations laid upon brothers? You are stronger than your sister. Ought you not to spring to her aid if she is doing something difficult or fatiguing? For instance, in house-cleaning there will be pictures to hang, carpets to tack, shades to put up, furniture to move from place to place, and all sorts of back-breaking and back-aching operations for a week or two. Of course "it is not so pleasant for a fellow" to be around in those days, and so a fellow—pardon the expression, but we have heard young gentlemen use it so often—unless he is very manly and unselfish, will be apt to think of engagements out of the house. Let us whisper a secret in your ear. He is a jewel among men, who is never in the way when he is not wanted, and never out of the way when he is. There are a great many little things and big things which a good son and brother can do in domestic emergencies if he only cares to make himself useful. If you live in the country, there is many a lift you can give to the women-folks in the way of carrying in wood, bringing pails of water, and generally lending a hand.

Then, young man, if you are an elder brother, bethink yourself sometimes, that your sister may like to have you take her out, as well as some of the other young ladies of your acquaintance do. Jennie is quite as pretty, quite as well bred, and has quite as many capacities for enjoyment as any other girl of her age. She would be so pleased, if now and then you would invite her to go with you to a lecture or a concert, and you would, if you only tried it, find out that an evening with your sister would, pass as agreeably, and perhaps more restfully, than an evening with any one else, not excepting even the dearest and best girl in the world, whose image is with you like a guardian angel, and whose name you always speak with reverence and regard. —*Presbyterian.*

A Noble Thought.

Young men! It was like the song of some wonderful bird, and it made the air shine after the sound had passed away; and yet it was just the remark of a brave young man who walked past me one day, arm in arm with a companion.

"Depend upon it, Tom, old St. Edmund, of Canterbury was about right when he said to somebody, work as though you would live forever; live as though you would die to-day.'"

Tom nodded and walked on.—*St. Nicholas.*

—Our manner is of importance. A kind *no* is often more agreeable than a rough *yes*.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

A TRIAL OF FAITH.

A SKETCH OF THE LAST DAYS OF YOUNG WOMAN AS RELATED BY HER MOTHER.

About Christmas she came hom to her mother, telling her that she felt as though her time for this life was soon to close and that she would be to bid them all farewell. Her mother knowing that she was not sick, concluded that her mind was troubled and persuaded her to remain a while with her, and then asked her if she wanted a physician. She said, "No; medicine will do no good." Her mother however, being alarmed, sent for him, who, after examining her, said there was nothing wrong except that her mind was somewhat disturbed. Her mother insisted on him to leave some medicine, which he did and then left, when she in obedience to her mother took it, but told her mother not to send for the physician any more, as she had a revelation of her death, and that she must take the parting hand. From that time she began to grow weak and in a few days was unable to nurse her own child. She then took her bed and soon became so feeble that she could not raise her head from the pillow without fainting.

In this weak situation she examined her heart and reflected on her life which was shortly to close, and found that she was not prepared to meet her God. She was made sensible that there were duties required of her in the New Testament, with which she had never complied and becoming uneasy about the salvation of her soul, she confessed her disobedience to the commandments of God and lamented that she had put off her duty until she feared it was too late. But in the midst of her distress, her spirit was revived in the consoling promises of her Savior, "He that cometh to me I will in no wise cast away." Though she was weak in body she was strong in faith and determined to follow Jesus and serve Him in His own appointed way. In order to do this she requested to be baptized by trine immersion. An old minister of the gospel was then sent for but in the meanwhile her request was made public and a Methodist minister hearing of her desire, came and asked permission to speak to her which was granted by her mother, when the following conversation took place:

Minister. "I heard that you wish to be baptized."

Woman. "Yes, that is my desire, and I have sent for one who I believe will baptize me agreeably to the gospel."

Minister. "But have you never been baptized?"

Woman. "I have received in my infancy, what some call baptism, but the Gospel teaches me first to repent, and believe and then, according to the example of Jesus, be baptized in water for the remission of sins."

Minister. You are laboring under an error, woman, if you have been baptized once that is enough, be content ,or there is no difference how or when you were baptized."

Woman. "In such doctrine I can never believe for the gospel teaches me but one way, which is Christ, and him I am bound to follow."

Minister. "Woman, let me give you good counsel in time. You know that you are helpless, you cannot bear to go into the cold water to be baptized and if you do it will prove instant death. I advise you to abandon your strange notions and save your life."

Woman. "Christ has said, he that loseth his life for my sake shall find it unto eternal life. I trust that he who has called me unto obedience is able to give me strength enough to follow him and if I die in the attempt I only die in the act of obedience."

Minister. "By so doing you will destroy your own life which is wrong, sinful and this you may rely on doing if you undertake it."

Woman. "I am not destroying my life when I try to obey the command of God, undertake it I will and you shall know that I shall not die in baptism, for there is a little more work for me to do before I die, though die I will before many more days pass by."

Minister. "I once more repeat by persisting in your present course you will be taking your own life and you will be considered as a murderer.

By this time, a tender hearted mother, who was present and heard the whole conversation, could keep silence no longer, and said to the minister; "If this is the way you express yourself to a sick woman I want you to trouble her no more."

REMARKS. It is degrading the holy profession to call such a man a minister who labors to persuade a dying woman that she would commit moorder while attempting to comply with the means that God had given for the salvation of her soul, and we cannot but admire the mothers wisdom in informing him that such services were not needed, as he was teaching the way of death instead of life and salvation.

W. H B.

The ministers being dismissed in this way, left the house and on his way homeward met a Universalist to whom he related the circumstance, and both of them being destitute of gospel light, agreed that the womans conduct was alarmingly foolish, so much that the Universalist concluded to go and, if possible persuade her to disist from wantonly rushing herself into danger and death. He also came and asked permission to see her which was granted. He then commenced reasoning about her dangerous undertaking but all his arguments were repelled so firmly and steadfastly that he acknowledged she was too strong for him and left without being dismissed.

Next came the old minister that had been sent for and after beholding her weak condition told her that he feared she was too weak to be baptized, but the courageous young woman said to him, "We must have faith in God only undertake it, I believe that the Lord will strengthen me. To him that believeth all things shall be possible." The mother then, with the assistance of a few neighbor woman, took her out of bed and when they had her prepared they went to the water, cut the ice open, her own husband carried her in and when the minister received her she said, "do you think the water is deep enough, I want to be wholly immersed." He answered, it is, and proceeded and she was baptized without the least difficulty. Leaving the sorrows and sins that had burdened her soul, she came up out of the water with joy and gladness. They then went to a neighbors house close by where the physician was and had prepared his stimulants and as she entered the room he said, here take this. What have you? said she. Some tea said the physician, take it it will prevent you from taking cold, but she answered him, "will you have it said that your medicine saved my life?" I will not take it." She could hardly be pursuaded to even lay down on a bed,

A few days afterwards as her mother was waiting upon her she heard her praying fervently to God. she then asked her whether she wished anything. She said if it was not too much trouble she had a longing desire to celebrate Communion in memory of of her dying Lord before she died. The mother replied that it would be no trouble. The preperations were then made, and the old brother sent for, the time came and everything was in order. When it was told her that she could commune in bed she said "no, I want to sit at the table with my brothers and sisters while observing the institutions of the Lord." She was then placed in a chair where she remained during the whole services. After this she addressed them all saying that she now had discharged her duty, admonishing her husband, brothers and sisters and friends to follow her example in obeying God, telling them with a clear conscience, that she had now a fair prospect for heaven and happiness, where the weary are at rest and the wicked cease from troubleing. Thus she kept on speaking of her happiness and rejoicing in the Lord. In her last moments she was asked whether she had fair prospects of heaven. She answered, I have, and then uttered her last words, Oh, sweet Jesus and passed sweetly away. W. H. BAILY.

Raleigh C. H. W. Va.

ANSWERS TO QUERIES.

IN PILGRIM No. 29, page 230, C. M. Armbrost asks for an explanation of Matthew 6: 24—34. I will try in the fear of God to answer the query, as contained in said paragraph. 1. "No man can serve two masters: for either he will hate the one and love the other. A master denotes a superior, a leader, a chief, &c., and to serve, one must first become a servant, to act as a servant, to be in the employment as a servant. In this case it implies to render spiritual obedience and worship to God, whom we only shall serve, and render to no other service as a God. The Lord Jesus Christ must be commander in chief. Now he saith, "You call me Master and Lord, and you say well for so I am. He that hath my commandments, and keepeth them, he it is that loveth me, for this is the love of God, that we keep his commandments, and his commandments are not grievous." Now when a servant is bound to his master, no matter in what way he has obligated himself, just as long as he loves him above anybody else, that long he will serve him with full purpose of heart. He will hold to his master, and do the work his master commands him, heedless of anything that any other might say or command him. And so it is with the children of God. While their hearts are filled with the blood shed abroad through the Holy Ghost, so they cannot be servants to mammon or the god of this world, or in other words, the wealth and riches of this world. They cannot have the service of the child of God, for the children of God will only have them to their service as wise stewards. I have showed above that to be a servant, we must be in subjection to him that lords over us, or we are no longer servants; "I say unto you, take no thought for your life what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on." The Lord seems to ask us the question, do you not know that it is every master's business to furnish sufficient food and raiment to his servants or slaves. Are ye of so little faith, my children, that you can possibly think that I the great Master, will overlook your daily wants if ye are my servants, and be the faithful children of the heavenly Father? O, no; this you may learn at once. Only behold for a moment what I do for the fowls, and lilies of the field, how I care for them, and feed them; you need not have any concern of what shall we eat, or with what shall we be clothed, only do my commands as a faithful servant of mine, for I told you in the contest contained in the 5th and 6th chapters of Matthew, how ye shall be the light of the world and the salt of the earth; that men may see your good works, I told you to give to him that asketh thee, and from him that would borrow of thee turn not thou away, and I, your Master, have told you to do good to them that hate you, and I have also told you how you shall do when you give alms to the poor. I also told you, you always have poor with you that ye can do them good if ye will, I also tell you, by the language of Paul, that you shall work with your own hands, that you eat your own bread, and that you may give something to the poor, and methinks the Master has so fully told us our duty, both that which we owe to God, and to our neighbor, and to ourselves. Then let us plow at the proper time, sow at the proper time, reap at the proper time, thresh at the right time, go to milk at the right time, get out of bed at the right time, go to meeting at the right time, thank the Lord at the right time, become reconciled to your brethren at the right time. If we thus first seek the kingdom of God and his righteousness, which is to do every day right, then God is on our side, and his blessings will be added unto us. Let us never make the day more evil by crying and fretting about to-morrow, for the Christian's labor is to day while it is called to-day.

The same querest also asks an explanation of Acts 2: 41 and 47.

The reading of the verses in our common English version is as follows: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." The corresponding verse in German, "die nun seio wort gern annahmen lieszen sich taufen; und wurden hinza gethan an dem tage bey drey tausend seelen." In the emphatic diaglott the 41 verse reads: "They that gladly received his word were immersed: and on that day about three thousand were added." 47th verse reads: "Praising God and having favor with all the people. And the Lord daily added those being saved, to the congregation." The German is about the same word for for word. Our version has it, "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." Now I cannot see much room for comment or explanation of the above verses, from the fact that Luke is so pointed in telling us how and what Peter preached to those people, and the effect it had on them, and the question they asked him when they were pricked in their heart, when they said "Men and brethren what shall we do? Then we have it so plain again what Peter told them to do to be saved. Now the language

follows, "they that gladly received his word," that is, the word Peter was preaching to them, were baptized, &c. We need not wonder why it is said in the 47th verse, "Praising God and having favor with all the people." Here was a little season that worked very favorably for the people of God, not only because the Lord added daily such as should be saved, but we are told they had favor with all the people. They were not persecuted for a little season. But the joyful season was short for the church, and more so for the apostles. Peter and John were soon forbidden to preach in the name of him from whom these glories has sprang forth, and all the threatening of the rulers, and of the Jews, and the heathens, could no stop the work of the Lord. May we take example and courage from the same, is the prayer of your well-wishing servant in the Lord.

JOHN FORNEY SEN.

Falls City, Neb.

QUARRY, MARSHALL Co., IOWA.

Respected Brother Brumbaugh :—

This leaves us in usual health and trust it will find you the same. On Thursday 2nd inst., I took the train at Marshalltown to go west in order to assist members in restoring love, peace and union. First stopped off about 50 miles west of us. Here brother Samuel Garver, Joseph Trostle and myself, as a committee, labored with the members in the district where brot er Wm. Thomas has the oversight, but failed to accomplish what was desired. The case was postponed till the third Saturday of August. We remained with the members here till Monday, 9th, then took the train west to Mo. Valley, which is about 180 miles and upward west of us. Here Elders Samuel Garver, Samuel Longenecker and myself served as a committee, visited from house to house for two days and on the third day we came together in church council. Here our labors seem to have the desired effect and at this time I feel to say may God grant grace to those members in the Mo. Valley, sufficient for their day and trials, and I ask them to accept of my thanks for their kindness shown me whilst I was amongst them. Early on Friday morning, the 10th, I took the train for home and in the evening met my loving wife who came after me with a horse and buggy. Many thanks to our kind Father in heaven for His love, cares and mercies over us until the present time. I also wish to say that on Wednesday fore-noon, as we were passing some cornfields, it was remarked, if any corn would yield a a hundred bushels to the acre, that would, but before night a storm of wind, hail and rain came across the valley, which done much damage to buildings, and fences, and the next day t was sorrowful to look over those corn fields that appeared so promising the day before, this being the district where the grasshoppers had passed through. They had been over several counties on the east side of the Missouri river. Many wheat fields that had been eaten by the grasshoppers, were planted in corn, and the corn was about a foot high on the 9th of this month, July.

ELD. JOHN MURRAY.

Dear Pilgrim :—

At this date, July 15th, we have no special news to communicate. Have some week. of very hot weather, for few days the mercury in the shade reached 100, generally the nights pleasant. Had a fine shower of rain the 11th inst. The river is unusually low for the season, owing to the fact that the hard rains in the month of May took off large quantities of the snow in the mountains earlier than usual. Persons coming to our valley at this season of the year are struck with the wonderful beauty and charms of our crystal streams. The water is so transparent that the small pebbles can be seen upon the bed of the rivers or creeks. Our pump water is likewise clear as crystal and cool and pleasant to the taste, with pure air ever floating down from the snow-capped peaks of the Rocky mountains. Pure, healthy water, wild meat, grain and vegetables unequaled in quantity to any in the United States. It is no marvel why invalids from every section of the east and other countries seek our climate for a new lease of good health.

J. S. FLORY.

NOTICE.

TO THE NORTH EASTERN DISTRICT OF OHIO.

The Annual Meeting requires $40.00 of us to defray the expenses of the Comittee to California. I here state for the satisfaction of some, what will be each church's proportion according to the representation of your delegates at the District Meeting.

Rush Creek	1.90	Springfield	2.40
Jonathan's Ck,	2.40	W Nimishillen	3.00
Owl Creek	1.80	E. "	2.40
Danville	1.20	Canton	3.00
Loudonville	1.20	Tuscarawas	3.00
Ashland	2.40	Sandy	3.00
Maple Grove	3.00	Mahoning	2.40
Mohican	3.00	Sugar Creek	2.40
Black River	1.20	Coshocton	60
Chippeway	3.00	TOTAL	$40.00

While in consultation with one of the Elders that was an officer at our District Meeting we concluded best to give notice; and as brother George Irwin is our District treasurer, we thought it best to have the money sent to him at Golden Corners, Wayne Co., Ohio, and let him forward it to H. D. Davy, Casstown, Miama Co., O. The money should be in brother Davy's hands by the 18th of September. The excess can be used for expenses, and the use of the District.

W. SADLER.

Nankin, O.

NOTICE.

To the churches of the Southern district of Indiana. As the Annual Meeting has requested the sum of $40.00 of us as our quota to defray the expenses of the committee to California, and as I have been appointed treasures for the same, I would like for every arm of the Church of the above named District to consider what its quota would be and send it, immediately, to me by letter or otherwise so that I can forward the money to H. D. Davy by the 1st of September.

LEWIS KINSEY.

Hagerstown, Wayne Co., Ind.

Corrections.

In No. 27, current volume, in may letter of June 19th near bottom of first column, in place of "some few of those that came here have taken a bad movement" it should be *back* movement.

2nd column, 30 lines from top, instead of "need to come here" should be, need *not* to come here.

1st column, 4 lines from bottom, instead of "heads of stock" it should be *herds* of stock.

J. S. FLORY.

ANNOUNCEMENTS.

In the Marion congregation, Indiana Co., Pa., August 28th.

At the house of brother S. Broadhart, near the Junction of the San Joaquin and Merced rivers, Merced county, Cal., on the 28, 29 and 30th of August.

On cash Creek near brother and sister Hartman's 4 miles west of Woodland, Yolo Co., Cal., Oct., 15th.

At the Brethren's Meeting-house 1½ miles north of Plattsburg, in the South York congregation, Clinton county Mo. September 26 and 27.

Please announce through the PILGRIM that the members of the Salomony arm of the church, have appointed their communion on the 25th of September next, commencing at 3 o'clock. A general invitation is given. Those coming on the rail-road will stop at Huntington, will arrive from the west at 12 o'clock, from the east at 1, where they will meet conveyence and will be conducted to place of meeting. Meeting to continue over Lord's day.

SAMUEL MURRAY.

H. B. Brumbaugh:—

Dear brother in the Lord, please announce through the PILGRIM that our Love-feast in the Logan congregation, Logan Co., Ohio, will be on the 22nd day of October, if the Lord will. An invitation is extended to all who wish to be with us, especally, the ministering brethren. Yours in the Lord.

J. L. FRANTZ.

De Graff, O.

MONEY LIST.

D B Teeter	.90	Henry E Bailey	.60
J Wetsel	4.80	J Clingingsmith	.90
J H Brumbaugh	4.40	R W Branson	.50
Anna Benba	.80	J Y Heckler	.2
Levi Hartzlar	.90	E Slifer	3.00
J Y King	.35	J C Layman	10.50
B Bowman	.80	J L Miller	.70
Annie J Book	.30	D Moore	.85
A Diehl	1.85	J A Coberly	.25
J Warfel	1.00	D H Bonebrake	7.50
D J Roop	3.00	G Wolf	5.10
J M Roose	4.70		

DIED.

MILLER.—In Springfield, Noble Co., Ind. June 28th, 1874, Bro, Daniel F. Miller, aged 64 years, 2 months and 1 day. Funeral services by brethren Christian Weaver and Joseph Fry.

The deceased was born in Somerset Co., Pa., but was taken to Tuscarawas County, Ohio, when yet a child. He was married on the 13th day of February to Lydia Funk of Holmes county, Ohio, and resided in this county until 1857. He then moved to Dekalb county, Ind., where he lived until 1870, and then moved to Springfield, Noble Co., Ind, where he remained until his death. His remains were interred in the Springfield grave-yard, and his funeral was largely attended by friends and neighbors. He was a consistent member of the Church for 25 years and died in the hope of eternal life. 30 minutes before he died he said to his wife "I will soon leave you, it is better for me and you to go where there is no suffering, pain and death." In his death the family lost a kind parent and their best earthly friend.

MILLER.—In the Mill Creek congregation, Rockingham Co., Va., June 17th 1874, Jonathan Miller, aged 76 years, 5 months and 15 days. Funeral discourse by Eld. Isaac Long, assisted by Christian Hartman, Samuel Cline, and Frederick Miller.

MYERS.—In the Codorus church, York county, Pa., July 16th, 1874, brother Jacob Myers, aged 61 years, 6 month and 13 days.

He was a faithful member for nearly 30 years, and about 18 years of that time he filled the office of deacon faithfully. He was a zealous member, and as long as he was able occupied his seat in church, in council, and wherever needed. He was liberal and strong for the word of God in Christ Jesus. He was a brother of our ordained elder Isaac Myers who left for eternity some six years ago, and also the last of four brothers. He leaves a widow, four children, an aged mother, one sister, and a great many friends to mourn their loss, but we hope their loss is his eternal gain.

He died on the 16th and was buried on the 18th, at the East Codorous meeting house in the presence of a large concourse of brethren, friends, and neighbors from far and near. Disease, consumption. Funeral occasion improved by brother Peter Kauffman and the writer, from 2 Cor. 4: 17, 18, and 5: 1.

SPIECE.—Also in the same congregation, July 23, 1874, sister Spiece, in York, aged 68 years, 5 months, and 6 days. She was buried in the Union Cemetery in York. Funeral occasion improved by the writer and an Albright preacher by the name of S. Aurander.

She had been confined to her bed helpless for two years and five months and bore her afflictions well, and her desire was all the time for her Savior to take her home. Her husband is a member of the Albright church.

THOMAS GRAY.

(*Companion* please copy.)

MISCELLANEOUS.

—A water-spout bursted recently in the mountains of Nevada, by which the track of the Central Pacific railroad was washed away, a number of persons killed, and a large amount of property destroyed.

Evenings at Home, is a monthly household journal, devoted to mental, moral and physical culture. Published by H. A. Munsaw, Elkhart, Ind., at 75 cents per Annum. Those who subscribe now for 1875 will get three numbers of this year free.

From Bro. R. W Branson, of Muncie, Ind., we have the following: Wheat thro' this county is good, as a general thing, at the present time. Oats and flax are are tolerably good, the meadows are light, weather cool and pleasant and health good.

—Reports from St. Paul, Minnesota under date of July 23 say that the grasshoppers have already destroyed 1,500,000 bushels of wheat, and are liable to destroy another half million of bushels. On account of the grasshoppers the whole crop will not be as good as last year. In the Northern part of the State the weather has been favorable with plenty of rain. In the Southern part moisture has been scarce, while intense heat has been the rule. Potatoes are abundant with no complaint of potato bugs. The season has been excellent for haying in the northern part of the State.

—From the *New York Tribune* we have the following reference to the condition of the wheat crops in the Southern States:

"In all parts of the United States lieing the Atlantic, the Spring was cold and late, but after the middle of May came warm, growing weather with seasonable showers, lasting until early in June, when several weeks of dry, extremely hot weather followed, causing great alarm. In July local showers were reported, and before the 10th heavy and protracted rain fell over a wide extent of country. Meanwhile the wheat crop had been gathered through the South and largely up to the centre of such States as Ohio, Indiana and Illinois. By all accounts the quantity is above the average, and the quality is unexcelled, as well it might be, for it is all winter wheat, and the dry weather was in every way favorable for harvesting. We may therefore say quite positively that the grade of the best qualities of flour will be high, and unless Spring wheat shall hereafter be so damaged by wet weather as to make a heavy demand of white wheat for raising the grade, the price of choice flour will be reasonable."

—A very destructive flood occurred at Pittsburg and Allegheny City on the evening of July 26th. There was heavy showers through the day, but in the evening between 8 and 9 o'clock the rain fell in sheets which fairly glistened as the lightening shone upon them in quick succession. The water flowed through the streets with fearful velocity. The Union Depot was inundated to the depths of three or four feet, rendering it impassable for Western trains. In Allegheny city the flood was terrible. Houses were thrown together in heaps, and many that are not totally destroyed were seriously damaged. The water rising to the hight of fifteen feet, flooded the first floors of all the houses and in many places the second stories. Several houses were swept into the middle of the street and others carried off hundreds of yards and shattered to pices. The loss of life is said to be appalling and so far greater than at first supposed. It is now thought that the loss of life will fully reach 200 persons, and that the loss of property will be proportionately large. A gentleman who watched the storm from a point a few miles down the river where there was little rain, says that by the flashes of lightning he could see a huge, inky-black, funnel-shaped cloud, which overhung the city, the narrow end being the lowest, while the dark parts gave vent to almost continuous flashes of lightning.

GENERAL INTLLIGENCE.

ARRIVAL OF MENNONITE IMMIGRANTS.—On the 17th upward of four hundred Menoonite emigrants arrived at Castle Garden from the Crimea. The woman all wore blue calico gowns, whith a blue handkerchief thrown over their heads, and no signs of ribbons, or earrings, or brooches, or even wedding ring were visable, these things being all considered too worldly. The children were dressed like their mothers, with this exception, that some of their capes were surmounted with a kind of topknot or ornamental tassel. The men were all dressed like ordinary German peasants, but in spite of the seeming poorness of their apparel they had well filled wallets. One of them had a draft for $26,000 in gold, another had a draft for nearly the same amount, while many of the others had letters of credit for sumns varying form $1,000 to $2,000.

"We left Simpheropol, in the Crimea," said Daring Walter, "about the end of May, and traveled by rail across Europe to Hamburgh. We made halts at Berlin and Hamburgh. Three of our little ones has died on the road. Our forefathers have lived in the Crimea for upwards of one hundred years, and we were leaving Russia because they wanted to make us Greek Catholics and liable of military service. The law ordaining this does not take effect for years yet; but we are taking time by the forelock and leaving the country as fast as we can. It is possible that forty thousand more of our number will be here ere long from Russia. We are flying from that country because they want to rob us of our religion. We have some of our number here who lived in a community and have all worldly things in common. My son is their 'Father,' and he has been elected to that office for life. The brother hood is called the 'Hurtische Community.' We all work at agricultural pursuits; we don't smoke; if we drink too much we are publicly reproved in our religious meetings. We do not use wedding rings; we have no divorce; if man and wife separate neither is ever allowed to marry again. We had our own courts for small matters in Russia, but had to go before Russian courts in matters of appeal. We have a large number of families here, some of them being as large as eight or ten children. There are always some very old people among us, like great-grandmothers Hesterstahl, who is about eighty two years of age."

A party of nine wealthy Menonites are now exploring the country about Nashur Falls, Kansas, for the establishment of a colony of five hundred families. They arrived in this city last week by the German steamer Schiller. They will probably leave Castle Garden to-day for various points in the West. The Rev. C. P. Schaffer, assisted by the Rev. J. P. Lestrade, of the New York Bible society, gave each of the Mennonites a German Testament.—*New York Observer.*

—POULTRY IN ORCHARDS.—No orchard that I have seen surpasses one in which no live stock have been kept other than poultry—hens, geese, turkeys, guinea and pea fowl. Here is an extensive range, inclosed by a picket fence. The trees are mulched and manured every year—sometimes in the Fall, and sometimes in the Spring. Turkeys roost in the trees and so do other fowls. The geese have a pond fed by a brook in which to bathe. All the fowls kept in this orchard that can be with profit. The crop of fruit is bounteful and beautiful. The abundance is due to care in pruning and washing and feeding. Its beauty and perfectness is largely attributed by the owner to the vigilance of the fowls in hunting insects and destroying them. The profits from the fowls are large. It is claimed that they are the most productive and profitable live stock he has, in proportion to the investment. Eggs, chickens and turkeys always brings a good price; and the range he thus gives them, and the comparative freedom, diminish the amount of care required, and the per cent. of loss from disease that ordinarily obtains where fowls are closely confined. Really the orchard, with its fruit and poultry products, is regarded the most profitable portion of his investment in proportion to the expense involved in its care.—*National Poultry Journal.*

—The pocket book taken from the person of Major John Andre by his captors, September 23d, 1780, has been presented to the Connecticut Historical Society, by the Rev. A. L. Whitman, of Groton. This interesting relic was for many years, and until his death, in the possession of Mr. Joshua Barrell, of Bridgewater, Mass., a soldier of the Revolution, from whom it was passed, more than forty years ago, to his grandson, the Rev. Mr. Whitman. It will hereafter be preserved by the side of Arnold's watch, which has been for many years in the cabinet of the Historical Society."

—Cloves are the dried buds of a small evergreen tree cultivated almost exclusively on the island of Amboyna, one of the spice islands.

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6 33	9 20	Markiesburg	6 10	7 48
6 43	9 30	Coffee Run	6 00	7 36
6 49	9 37	Rough & Ready	5 53	7 30
6 56	9 45	Cove	5 43	7 23
5 59	9 48	Fisher's Summit	5 40	7 20
AR7 05	10	Saxton	LE5 20	LE7 06
LE7 10	LE10 5		AR5 15	AR7 00
7 15	10 20	Riddlesburg	5 05	6 45
7 37	10 25	Hopewell	5 00	6 40
7 40	10 37	Piper's Run	4 48	6 27
7 56	10 43	Brallier's Siding	4 41	6 20
8 01	10 50	Tatesville	4 35	6 15
8 04	10 55	H. Run Siding	4 30	6 10
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P. M.	A. M.		P. M.	A. M
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7 40	10 30	Coalmont	4 55	6 35
7 45	10 35	Crawford	4 50	6 30
7 55	10 45	Dudley	4 40	6 20

The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., AUGUST, 11, 1874. NO. 32.

POETRY.

Selected by Elder Heil Hamilton.

Going Home.

I'm a Pilgrim and a stranger,
While wandering through this world of woe;
But there's no sickness, death nor sorrow,
In that bright world to which I go.

CHORUS:

I' a going there to see my Father,
I'm a going there to see my Lord;
I'm just a going over Jordan—
I'm just a going home.

I feel my sins are all forgiven,
I feel I'm on my journey home;
I'm going away to that sweet Heaven.
Where Jesus smiles and bids me come

CHO.

I am going there to see my mother, & c.

I'm going away to life,s bright river,
I'm going there to see my Lord;
I'm going there to live forever,
According to His precious word.

CHO.

I'm a going there to see my brother, &c.

I'm going to a world of pleasure,
That's far beyond this world of strife;
For there's my heart and there's my treasure,
And ther's the blooming Tree of Life.

CHO

I'm a going there to see my sister, &c.

I'm going there to rest forever,
From all my labors and my toils;
Where kindred spirits never sever,
In that eternal world of joy.

CHO.

I'm a going there to see my children, &c.

ORIGINAL ESSAYS.

MINISTERIAL QUALIFICATIONS.

Paul, who declared he was an apostle, not of men, neither by men, but "of Jesus Christ by the will of God," in his epistle to the Collossians charges them thus: "Beware lest any man spoil you through philosophy and vain deceit after the traditions of men, after the rudiments of the world and not after Christ." Col. 11: 8. And, although nearly eighteen hundred years have elapsed since this caution was given to a christian Church, yet it seems adapted to the present day, for it is very manifest from the widely extended zeal displayed for the erection of establishments, that the rudiments of the world are, in a great degree, substituted for the wisdom which is above; so that school divinity really appears to be in a fair way of becoming to us what "Great Diana" of old was to the Ephesians. I will acknowledge however for my part, I cannot see what these things have to do, or wherein they correspond with the plain, simple, and only essential doctrines preached by Jesus Christ, and recorded in the New Testament. I do not find a single passage which authorizes me to believe that the utmost attainments in human science can, in the smallest degree, qualify a man for the office of a minister of the everlasting Gospel, nor do I discover any account of the Lord or his disciples, who were mostly poor and unlearned, as to the outward, having ever recommended people to go to schools and colleges, or the wise world, for inspiration in spiritual matters. Yet almost every denomination of professing Christians are ready to dispise and reject the preaching of the ministers, who, because they have experienced the all-sufficient qualification of being "called of God as Aaron," cannot, with enticing words cry peace, peace, when there ought to be spiritual war, but clothed in divine authority, are bold in reproving sin, fearless of the frowns of men, and regardless of their praise. We also see the multitude honoring and preferring such preachers only as are called learned; who having been educated at these schools can deliver flowery ingenious discourses, and amuse their hearers with vain speculations and subjects, which are far from building up in the most holy faith. Truly it is sorrowful to see how subservient people are in our enlightened day and country to these school-made ministers, and how willing they are to give their money for the support of institutions which are expressly designed to increase their numbers, to keep up a constant supply of them, whose end is gain, and whose preaching, while it fills their purses at their hearers expense, can do them no spiritual good, corresponding with the declaration, "I sent them not nor commended them: therefore they shall not profit this people at all, saith the Lord." Jeremiah 23: 32.

And herein is a mark of those who divine for money. Like all other hirelings, if they do not please their employers they will lose their places, and their pay. Therefore do they beguile them with smooth words and the inventions of their own imaginations, well knowing they will not endure sound doctrine nor bear reproof. How different would be the characters of men taught in the school of Christ and prepared and sent by him to turn from darkness to light, and from the power of satan unto God. They would not spend their time at colleges or universities in the acquirement of superfluous and bewildering knowledge, nor would they, I believe, direct us to the study of theology or divinity so called, or to the teaching of men learned therein, in order to be wise unto salvation. But I am inclined to think they would give us something like the advice the eminent apostle, before quoted, gave in his first epistle to his beloved Timothy: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babbling and opposition of science falsely so called, which some professing have erred concerning the faith." Col. 6: 20, 21.

Moreover, I believe we should observe of these true shepherds, that they would covet "no man's silver nor gold nor apparel," nor be bargaining for yearly salaries for preaching, but instead thereof, we should find them following some honest business and supplying their temporal wants by the labor of their own hands, not taking the oversight of the flock for the sake of filthy lucre, but as good stewards of the manifold grace of God ministering freely according to the ability which they receive.

To such as these, it is promised that "when the chief Shepherd shall appear they shall receive a crown of glory that fadeth not away." I Peter 5: 4. But to the false prophet, this is the language of Holy Writ: "Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say the Lord saith it; albeit I have not spoken, therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore behold I am against you, saith the Lord God. Ez. 13: 7, 8.

J. N.

Cearfoss, Md.

"Who is My Brother?"

They who do the will of my Father in heaven. And who are they? They who have been born again, born into the family of God's people. They now have God for their Heavenly Father, and Jesus Christ receives them as his brethren, sisters, and mothers. This constitutes the family relations of God's children. This is now one family and one father.

But there are also other families around us. Among these are Freemasons, Odd Fellows, Grange, Mechanics, Knights of Pythis, &c., &c. And as many people believe that God's children are mixed and amalgamated among all other families, I desire to present one idea. These different families all recognize their members, as brethren and rightfully too, since they are all bound together by strong oaths. For instance, you find bound together in one of these families, many christian professors, the ministers of the gospel, with the infidel, the atheist, blasphemer, whoremongers, liars, thieves, and almost every other character, are fostered under the parental arm of those families.

Who do you suppose to be the father of such a family? God? No, for many of them do not believe in a God. Is Jesus their brother? No, he says, "swear not at all," while to become a member of these families is only by severe oaths. Perhaps you plead, that they are not all infidels, atheists, liars, &c., that some of our best citizens are among them. Well but there is no use in winking at the truth. They are all *sworn* members of their families, and consequently are children of the same father, and heirs of the same estate.

He that hath wisdom can understand.

J. Y. HECKLER.

Mount Carroll, Ill.

What Harm.

It is often asked, what harm is it for a lady to wear a modest flower? The manner in which the question is put, implies that it is unanswerable. To oppose the practice now become general among professing Christians, is denounced as narrow-mindedness and bigotry. A secular paper furnishes us with one answer. It states that fifteen millions of dollars are expended in this country annually for artificial flowers. Is there no harm in expending this enormous sum every year, for that which can possibly answer no other purpose except to minister to vanity and pride?

What should a denomination, professing the self-denying religion of Jesus, think of their piety, when the men spend more money for tobacco, and the women for artificial flowers, than they can raise by every possible effort, for the conversion of the heathen? Is this a mark of spiritual life? "Where shall the line be drawn?" Where the Bible draws it. There can be no mistake. Pass over this line, and who shall say where to stop? "Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of meek and quiet spirit, which is in the sight of God a great price." 1. Pet. iii. 3, 4.—*Living Epistle.*

—A good rule for every day use.—do just that duty each day and hour which ought to be done in that exact day and that hour.

An iron key may open a golden treasury; and leaded pipes convey pleasant waters.

The rays of happiness, like those of light, are colorless when unbroken.

We grow old more through indolence than through age.

Give me such carvers as lay not all the meat upon their own dishes.

GRANT PUT TO THE TEST.

TRINE IMMERSION.

There is published in Boston, Mass., an Advent weekly newspaper, known as the "*World's Crisis*," edited by Miles Grant and others. The issue of June 10th is now before me, and among other things is a remarkably curious article, headed "One Baptism." There is nothing strange about the heading, but the reading is something new, very new, something I never knew that anybody knew, before this new thing come out in black and white.

It seems that Grant has been puzzled about the *origin* of trine immersion, and says he has "taken considerable pains to find its begining." Had I been called upon to give him a difficult task to perform, this likely would have been the first to present itself. He is by no means the first man of learning, whose brains have been puzzled over this knotty question. Had Mr. Grant undertaken to find the origin of *single* immersion he would have had an easy task, but to find the origin of the *three fold* immersion, is certainly more than ought to be expected of the best of historians. But Grant thinks that he has lifted the veil, and lets the learned world see that which was never shown before since the world began, and of course my readers want to see it too. But, then, Grant is not quite so ignorant as a learned gentleman whom I met some years ago, and when asked for the origin of trine immersion, said it was introduced sometime in the seventeenth century: nor is he as ignorant as Eld. M. Ellison, the author of a little book entitled "Dunkerism Examined," who says Basil (who flourished in the fourth century) was the originator of the trine immersion of the Greeks. Nor does Grant even admit that it was introduced in the time of Tertullian, as do many of our modern single immersionists. But we will put the result of his researches down in his own words, that the wise may understand: "*That trine baptism was observed by many from about A. D.* 130, *and onward for several centuries, is a historic fact.*" This leaves Tertullian, as the originator of trine immersion, entirely out of the question, as Grant admits that this method was used by many as early as A. D. 130, thirty years before Tertullian was born, and only thirty years after the close of the apostolic age.

Mr Grant, in his examination of this subject, did not dare assert that trine immersion was introduced in the time of Tertullian, as we have successfully traced it beyond that period, but he must go beyond this time, and did not dare to stop with Clement of Alexandria, near the middle of the second century, but steps back to the year A. D. 130, and selects MARCION, who was born about the year A. D. 100 and died A. D. 160, and accuses him of being the inventor of trine immersion, and though he has written an article not less than four feet long, he fails to produce the least particle of proof in defence of the assertion. That Marcion practiced trine immersion, he proves to a demonstration, but that he was the inventor of the practice is not sustained by the least particle of proof at all, it is simply his own assertion only. Though he makes quite a number of quotations from various writers, not one of them says anything about Marcion being the inventor of trine immersion.

It is true that Marcion is classed among the heretics of the second century, but his being a heretic would not prove him the originator of the three-fold immersion, unless it can be first proven that no man can be a heretic unless he is the inventor of trine immersion. Whenever this premise can be fully and legitimately established then I will accept the logical conclusion.

A few facts in the case will serve to show the fallacy of Mr. Grant's conclusion. Turtullian, who was born about the same time that Marcion died, regarded him as a heretic, and in all the accusations brought against him, has said not one word about him being the originator of trine immersion. Living so near the time of Marcion and the apostles, he certainly had all the necessary means of ascertaining what was practiced by both parties, and if Marcion had used a method of baptizing different from that practiced by the apostles, Turtullian would certainly have exposed his practice in the books which he wrote against him. It is not unjust upon our part, to let the gentle reader to decide the question as to who knows the most about Marcion's doctrine, Turtullian or Mr. Grant. Justine Martyr, who was born about the same time that Marcion came into the world, and was cotemporary with him has not left on record one word about Marcion being the inventor of trine immersion. But the difficulty with Mr. Grant is like it is with thousands of others: he practices backward single immersion, and thinks it to be the Bible mode, but in examining the records of antiquity, he finds the general practice in the early centuries of Christianity to have been trine immersion, of course this is either apostolic or it is a human invention, one of the two it is compelled to be. To say it was the apostolic method, would be to frankly deny the validity of single immersion, or else prove that there are two baptisms, when Paul declares there is but one. If he says it is a human invention, then duty requires him to give the inventor's name. The latter difficult part of the task he has undertaken to do. He did not dare select Turtullian who was himself dipped three times at his baptism. But he must go beyond this period, in search of the inventor of this practice; to go back to the commission of Christ to the apostles, is farther than would be safe for him to venture, without being in danger of losing faith in his own practice. He looks not among the faithful ones of the first century, as this would make trine immersion too old to suit his case. He dare not look for the inventor after A. D. 140, for Justin Martyr, as well as Clement of Alexandria, indirectly speak of trine immersion, between this period and A. D. 200. So that Mr. Grant is now hemmed in with trine immersion in the rear and the apostolic age in front, with but forty years between. He is compelled to either find the origin of trine immersion within the limits of these forty years, or else admit it to be the apostolic method. He dare not retreat or else a host of trine immersionists will confront him right in the middle of the second century. He dare not advance for fear of meeting a host of faithful Christians at the close of the apostolic age; with his practice it is now either life or death; he must either find the origin of trine immersion, or else single immersion is dead! dead!! dead!!! There is no possible chance of escape.

In this critical condition, Grant searches in vain for the origin of trine immersion, and how long he has been wandering among the ruins of these forty years, the Lord only knows. He finds a man by the name of Marcion, standing at the year A. D. 130. He learns that this Marcion practiced trine immersion. This only makes it so much the worse for Grant, as it takes ten years away from the forty left him, and now he is hemmed in closer than ever before, with but thirty years between trine immersion and the apostolic age. He has now but the small number of thirty years in which to work, and if he fails to find the origin of the practice here, then he must abandon the search. But Mr. Grant fails to find the inventor of trine immersion within the limits of these thirty years, but still he continues his search, and while doing so, let me talk to you a short time until he finishes his looking around.

Stand here by my side at the year A. D.130, and here is Marcion practicing trine immersion; now just look forward thirty years and you see the apostolic age, the age of purity and holiness. Now then, trine immersion was either the practice of those who lived in that age of holiness, or else it stops on this side. About its beginning we need not now concern ourselves, as Mr. Grant is searching diligently for that. Look over into the apostolic age, just twenty years at the year A. D. 80 and behold Polycarp: he is one of John's disciples, and he says that he served the Lord 80 and six years; this would bring him just 36 years to our rear, back into the period of trine immersion. Bear in mind that no change in the method of baptizing was ever made, till after the death of such faithful men as Polycarp, and lo, we have traced trine immersion 36 years beyond the death of this venerable bishop. If this don't connect trine immersion with the apostolic age then it is something strange to me.

But let us now see what Grant is doing: he has looked all over these 30 years, and cannot find the man who introduced trine immersion. What must be done? To return home to the nineteenth century with this sadness will never do, for that would be a death blow to the unlawful child —single immersion, it would prove that it was a bastard, and not the lawful heir. But a new idea strikes Grant's mind. He quickly runs back to the nineteenth century, picks up his pen, and writes a piece four feet in length, to tell the world that he has found the man who invented trine immersion—he tells the people he has found the father of the practice. He names Marcion as the man. And when asked for the proof, he fails to give it, and then goes to work to prove that Marcion was a heretic, and consequently the inventor of trine immersion, just as though a man could not be a heretic without being the *inventor* of trine immersion.

The gentle reader has the matter in full, and as Mr. Grant produced no evidence in defense of his position, there is really nothing to reply to, only what we have noticed above.

But now comes the test work for Mr. Grant. He frankly admits and affirms that trine immersion can be traced to within thirty years of the apostolic age, and in addition to this, in his paper of July 22nd, he says it was *forward* trine immersion. This much then is settled. Now then, I want Mr. Grant to find just one case of BACKWARD SINGLE IMMERSION before ONE THOUSAND YEARS after the close of the apostolic age. We want no dodging the question, but come right up to the work, and find just one case of your method of baptizing, or else, like a man, acknowledge that you are practicing a human invention in the room of a divine appointment. I know this is pressing things pretty closely, but the time has come that this thing must be settled, either the one way or the other. Either confess that your method of baptizing was invented by man, or else prove that it was ever used upon the face of the globe before more than a thousand years after the close of the apostolic age.

Men of learning and influence are practicing backward single immersion, and it is high time that they be called upon to either relinquish the practice or else prove it to have been the primitive method. If any of my readers have any doubts about single immersion being a human invention, let them read Quinter's Tract on the "Origin of Single Immersion."

J. H. MOORE.

Urbana, Ill.

Children, Sin Not.

"My little children these things I write unto you that ye sin not. &c. 1. John 2: 1.

"My little children" alludes to babes in Christ, and not to those on the mother's lap. Such who were previously elevated in their own estimation; but a divine power laid them low in their own eyes, and has begot ten them again, by the word of God. Being born and created anew, we find in ourselves quite a different construction to what we had prior to our transformation. Then we were big and strong, imagining ourselves notorious; but now we are little and weak, and in our own eyes hardly noteworthy; also very dependent and cannot help ourselves, looking daily to the great source of life, having acquired the spirit that prompts us to daily call, abba Father. These are the characters John the apostle admonishes, "not to sin." In this new state of life, it seems almost impossible for the disciple of Jesus to sin feeling the love of God shed abroad in our hearts by the Holy Ghost,—actual sins all gone—corruptedness all covered, just like it was to the Israelites when Pharaoh's host was drowned in the Red Sea. There is a hatred and animosity within the breasts of those little ones, against sin; but experience had taught the apostle that this state of things with those "little ones" will not always remain thus, and hence the admonition, "sin not."

According to John's language it is possible that in course of time, we may again commit things that are sinful before God and also in the sight of man, and even in our own eyes when we peruse the past of our tho'ts, words, or the conduct in all the different positions we filled, can we not detect some shortcomings even in our own thoughts, when they they should be set upon heavenly things? Yes, before we are aware of it sometimes they have wandered away from God, from Heaven, from duty and indulge in things obnoxious to God and the new life in Christ. Such is a fact, and many of these little ones, when made acquainted with themselves and their weakness in the flesh, almost despaired of salvation. Yes, we are not yet in Heaven brethren and sisters, but that is the home for which we have set out. The sins of mankind are not all actual sins. I am afraid many offend God and commit sins by omission, that is, when we should be on duty and decline to do so, we then wrong our Master's cause and injure the prosperity of the new creature, and the influence God can or should have among men by means of his

children. We may omit a duty when sitting to the table, in not saying to God in the presence of all, the bread and the water is thine, and thou hast given the same to us, according to our wants; Thy name we bless for the same. If we do not know more of a prayer, that will do already; and if uttered in sincerity, and with a heart that feels what the mouth expresses, it will surely have the desired influence of religion.

Again, as a general thing, we, as ministers of the Gospel, preach up a family altar; and if there are any who do not, part of the faith of the ancient fathers is withheld from the audience, or the sheep and lambs we are commanded to feed. This will be sin to the speaker. Again, if we clear our skirts on the pulpit, and by our conduct deny that point of doctrine, we held forth, we, by the very act of ommission make ourselves sinners. As little children, let us look how we stand with regard to idle words of which we have to give an account one day. Did we always think before we spoke? Did we weigh the matter properly whether it was not too heavy or too light? Not too light, too long or too short? If not a little too much levity in the style of expression? Levity and mirth are like the fangs of a serpent, imparting a poison, destroying solemnity and seriousness thereby opening the door for evil spirits: which when admitted, for a while work in the dark, but eventually the fruits of the same ripen and can no more be hid on account of their heinousness.

Again, how is it in regard to patience, one of the Christion virtues we believe we should daily show forth in our deportment? Are we able to bear a little pain, a little scoffing, a little reproach? Can we pray for those individuals giving us offense, and all kinds of temptations? Can we do good to those who despitefully use us and say all manner of evil against us? These are means to try our patience, telling us how deep the waters of patience run with us. Trials are not necessary to inform God concerning our piety, for He knows all about us without them, since He is omniscient. They are calculated to tell how far we are advanced in the nature of Christ, who suffered and died, giving an example of patience in suffering. Now dear fellow disciples if we can balance in reality the patience of Christ, then we are perfect and like our Master in that point. But, for my part, I have not attained to perfection, though willing to learn of Christ, meekness and lowliness of heart, and rejoice that the apostle John remembers fallible men whose spirits are willing, but whose flesh is weak, and reminds them that if any one sin, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sin. But according to the apostles, own expression, in another place, we must acknowledge our sins, repent of them, and to avoid them by the grace of God. Then he is willing to propitiate for us and by so doing we grow in Christ and all the necessary virtues.

WM. HERTZLER.

Faith.—What is It.

Faith is the assent of the understanding to any truth. Religious faith is the assent to the truth of Divine revelation, and of the events and doctrines contained in it. This may be merely historical, without producing any effect on our lives and conversation, and it is then a dead faith, such as even the devils have. But a living or saving faith not only believes the great doctrines of religion as true, but embraces them with the heart, and is thus the source of sincere obedience to the divine will exhibited in the life and conversation. Faith in Christ is a grace wrought in the heart by the Holy Spirit, whereby we receive Christ as our Savior, our prophet, priest and king, and love and obey Him as such. This living faith in Christ is the means of salvation, not meritoriously, but instrumentally. Without it there can be no forgiveness of sins, and no holiness of life; and they who are justified by faith, live and walk by faith. —Mark 16: 16. True faith is an essential grace and the main spring of Christian life. By it the Christian overcomes the world, the flesh and the devil, and receives the crown of righteousness. 1. Tim. 4: 7, 8. In virtue of it worthy men of old wro't great wonders. Heb. 11. 1. Cor. 13: 2. Being sustained by omnipotence in doing whatsoever God enjoined. Matt. 17: 20. In Rom. 1: 8, faith is put for the exhibition of faith in the practice of all the duties implied in a profession of faith.

But we read of one faith, one Lord and one baptism. This, we, the German Baptists hold forth and practice. We may meet brethren and sisters from all parts of the earth, and we need not ask them, how were you received into the Church, or how were you baptized? We have one faith. We all made the same confession before God and man. We are all baptized by trine immersion. One can not say to the other, "I believe in sprinkling," and the other, "I believe in once backwards into the water." No. Thank God, we all read the same word, we all believe the same way, but it seems sometimes we do not enjoy the religion of Christ as we ought. This is from lack of duty on our part. Jesus says, "Take my yoke upon you and learn from me." Then let us ever learn from Jesus and practice what we learn.

LEVI S. BURGER.

Danville, Ohio.

COME TO JESUS.

The Bible says, "God is angry with the wicked every day. He hateth all workers of iniquity." And has He not much cause to be angry with the sinner? He gave, and preserves your life, and bestows all your comforts, yet you forget him. He has told you his commands, and these are all intended to do you good, yet you do not regard them. You do not reverence God, but live almost as if there was no such being. What an ungrateful son you would be if you thus treated your parents,—if you avoided their company, disliked to think of them, and disregarded their wishes! Hear then what God says: "Hear O heavens, and be astonished, O earth! I have nourished and brought up children, and they have rebelled against me." He is full of love to you, as a tender father; but by your sins you have grieved him, besides, he is your Creator, King and righteous Judge, and must and will punish all sinners. He must act, to those who rebel, not as a kind parent, but as an angry monarch. It is your own fault, however, that he is angry. You make him so, your sins separate between you and God, and as long as you live without repenting of sin, his anger must ever be hot against you, and you cannot escape or hide from him. Wheresoever you are, he is there, and he is angry. He "compasses your path and your lying down," and he is angry. It depends on him whether or not you draw your very breath, and he is angry. O sinner, better for all the world to be angry with you than God. What an awful life is yours! The "wrath of God abideth on you." How dreadful to feel when going to bed, "God is angry, and to stand before his judgment seat, and see that he is angry! Sinner he is angry only while you make him so; he is willing to be your friend; he sent his Son with this message, "Be ye reconciled to God." If you will give your heart to that messenger, and trust in him, all this anger will cease. Oh, then come to Jesus. Be no longer God's foe, but accept the offer to be his friend, but beware of rejecting Jesus, for he says, "He that believeth not," that is, does not come to the Son, "shall not see life, but the wrath of God abideth on him."

D. WAGAMAN.

THE FURNACE.

Somewhere on his path, be you sure, the man who will live godly in this world shall find a furnace heated for him. There will be times with every conscientious soul when fidelity to the right must pay a price. Such a crisis will face a young man's honesty in a business career, and if he fail to keep his honesty he must forfeit the favor on which he is dependent, or his reverence for the divine name will be outraged, and if he will protect his filial sensibilities he must walk the gauntlet of mocking lips and pointed finger of scorn. Or his regard for the sanctity of the Sabbath will be tested, and if he will do homage to the old, unrepealed statute, "Remember the Sabbath day to keep it holy," he must give up for his conscience his daily trade. He walks with young companions not in sympathy with his notions of purity, consistency, and good morals; if he will be true to these convictions he must forego the friendships of years. He is the only witness for God in a godless home; if he would screen the light and use the common worldly dialect in that circle, all would be peaceful and pleasant; but if he will obtrude his fealty to his Master, and make his devotion a working force in that sphere, contravening the currents of worldliness, he shall speedily and continuously find himself in rough waters. He is associated with his fellow-men for the prosecution of various interests pertaining to this life; if he will oppose unscrupulous measures and uncandid demonstrations, he must submit to social ostracism. He stands in the society of his peers on festive occasions; if he will breathe out around him the element which is the continual atmospere of his spirit, gathered upon him in the closet and in hours of converse with heavenly themes, he must become conscious of the constraint his presence carries about, and the "attraction of repulsion" which flows from his person.

How endlessly may these situations in life be multipled, and how surely in some of these manifold ways as a pious parent, or partner, or child, —as a pious friend, companion, and yokefellow,—as a pious man of business and man of society, will the furnace be encountered, its flaming mouth opening right in the path of sincerity, truehartedness and Christian fidelity.

But don't fear the furnace! Though it be heated seven times hotter than it is want, don't be afraid of it! It will not burn you,—no! not a hair of your head. It may purge away your dross, but you, yourself, your true life, your real treasure, it cannot consume. Let them bind you and cast you in; the flames have lost their power, and that which you dreaded will produce no smart. All those penalties for Christian faithfulness, loss of favor, and of patrons, and of income; the mocking and ridicule; banishment from place, from friendship, from good fellowship, and social popularity, will seem to you trifles light as air, compared with the great burden of conscious falshood which would have crushed you to the earth. And in your destitution and solitude a shining one will come to you. You are really plunged into the furnace, —you are alone, unbefriended and unprovided; and before you have learned the meaning of words you are no longer alone, unbefriended or uncared for. Christ is with you,—his friendship, never in longest life so palpable, so sweet, so assuring, his promised interventions and providential bestowments never so signal and rich.—*Rev A. L. Stone.*

A Changing World.

We are in a world that changes every moment. As the days which lay be ween the memorial day of our Lord's birth and that of His circumcision have passed away, so the months and years of our life pass like dreams. How many changes are behind us, and those changes not always from bad to good, but also—too often, alas! —from bad to worse! Some calculation which we thought could not fail, has failed, nevertheless; now some friendship, which was to last till death has proved shorter than the first year; some glad expectation, some castle we thought was built upon a rock, has disappeared like a cloud. O, world, world! How dost thou boil and foam like an ever moving sea, which sooner or later takes everything into its bottomless depths! Yet we fear thee not; nay, we rejoice with a joy full of glory, for we profess the name of Jesus. After the lapse of eighteen centuries, not one jot or tittle of the word spoken by the angel has fallen to the ground: He shall save his people from their sins." Everything is not perishable. Here lies before us that living and everlasting Word, which implicitly or explicitly bears on each page that beautiful name to which the words of the old poet may well be applied: "Thy name is as anointment poured forth!" Ye mourning ones, who, on the evening of the old year, nearly choked by your tears, sobbed, "Call me Mara, for the Almighty hath dealt very bitterly with me!" have not lost everything. There is one Friend, one Helper and Savior. With the name of Jesus on their lips, our pious ones have gone in peace, and when we see our last hour approach we also will cling to that name though that which is dearest to us turn from us.—*The Christian.*

PLAYING TRICKS.—Some children and even some grown up people think it is very smart to deceive others, and even frighten them 'for fun.' Sometimes such fun turns out very seriously. Hear what the wise man Solomon says with reference to this matter: "As a madman who casteth fire-brands, arrows, and death; so is the man that deceiveth his neighbor, and saith, Am not I in sport?"—Prov. 26: 18, 19.

Hospitality is seed; and the husbandman does not become wealthy by *saving*, but by *sowing* his seed.

Liberality does not consist in good words but in good works.

The Weekly Pilgrim.

HUNTINGDON, PA., AUGUST 11, 1874.

☞ How to send money.--All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

If I Were an Editor.

Some of our readers occasionally take exceptions to our way of editing and say, If I were an editor I would do thus and so. One would admit only such articles as were orthodox and based upon purely theological principles, another would have it chuck full of the progressive spirit of the apostle Paul, another would clear his paper from all old fogyism, another would give it the impress of his own mind, and still another would run it according to his own pleasement. These may seem divergent ideas of editorial fitness, yet we are inclined to believe that it takes a compound of them all to make an editor of ordinary reputation. Of all professions in life, perhaps there are none more difficult to fill than that of editing a paper. A religious paper should be an exception, but it is not. If every member of the Church was wholly influenced by the spirit of oneness as exhibited in the teachings of Christ we would all be of the same mind and desire the same things, but unfortunately this is not so. There is too much assimilation between the world and the Church and as a result the flesh comes in for its say. Each one has an ideal of what a paper should be and cannot see but what everybody else ought to see things in the same light. Hence each one persists in the correctness of his position. We have given these divergent opinions our prayerful consideration and have endeavored to comprehend our whole field of labor. We have but one object in view and that is, to labor for the good and prosperity of the Church. We may, in some cases, have been a little too exacting with some and too indulgent with others, but our five years of exercising in editorial labor has been a good school of experience for us, and we believe that we have not altogether overlooked its advantages. "Be ye wise as serpents and harmless as doves" applies to none better than us and those in our position. We have but one leading object in view. To accomplish this we have "set to our seal." The work is a great one and for its accomplishment all others must, in part, be subservient. Not only must the diverse elements be grasped with an iron hand in their embryo state, but it is often necessary to sacrifice some of the smaller favorable elements in order to accomplish the object. This, by worldly financiers, is considered good policy and we are made to think that it will assume an equally good purpose in regard to things spiritual. The fact is, the expression, "wise as serpents" signifies just that much. The Christian Church is not composed of horses and oxen that can be forced along at the pleasure of the driver, hence we find that Christ, our Great Shepherd, went before his flock and took the position of a leader. To lead successfully, it is important that the flock be kept together. As soon as a flock gets divided into little groups some of them will lose sight of the leader, begin to graze by the way and finally get so far behind that they lose sight of him altogether. This will bear a spiritual application as well, and therefore impresses upon us the importance of laboring for peace and union in the Church. To do this there must be an exercising of a great deal of patience and Christian charity. The sword of the spirit must be handled with care and very judiciously. Some of our own brethren seem so zealous for the cause that at the least, digression they, Peter-like, ask, "shall we smite with the sword?" This is injudicious haste, it is striking at random, and we very much fear that sometimes "the man" is as much aimed at as "the sin." This is a sad mistake as it is not the man that we wish to destroy, but the sin. "The man" and "the sin are two quite different things and should never be smitten at when close together, so close as to endanger the life of the one while destroying the other. If we wish to keep the flock together we must pity the brother, the sister, but labor to drive out the sin that is working their destruction. Such as have been delivered from the power of sin and fall, are taken captive by satan and we should labor for their deliverance with the same care and earnestness as we would to deliver a friend or brother from the embrace of a ravenous beast, a hasty effort or undue excitement often defeats the end or design. We may sometimes see things in the Church that incites within us a holy horror, and if we were to act out our impulsive feelings, our first move would be, excommunicate, put them out. But after mature deliberation this is found not to be the better way as oftentimes, the sins or wrongs can be cast out and the members saved or left within. This impulsive spirit seems to largely predominate in some of those who say, If I were an Editor I would do thus and so.

Another important feature in leading is to have the proper kind of inducements to hold out. When a flock has been frightened and scattered away from the fold or field, if the leader exercises good judgment, he will first consult the taste of the flock and when that is determined he will fill his basket and go before, ever holding out the inducement towards them. In this way he can always succeed in leading them into the fold. Our Shepherd, Jesus Christ, found us lost in the mountains of sin and far away from the fold and came to bring us back. To get us back, he not only showed us our dangerous condition but set before us inducements that it seems strange indeed that any can refuse them. But in these inducements a proper discernment should be made. For a shepherd to tell a flock of sheep of heaven and of a spiritual existence in the world to come as an inducement to get them into a fold, would be no greater folly than for spiritual shepherds to offer wandering sinners salt and oats as an inducement to get them into the kingdom of God. Yet such inducements are held out by both ministers and editors every day, and thousands and millions of deluded souls will be stranded on this rock of deception, as every earthly inducement will lead right back from whence it came. As if heaven with all its glory, richness and fullness was insufficient to induce poor distressed and bleeding sinners to come to Christ, many of the professed ministers of the Gospel and religious periodicals are now offering them oats and salt, or in other words, worldly inducements, such as are of the world and only appeal to the carnal senses. If I were an editor, says one, I would so spice my paper with fine words and flowery sentences that everybody would want to read it. Such food might be relished by the worldling, but it cannot satisfy those who hunger and thirst after righteousness. Our duty is laid plainly before us and we have but one course to pursue, to deviate from it would be to sacrifice the truth and pamper with souls. Ask us to fear God and labor for the promotion of true Christianity in the world and you have our most solemn pledge. As our motto indicates, we are determined to stand by the "Ancient Landmarks" as set forth by Jesus Christ and his apostles and confirmed unto us by those that heard them, knowing that God will hold us responsible for that which we do and that we too shall be called upon to give an account of our stewardship. Then dear reader, seeing, as you must, the relation in which we stand to God and the Church we trust that after all, if you were an editor, and in our position you would do about as we do, that is, do the the very best you could or knew how.

BE IN EARNEST.

In looking around us we see much to cause us to be in earnest, and especially is this so, in reference to the great work,—the working out of our soul's salvation. The importance of this work should cause us to be in earnest. When the soul is lost all is lost. The means of reconciliation are then beyond our reach; the summer, the time for us to labor is past, the harvest is ended, and we are not saved. The thought of the condition of the unsaved should stir us up from our dull inactive state to greater diligence in the Master's service. Not very long ago a young man was suddenly prostrated on a bed of death, and as he saw the monster death approaching, he exclaimed, "Oh! that I had my time to live over again, how earnestly would I be engaged in God's service." This young man had united at one time with the church, but he was not in "earnest." He went back instead of forward in the great work, and for years had not been regarded by the people of God and the world as one of God's children. In this condition hundreds are called without a moments warning to try the realities of an untried world, and does not this fact, as well as the remorse of soul expressed by those whom death overtakes, in an unprepared state, call loudly to us to be in earnest? Yes, dear reader, the salvation of the soul is a matter of too much importance to be made a secondary matter. Fortune and fame are to many first and foremost, but what are these in comparison to the soul? They only last for a season, and then may prove a curse to us rather than a blessing.

The deception by which we are, in this day and age, surrounded should cause us to be in earnest. It requires effort to push one's craft against the current of rivalry, jealousy, deception and vice, and if we expect to triumph, our efforts must be constant. We must not be found sleeping. We must be diligent. The first qualification of a successful business man is, *diligence*, the second, is DILIGENCE, the third, DILIGENCE, and as it is in the great work of salvation. It requires *earnest*, and active service, in order to be successful. When we wish to accomplish any work in this life, and an enemy attempts to refute our efforts, either by open-faced rebellion, or by deceptive means, we are likely to become very much in earnest. And, so it should be in reference to the work that God has enjoined upon us. When we are employed in his service the enemy is opposing us, and many are the means he employs to deceive us. It is said he will even transform himself into an angel of light, and it is to be feared that there are many of these apparent angels of light amongst us to-day, advancing theories that are foreign to the teachings of the gospel, and having a form of godliness, thousands are led to accept them as being orthodox. Christian friends, let us be in earnest. There are battles to fight and it is high time that we become more active. The time evidently is here that many are coming in Christ's name saying, I am he, and how very many there are that are going after them! It is our duty not only to be concerned about our own salvation, but also for that of others, and woe be to those that are at ease in Zion. If we can sit still and suffer the enemy to go on in his destructive work without raising the cry of alarm, we are certainly not earnest laborers in Christ's vineyard. Let us then all prepare to meet the foe in open conflict, and that too, on his own grounds.

Above all things, Christian friends, let not our service in the Master's cause be a failure from lack of earnestness. Christ was "clad with zeal as with a cloak" and on one occasion he said, "the zeal of thine house hath eaten me up." Let this zeal be in us and we will be enabled to overcome the many hindrances, and triumph over the enemy, and at last come out more than conquerors through him that hath loved us.

J. B. A.

Instrumental Music in Churches.

After our late Conference our religious contemporaries generally hooted at the manner in which instrumental music was treated forgetting that almost every church that have now introduced them into the public worship, in their primitive simplicity, entered their solemn protest against them. There is nothing so beautiful, touching, and soul enrapturing as congregational singing, when every tongue and heart is engaged in speaking forth God's praises. Instrumental music in the church measurably destroys this kind of singing and thus turns praising God in hymns and psalms into a science understood only by the few who do it, we fear, more to be heard of men than of God. The following are the opinions of two Methodist divines, who for many other things said and done, were and are still held in high repute.

Dr Adam Clarke, in his comment on Amos, vi. 5. says: "I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by his prophet; and I rather believe that the use of such instruments of music, in the Christian church, is without the sanction and against the will of God; that they are subversive of the spirit of true devotion, and that they are sinful. If there was a *woe to them* who *invented* instruments of music, as did David under the law, is there *no woe, no curse* to them who invent them and introduce them into the worship of God in the Christian church? I am an old man, and an old minister, and I here declare that I never knew them productive of any good in the worship of God; and have had reason to believe they were productive of much evil. Music, as a science, I esteem and admire; but instruments of music in the house of God I abominate and abhor. This is abuse of music, and here I register my protest against all such corruptions in the worship of the Author of Christianity. The late venerable and most eminent divine, the Rev. John Wesley, who was a lover of music and an elegant poet, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, said, in his terse and powerful manner, "I have no objection to instruments of music in our chapels, provided they are neither heard nor seen." I say the same, though I think the expenses of the purchase had better be spared."

CHILDREN'S DEPARTMENT.

JUST ONCE.

BY MARY P. HALE.

I never intended to smoke but one cigar. I began when a boy, just to see how it seemed," said a man who was suffering with a cancer, caused by the inveterate use of tobacco—"but one led to another, and at length I found it impossible to leave off. This habit seemed to bind me with fetters stronger than the cable of a ship, and took from me every particle of moral strength."

"I never meant to take but one glass of spirits. just to see how it tasted; but that one glass induced a desire for another, and now, I am the miserable object which you behold. O, if I had only accepted my fathers motto, 'Touch not; taste not; handle not,' I should have retained my honor and respectability."

These are the words of one once high in social position, and in the esteem of all who knew him.

There is danger in "just once," when posted at the entrance of a dubious path. There is no danger in "never;" but safety. The latter leans upwards to honor and virtue. The first leans downward, and often to irretrievable ruin.

A benevolent man, in visiting a prison, came suddenly upon a lad who, thinking himself unobserved, was bewailing himself in his cell—"O, that *just once*—that *just once!* It has been my ruin." Through the grated window of his cell, the gentleman spoke a few kind words to his youth, and gained his confidence. He then told him a desire to outshine his companions, and own the handsomest watch of the clique, was the means of his fall. "I could not accumulate money fast enough," said he, "and a fine opportunity offering to obtain a watch—five dollars being wanting—in an evil hour, I yielded to the temptations to abstract the sum from the money-drawer of my employer. I said, *only once*; this shall be the only time; but not being discovered or suspected, I felt emboded to try once more, was detected, and now am here. O, sir, do warn all boys whom you know, to beware of *just once!*"

Take warning, young reader. These are all incidents of truth. Make up your minds never to do a wrong thing, even for once. Never do even a small wrong, for it invariably leads to a greater. Be bold and courageous in resisting evil, whether the temptation be an indulgence of curiosity, or love of show, or a foolish and mistaken idea of being manly. Is there any true manliness in smoking, in drinking, in riding fast horses? Nay! true manliness is seen in resisting evil with firmness and constancy. Every such resistance adds to your moral strength; but every indulgence tends to weaken and to detract from the true manhood, and makes it easier to sin again.

Not long since, was carried to Blackwell's Island, a gentleman in appearance, a felon in reality; soon to exchange his fine broadcloth suit for the striped jean of the criminal; his palace for a grated cell. A desire for gain, and to outshine others was his ruin. He did not become a knave all at once. There was a time when he stepped aside from the path of innocence. Had he stopped at "*just once*," and said "*never*," he would have risen in true worth, and had a name among the good and honored in society.—*School-day Magazine.*

THE HISTORY OF JONAH.

JONAH, I, IV.

Nineveh was a large and wealthy city of Assyria. The inhabitants were a wicked and licentious people, so that they greatly displeased the Lord. He however did not wish to destroy them immediately, but sent the prophet Jonah to preach repentance to them. Jonah was anxious to avoid the performance of this duty, and embarked on a ship in order to fly to a distant city. But who can escape from the presence of the Lord, or hide himself so that God cannot find him? God sent so great a tempest immediatly after, that the vessel was in danger of being lost. The sailors, who were all heathen, cried to their God, and threw the wares that were in the ship into the sea, to lighten it of them. But all this was of no avail. Then the ship master awakened Jonah, who was asleep, and begged him, "to call upon his God, if so be that God will think of us that we perish not." But as the storm did not abate, they thought that there might be a wicked person on board, on whose account the tempest had arisen, and they cast lots in order to find out who the guilty person was. The lot fell upon Jonah. He immediately acknowledged his sin, that he had disobeyed God, and endeavored to flee from him. The men first hesitated to cast him into the sea; but, as he himself advised them to do it, they complied, after having prayed, "Lord! lay not innocent blood upon us." As soon as Jonas was cast in, the sea became calm. He was not however drowned. But the Lord sent a great fish which swallowed him, in which he was preserved three days and three nights alive. From this prison he cried to the Lord, And the Lord heard his prayers, which went up to him from the depths of the sea, and he commanded the fish to cast Jonah unhurt upon the shore. After this, God commanded Jonah the second time to go Nineveh and preach repentance This he did, and threatened the Ninevites in the name of the Lord that their city would be destroyed in forty days if they did not reform. When the inhabitants heard this, they repented, and turned to the Lord. Even the king laid aside his purple, and put on sackcloth and ashes in token of his repentance. Besides this, he issued a command that there should be a general fast, both of man and beast, so that men might be warned even by the lowing of their hungry cattle, to abandon their sins. When the Lord saw that they turned from their evil way, he forgave them. and Nineveh was not destroyed. But Jonah was displeased that his prophecy was not fulfilled, and he even wished himself dead. In his displeasure he went out of the city, and constructed a hut, till he might see what become of the city. Then the Lord prepared a gourd that it might be a shadow over the head of of the prophet; with this he was much pleased, but this joy did not endure long; for there came a worm that smote the gourd, so that it withered. When the sun beat upon the head of Jonah, he was again displeased, and again wished himself dead. But the Lord said unto him, "Thou hast had pity on the gourd which thou didst not plant, and should I not spare Nineveh that great city?"—*Selected.*

A Blind Girl and Her Bible.

Would you know the value of the Bible? Let me introduce you to a scene of deep and thrilling interest as related by a minister, an eye witness. A young woman completely blind and deaf, was brought before a number of eminent surgeons to see if anything could be done for her. Her sad condition had been produced by a violent pain in the head. The only method of communicating with her was by tapping her hand, which signified *no*, and by squeezing it, which signified *yes*. The surgeons concluded that her case was incurable, and in reply to her earnest inquiries, she received the unwelcome tap.

She immediately burst into tears and wept aloud in all the bitterness of anguish. "What" said she, 'shall I never see the light of day, or hear a human voice? Must I remain shut up in darkness and silence as long as I live?" A friend who was present took up the Bible and placed to her breast. It was a touching and beautiful act. She placed her hands on it, and asked: "Is this the Bible?" Her hand was squeezed in reply. She immediately clasped the Bible in her hand, and held it up to her bosom, and exclaimed, "This is the only comfort I have left; I shall never more be able to look upon its blessed pages, but I can think of the blessed promises I have learned from it," and then began to repeat some of its promises: "Cast thy burden upon the Lord and he will sustain thee." "Call upon me in the day of trouble and I will deliver thee.," "My grace is sufficient for thee." etc. She dried her tears, became submissive to the will of God, and was happy.—*Children's Friend.*

NOT ABOVE IT.

"Where is Bob—I thought he was going?" asked one boy of the other as they went towards the water.

"Bob! he is washing his mother's dishes," said the other boy. "Bob is nothing but a kitchen girl half of the time, Bob is. I would—" but I dare not write what Augustus said he would do if he were in Bob's place.

Pretty soon Bob's steps were heard behind them. "Not going without me, are you?" he cried in a gay tone.

"I thought you had your stint washing dishes," said Augustus. "It seems to me pretty mean business your mother puts you to. I did not know it was boys' work to do such things."

"It is boys' work to do anything to help at home," cried Bob, with an angry flush upon his cheek; "and if I can help mother by washing up her dishes, I am glad and thankful to do it. One good turn deserves another; and when I think of all she does for us, I like to lend a helping hand to do for her."

"But washing dishes!" said Augustus, scornfully.

"Cleaning up is not the worst business in the world," cried Bob, good-naturedly. "I know plenty of worse things."

"You have got the right of it," said Tom, "I only wish I had a mother to wait on."

Yes, Bob is in the right of it. A boy who trains himself, or who is trained to notice things about home, and to bear a hand in the little matters which need help here or need help there, is growing up to be something more than a selfish, noisy, whistling, teasing member of the household, who expects to be waited on from morning till night. Active sympathy with another's burdens makes household burdens all the lighter. And Bob, I am sure, will make a husband whose wife can never complain of a want of interest in things at home.—*Child's Paper.*

"THE OLD WOMAN."—This is what a big boy called his mother, the other day.

Young man, speak kindly to your mother, and very courteously, tenderly, of her. But a little time and you shall see her no more forever. Her eyes are dim, her form is bent, and her shadow falls graveward. Others may love you when she has passed away—kind hearted sisters perhaps, or she whom of all the world you choose as a partner—she may love you warmly, passionately; children may love you fondly, but never again, never while time is yours, shall the love of woman be to you as that of your old trembling mother has been.

—A HAPPY FACE.—Solomon says "A merry heart maketh a cheerful countenance," and it is certain there is no pleasanter sight to see. We are apt to look upon a cheerful countenance as an indication of perfect health, or, at least of comparative freedom from disease, when, in nine cases out of ten, the greatest sufferers wear the sweetest smiles.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Church News.
JULY 24th, 1874.

Dear Pilgrim :—

By request of many brethren and sisters we will give your readers a report of the visit we made among the scattered members, and the young churches, in north-western Kansas and south-western Nebraska.

Brother Samuel C. Stump and the writer, left the Falls City Church on the 9th of June for Dickinson County, Kan. We met with the members of Abilene Church on the 11th, at the house of brother John Humbarger, in church council. Stayed four days in this church. Had one communion and four other meetings. One addition by baptism. Brother John Humbargor was ordained from the second degree to the full ministry. Michael Fornoy elected to the first degree of the ministry; Abram Bear to the office of Deacon.

On the morning of the 15th we started for Mitchell County, a distance over one hundred miles. Landed at Cawker City, the county-seat, at the house of brother Peter Wolf. On the 16th we had one meeting here, in the town school house. We visited members west of this in Osborn County, by the name of Shuck.

On the 18th, went to Jewell County to brother Daniel Gish's; meeting in the evening at the Iona school house, on Limestone Creek. Here we met with sixteen members. We met at the house of brother Baily, on the 19th, in the White Rock church, near Salem, near the Smith county line. Here we met some sixty members assembled for communion, and it was a love feast indeed. I must confess I never saw more tears of love flown in the same time than was witnessed here; also, the best of order by the spectators during the three days of meeting. Here the church by mutual agreement, divided the district—cut off Osborn and Smith Counties in an organization called Solomon Valley church.

David O. Brumbaugh is the minister in charge of the new district. They also had a choice for Deacon—Henry Landis was chosen. Lewis Lerew, deacon, fell into that district. They also had a choice and ordination in the old district. Allen Ives, their oldest minister in the second degree; by unanimous consent was ordained to the full ministry, and I. Garman and Lawrence Garman were chosen deacons. Brethren James Switzer, Baily and Paul Porter, are the helpers in the ministry in said district.

S. C. Stump left in the forenoon of the second day after the service of ordination and instalation were over, in company with some of the brethren, to fill the appointments eastward, in Jewell and Republic counties.

On the 20th we had preaching twice at the same place, and once at Garman's. Also on Sunday 21st, at the same place, in the forenoon while brother Stump preached at Burr Oak, at 10 a. m. and in the night at Crab school house. I went north, Sunday evening, to Webster county, Nebraska, to B. Wagner's. Meeting at night.

On the 22nd, brother Stump had morning services at the Meyers, school house, north of White Rock City. Here were seven applicants for baptism, which was administered in the Republican river. I went to Red Cloud, in company with brother Baily, to visit a sister in her isolated state, who had about made up her mind she could not live an humble Christian enough, in that town, to remain in the church, and had determined to go to the Methodists church, where they have a wider gate and a broader road to go on than the one Christ taught; but after reasoning with her on the subject, she wished time to consider the subject more seriously. I hope and pray, if she is honest, that God may grant her grace to pass through the struggle and to come out conqueror.

We resumed our journey back to Jewell county, to the house of brother Bailey, and on the 23rd came to Burr Oak; had meeting at night, while brother Stump had meeting at Cuba school house, in Milcreek church, Republic county Kansas. On the 24th Elder Stump met with the brethren and sisters from three different counties, at the house of brother Amos Reed, for church council, where the Elder declined to serve for some cause better known to him than to me; so he appointed a council on the 2nd day of July, at the same place, where they again assembled at the appointed hour, when the writer assumed the labor of that day in settling the difficult.

Brother Stump spent his time pleasantly in exhortation and prayer, which is preferable, if we were allowed to choose when sent by the church, as we were. On the evening of 24th brother Stump had meeting again at the Cuba school house, while brother Ives and myself were on the Limestone, Jewell county, at Iona school house. Here we met twenty members. From here brother Ives went home, while brother David Dale took me to Glen Elder to visit two old sisters by the name of Teeder, where we had meeting on the evening of the 25th, in the town school house, in Mitchell county, while brother Stump had his last night meeting near Daniel Smith's, in a school house, from whence Stump left for Brown school house to the lovefeast, while I returned on the 26th to Jewell county, to brother Daniel Gish's.

Night meeting in the Sod school house on Ash creek. Congregation could not near all get in the house. On the 27th came back to brother Ives. He brought me on to brother James Switzer's house where we had meeting at night and next day, Sunday 28th, at 10 a. m. One admission by baptism; at night, meeting at Crab school house. On the 29th, Ives brought me along on his way going to Fairberry for a reaper. We came the same day to friend Joseph Hegle's for night meeting; could not near all get in the house.

On the 30th, brother Ives went on to Nebraska, while I had meeting at 10 a. m, at Highland school house. Three admissions by baptism—one an old lady in the seventy-fifth year of her age, and who, since May 9th weighed about 300 pounds, yet she went through the ordinance seemingly with as much calmness and ease, as any other one. She lived for a number of years in the Methodist church, where she could no longer satisfy herself, as she could not have the right to live out the ordinances of the gospel as she understood them from the reading of the Scriptures, and she says she wishes to live them all out in her old days. Meeting again at brother Hegle's house at night; he and his wife were both added. She is the daughter of the above named; all had belonged to the Methodists.

On the 1st of July, I went to Millcreek, meeting at night in the Union school house July 2nd, met at 9 a. m. for church council. Three admissions to the church; after baptism we returned again from Millcreek to the house of brother Amos Reed for council, where the church was pretty generally represented. The council came off with the best expressions of love and brotherly affection for one another of all those present, for those not present we cannot speak.

The church was also united to have their ministers advanced from the first to the second degree, and as they had no one in their district authorized to baptize we saw proper to serve them also in this, and it was done. Some may ask the question Is there not a brother in the second degree, in that county, that moved there? I will answer yes; there is a man there, whom I will not name now, that does not alone withhold his letter of membership from the church like some other ones do, but he has acted contrary to the advise of Annual Meeting; some because they esteem themselves above their brother, and some for one cause and some for another. I have even met with one who recalled his letter from the brother holding it, after it was read before the church, and said he will have nothing to do with the church, nor will he come to the council to be reconciled. Annual Meeting advises us not to receive any without giving their letters to the church; and I say any brother withholding his letter over one council meeting, when in the bounds of an organized church, should not be received without an acknowledgement. Had meeting again at night at the Union school house; attendance good.

On July 3rd we went to Elk Creek school house in Cloud county, also on the 4th at night, meeting at the same school house. On the 5th, preaching at the same place, at 10 a. m. In the evening at the Ingrim school house, near Dan'l Smith's, Republic county. On the 6th went to Jefferson county, Nebraska, on Rock Creek; preaching at night in Matthews school house, near brother McCraig's. Here are four members.

On the 7th I went to Carleton, Thayer county, on the Denver and St. Joe Railroad, to Andrew Griffith's and where the Holsinger's live. Seven members here. I gave them three meetings at this place. Methinks there should be a church organized here before long. In this place, as well as in many other place where I have been, they should have one to preach for them. Now, why is it that the church is so slow in sending her ministers to those places, where not alone brethren and sisters are in want of the bread of life, but the brethren's children, and hundreds of honest souls that would embrace the truth if it was only preached to them.

Brethren, you need not be afraid to go out among the poor homesteaders. I know I can enjoy their society and their meals much better than I could enjoy myself in a King's court; or with the high and fashionable. And I must confess with thankfulness to God, and to my brethren and sisters and many friends, where ever I was with them I have shared their good things far above my deservings. May the good Lord bless them and reward them for their deeds of love, is my prayer. I enjoyed the best of health all the time.

On the 11th of July I arrived safely at home and found all well for which I thank God.

Yours in Christian love.
JOHN FORNEY, SR.
Falls City. Neb.

AN INQUIRY.

An explanation of the Word of God is desired, as we believe, when we have the word, we have the spirit of the word, seeing the word is spirit and it is life. The Gospel reads like this: Moreover if thy brother trespass against thee, go and tell him his fault, between thee and him alone. If he shall hear thee, thou hast gained thy brother, but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as a heathen and a publican. Now the question is, whether it is a private trespass, or whether it is a private interview only, and the trespass to be established to the one that done the trespass. Some say that the two members taken is to establish what they see and hear when they are taken with the parties to the church, knowing nothing about the trespass. Does a trespass ever turn to be a transgression, and if so, where is the turning point? We know there are transgressions but we find them farther back in the book. Now we want an answer to this from as many as can give us light. If more light can be given than the Gospel gives, show us the connecting link.

S. HARSHMAN.

Dear Pilgrim:—

Out of sympathy for suffering humanity, and from a sense of duty toward my fellow-beings, I have thought to give, through this medium, the following recipe, an easy and cheap remedy for that dread malady, *Dropsy*.

Take one ounce of rhubarb, one ounce of Eastern Chamomile flowers, one ounce of Columbo root, one-fourth ounce of aloes, one half ounce of cinnamon drops. Put together in a bottle and add one quart of the best Holland gin. Of this tincture take a table-spoon full three times a day, or just enough to move the bowels to operate three or four times a day.

When one quart is taken, add to the old dregs one-half the former quantity of all the ingredients except the gin, of this add the same (one quart) as before. Rise early wash hands and face in cold water, and bathe the feet in warm watey at night. Take exercise in a rocking chair, or on horse-back, or in a carriage, freely. Diet should be simple and light, but yet nutritious; but positively no swine flesh, nor coffee, nor vinegar.

I know of four cases that were cured permanently by using the above, that had been given up as incurable by all physicians that had the cases in hand, one of which cases was my own son. I know of but one case of which it was said to have entirely failed.

C. C. ROOT.

ANNOUNCEMENTS.

In the Marion congregation, Indiana Co., Pa., August 28th.

At the house of brother S. Broadhart, near the Junction of the San Joaquin and Merced rivers, Merced county, Cal., on the 28, 29 and 30th of August.

On cash Creek near brother and sister Hartman's 4 miles west of Woodland, Yolo Co., Cal., Oct., 15th.

At the Brethren's Meeting-house 1½ miles north of Plattsburg, in the South York congregation, Clinton county Mo. September 26 and 27.

Bro. Brumbaugh:—

Please announce to the readers of your worthy paper, that the Brethren of the Buck Creek church, Henry Co., Ind., will hold a communion meeting at their meeting-house, 2½ miles west of Blountville, on October 20th and 21. A cordial invitation is given to all, especially ministering brethren.

By order of the church.

LEVI HIMES.

Bro. Brumbaugh:—

Please announce in the

PILGRIM that we, the brethren and sisters composing the church of Clarion county, Pa., intend holding our Lovefeast, the Lord willing, on the 26th and 27th of September. A general invitation is extended, especially to ministering brethren. Meeting commences at 10 o'clock. By order of the church.

CATHARINE KLINE.

Brother Brumbaugh:—

Please announce through the PILGRIM that our Communion Meeting in the Desmoins Valley Church, Polk, Co. Iowa will be held on the 26 and 27 of September next near Altoona Iowa, at Bro. Michael Garbers. The usual invitation is extended especially to laboring brethren.

G. R. BAKER.

Altoona Iowa.

DIED.

HUDDLESTON—July 24th 1874, little Jakie, infant son, and only child of friend Job Huddleston, aged 9 months and 11 days.

N. CROUSE.

FREDERICK.—Near Woodbury Bedford county Pa., on July 26th 1874, Esther infant daughter of brother Adam and sister Annie Frederick, aged 3 years, 6 mos. and 14 days. Disease, spinal affection. Occasion improved by the Brethren.

LEONARD FORRY.

STONER.—In the Beaver Dam church, Frederick county, Md., July 19th, 1874, after an illness of 14 weeks with heart disease and dropsy, David Stoner, aged 72 years and 16 days.

He was, for many years, a deacon in the Beaver Dam church. He being my father, it does not become me to speak of his qualifications or faithfulness, farther than that we believe he has gone from labor to his reward. We have hope in his death

STONER.—Also, in the same congregation, March 21st, brother John Stoner, brother of the above, in the 79th year of his age. They both entered the service of the Lord in their youth, and were faithful to the end.

EPH. W. SOTNER.

(*Companion* please copy.)

BROWER.—In the Barren Ridge congregation, Augusta county, Va., June 23nd, 1874, Jacob H. Brower, aged 15 years. Funeral occasion improved by brother Levi Garber and others, to an attentive congregation.

The subject of this notice was a son of brother Enoch and sister Annie Brower. The disease was rather a strange one; he first felt a pain in his leg. They called in a doctor, but he could not check the disease and it went on so rapidly that in the short space of 8 or 9 days it had done its work. This should be another warning to the young to prepare to meet their God.

S. J. G.

COFFMAN—In the Manor Church, Md., on the 20th of July, 1874, after an illness of six weeks, sister Lizzie Coffman, wife of brother Peter Coffman, aged 31 years, 7 months and 7 days.

On the 22nd her remains were followed by a large concourse of relatives and friends to the Manor church graveyard and there deposited to remain until the morning of the resurrection. She leaves a husband and five little children to mourn their loss. Funeral services by our brethren, D. Long and D. Wolf.

JACOB REICHARD.

(*Companion* please copy.)

MILLER.—Near Millersburg, Rock Run district, Ind., March 22nd, 1874, brother Abraham Miller, aged 75 years, 5 months and 12 days.

The subject of this notice was confined to his bed for 14 weeks, and suffered much but bore it with christian fortitude. He was annointed a few months before his death, and longed for his time of departure to come so that he could be present with his Lord. He was the father of 12 children, (9 living) 69 grand children, and 12 great grand children. He leaves a wife, a sister in the Church, children and many friends to mourn their loss.

ANNA LANTZ.

HESS.—On July 10th, in the Antietam church, Franklin county, Pa sister Lorina Hess, daughter of sister Lena Hess, aged 16 years, 11 months and 27 days.

She became a member of the church when quite young, in her 14th year, and lived a faithful member until death, her death came very unexpectedly; and may this be a warning to all. Funeral occasion improved by elders Henry Koontz and Jacob Price.

JACOB SNOWBERGER.

VANDILL—Departed this life in Fayette Co., W. Va., near Miller's Ferry, July 2nd, 1874, Nancy D., daughter of Joseph Vandill, aged 13 years, and 20 days.

The subject of this notice is truly one of the deepest sympathy. It is supposed she came to her death by falling into the river and was drowned.

The mother was at the river engaged in washing her clothes, while her daughter was fishing, The mother finished her work and started for home, only a short distance, and told her daughter to come with her to the house. She said she would come soon. The mother went home. Nannie did not come as soon as she ought, and her mother ran back to the river where she had left her, but, alas! she could not find her dear one, and they did not find her until the next day, when they found her dead floating on the water. Her dress had caught on a limb in the water a short distance down the river from where her mother had left her fishing. Dear reader, just imagine the feelings of that dear mother when she ran back in search of little Nannie, and could not find her. What a distressing night it must have been to the parents and the rest of the family. I have no acquaintance with the family as they live some distance away, I gather these few particulars from the brethren who attended the funeral.

I have no doubt from all accounts the mother is almost heart-broken for they who were acquainted with Nannie say she was a very interesting little girl. Then I would say to the parents and friends lift up your heads and weep no longer, for Nannie, but weep for yourselves, for we hope Nannie is gone to that just and true God who gave her; and dear parents I hope you will strive the more earnestly to meet her in a better world, where parting is no more, and where God shall wipe all tears away.

Funeral services by the brethren, Joseph Hutchison, and G. W. Crouse.

NANCY CROUSE

MISCELLANEOUS.

Bro. Jacob Eshleman of Polk Co. Iowa says the wheat crop is remarkable good. The corn crop promises well. We are having plenty of rain.

Sister Nancy Crouse of Oak Hill W. Va. says: We had a very distressing drouth here for three or four months. The prospects for a crop are very gloomy. But the Lord is helping us now with a good rain which I think will make some corn yet.

The following we clip from one of our letters:

Dear Pilgrim:—

I have long been watching your columns to see some more of the good advice of "Uncle Henry" for the young, but so far my watching has been in vain. Tell him not to forget to write and the young will not forget to read. Cheer up Uncle Henry and let us hear from you again.

We suppose Uncle Henry has been spending his time in the hay and harvest field and has not had time to write, but as the evenings are now getting longer you may expect to hear from him soon.

From J. S. Flory we have the following: "We are all well, thank the Lord, have had fine rains during the last week,—crops are doing fine. Stock are doing unusually well. Emigration into the territory still continues in a continuous stream. There are many reports of Indian troubles in remote parts of the territory, and adjoining territories. In this valley all is quiet now, and no great apprehension of trouble with the red men, or *comet* either.

A young sister wishing a situation in the office can be accommodated by making application at once. We desire only such applicants as have a good standing in the Church and are persevering and willing to work. The necessary qualifications are, good spelling, reading and writing. None should apply unless they can remain several years. Address, PILGRIM Office, Box 172, Huntingdon, Pa.

On the eve of the 6th inst. being delayed a few hours in Altoona, we concluded to call on McFarland who resides near the Church lately purchased there. He informs us that they have had preaching every alternate Sunday and are now making arrangements to have services every Sunday. The meetings are well attended and the field is hopeful if carefully occupied. They have also organized a small school which is growing in numbers and may be the means of accomplishing great good if judiciously managed. On the last Sunday they had raised their number to seventy scholars.

IS JUDAISM DECLINING?—The *Jewish Messenger* replies to this question in the negative and says:

"Let it not be said that we are hoping against hope; that for centuries we have prayed for a return to our golden age, or for the coming of a Messiah, and that our petitions have been unproductive; that our faith must decline, seeing that we are as yet dispised throughout every land, and no signs appear in the Orient that the prophecies are about being fulfilled. The very fact of our dispersion affords strength to the wavering Jew. Do we not remain a constant miracle to demonstrate the truth of the prophecies? What would be the state of the religious world in our day, agitated as it is by the votaries of infidelity and scepticism, where the Israelite not to support the truth of revelation? Our religion is not declining. We do not hesitate in saying that at no period in our modern history have we maintained a better condition before the world than we do now, and this assertion can be confirmed by the most substantial evidence. Let us hope that the waverer and the nonconformist will swell the ranks of the God-fearing, so that those who come after us may, through our example, continue to strengthen the cause of our faith, so that the Messianic period may take place, and general happiness prevail throughout the world."

—DISASTERS BY FLOOD.—There has been a perfect epidemic of sad disasters by storm and flood during the present summer. First came the Mill River calamity in which by the bursting of a reservoire one hundred and forty-five persons were swept into eternaty, an immense amount of property destroyed and hundreds of families left destitute. Then occurred several minor calamities from a similar cause, until it seemed that our reservoirs generally were about to break away. Then came the Salisbury disaster, by which another valley was devastated, and which which was accompanied by storms anp floods in various parts of the country. A fortnight since we had an account of the bursting of a waterspout in Nevada, which swept through the town of Eureka, killing twenty persons and causing great destruction of property. Last week, the fearful storm at Pittsburg, by which portions of that city and of Allegany city were inundated and from one to two hundred lives lost. The number of bodies of the dead which had been recovered at the last account, was one hundred and thirty-three, and many persons were still missing. The Atlantic cable now brings the intelligence that the damage done by the recent storms in Moravia, of which we had previous accounts, far exceeds the first estimates. Eleven villages and two towns were devastated. Numerous storms and floods, only less destructive to life and property, have occurred during the present summer, making an unusual record, and one full of sad particulars.

Some of these calamities might have been prevented, and would have been by an honest construction of the works which gave way, and so far they are attributable to human negligence. But others may be regarded as a direct visitation from God, who holds the winds in his fists, and the waters in the hollow of his hand. And they are not to be regarded merely as casualties, as accidental occurrences. They should be looked upon as solemn lessons to our whole people not to set their hearts upon uncertain possessions which may be swept away in an hour—not to be too confident of the continuance of life, when there are so many perils surrounding us whether we wake or sleep.

But there is one lesson connected with most of these calamities that ought not to pass unheeded. In the hurry and bustle and excitment that is coming over the world in the transaction of business, and especially in the pursuit of riches, there is a constantly growing disregard of human life, and an inattention to the precautions necessary to its preservation. This is shown everywhere. Too many are ready to risk lives by the wholesale if they can only shift the responsibility one degree from themselves. Money is too often the great, the object; the lives and safety of others only secondary considerations. The sacredness of human life is fast passing away from the minds of the people, as shown not only by the events that are occurring, but by the frivolous decisions of those who are called to hold solemn inquest when such disasters occur. How to arrest the evil and rekindle in the mindes of the people the sacred regard for that which is the direct gift of God, breathed into the body from his spirit, is a problem that is difficult of solution, but it is a subject that ought to command more general attention. If it should be enforced upon the public mind by disastrous occurrences which have been the result of criminal neglect, it will be well, but we fear it will not.—*N. Y. Observer.*

The baptists of the south-west have decided to locate their denominational university at Jackson, Tenn., that place having offered the largest sum ($150,000) to secure it. Murfreesboro' bid $139 500, and Chattanooga and McMinnville $100,000 each.

There are five Protestant Episcopal parishes in New York in which the confessional is isued, and penance taught as one of the sacraments.

LITERATURE.

Popular Science Monthly. Conducted by Prof. E. L. Youmans. July and August 1874. 127 pages $5.00 a year, 50 cents a number. D. Appleton & Co., N. Y.

To those who would investigate the scientific theories of our age and time, without being obliged to take a course of professional training enabling them to understand and comprehend the technicalities of scientific treatises, this monthly is of the greatest value. It aims to present science fresh, as it is today, clothed in language but is comprehensive and plain, and teaches how to apply its teachings to our every day wants and thus enable us to utilize them. These numbers contain articles of more than ordinary interest. Our space forbids detail.

J. B. Lippincot & Co., of Philadelphia, Pa., are not sparing in their efforts that tend to make their *Magazine* the finest of its kind, in illustrations, paper, typography and interest of its contents. The July and August numbers, the first of the new volume, the 14th—give evidence of increased attractions. The *Sunday Magazine* published in this country by the same house, is always filled with the kind of articles that would not fail to prevent a person in the country or elsewhere from spending the hours of the Sabbath idly, or to little purpose.

Old and New for July devotes its introduction, which is always fresh, and upon the issues of the day, to the subject of education, or more especially to the deficiencies in our system of education in colleges, and high schools. In these strictures good suggestions are offered. Dr Martineau continues his Protestant Theory of Authority, and in the August number gives a striking exposition of the contrast between the Gospel of John and the preceeding three. In contrasting the language and mystic features of the Fourth Gospel with the peculiarly Hebrew traits of the Revelation, he concludes with great force of reasoning, that the two books were not written by the same person, and that the Gospel of John was written much later than is usually supposed.—Roberts Bro's. Boston.

Oliver Optic's Magazine "for young and old" continues as bright, fresh and attractive as ever. It is much admired by those who have been accustomed to its entertainment. Since "St. Nicholas" has been swallowing up several of the choice periodicals for the young, some of the readers of "Oliver Optic's" have feared that it would share a similar fate, but so far it has been able to paddle its canoe without fear of being engulphed by the "coming wave."—Lee and Shepherd, Boston.

MISCELLANEOUS.

SUMMER COMPLAINTS.—This is the season when diarrhœa, dysentery, and cholera infantum are induced by wrong living. Over-eating and eating improper substances are prolific causes of summer complaints. Impure air or living in ill ventilated rooms is another; an unclean skin, another. Instead of a daily bath, many go from Saturday night to Saturday night without putting on a clean skin, or freeing themselves from those bad odors arising from the oily exudations of the skin, which, becoming rancid, give off those "horrid smells from filthy feet, arm-pits, and other parts. A daily hand-bath in a quart or more of clean soft water—cold tepid or warm, according to circumstances—would keep the body clean and sweet.

Swill milk—taken from sick cows, fed on the slops of distilleries—kill thousands of children in the city every year. Oh, the wickedness of these poisoning, swindling murderers!

Pure, sweet milk, from healthy cows, with fresh, well cooked oatmeal, crushed wheat, farina, white corn, rice, barley, and Graham bread, peas and beans, fresh ripe fruits, etc., would not only be delicious, but healthful, and *prevent* those summer complaints which bring anxiety to every mother's mind.

Stop dosing, no matter what's the matter; it always makes a bad matter worse to dose. "The let alone policy" is much the best. Bring the patient into fresh air—mind that—keep the pores of the skin open and free by proper bathing; give him a little, not too much plain and proper food. Let his sleep be abundant, and his *rest* perfect. If there be any mend in him he will rally. In many cases doctors and other meddlers do the killing, while, if let alone, nature would do the curing.—*Science of Health.*

—The Women's temperance movement in Chicago is being in a quiet, but effective way. Certain streets are chosen and districted and the ladies, two by two visit every saloon, even the lowest. A small sheet has been printed both in English and German—upon one page is printed an appeal to licensed saloon-keepers, on the other a number of statistics concerning the liquor traffic. Sometimes they simply ask the proprietors to read the sheet carefully. If there is an opportunity they talk to them in a kind, quiet way. The effect of this work is sometimes remarkable. One of the ladies, a teacher of some celebrity, thus relates an instance: "We had in our meeting, a few days ago, a saloon-keeper who has given up his business. He was visited by two Quaker ladies. After handing him the leaflet, one of them felt moved to say something to him, and asked him this question, 'Friend, dost thou know what thou art doing?' He said, after they left, their words came to him with still greater meaning, and every one who came to the Saloon brought up the question, 'Dost thou know that thou art destroying souls!' He closed his saloon and went home early in the afternoon, and during the night was so troubled that he could not sleep. The result was that he closed his saloon not to open it again, and says, by the help of God he will never engage in this unholy traffic.

—CURIOSITIES OF GRAFTING.—There are many curious facts about vegetable life, says the Massachusetts Ploughman. We can, for example, graft the apricot on the plum, and the peach on the apricot, and thus we may produce a tree with plum roots and almond leaves. The wood, however, of the stem will consist of four different varieties, though formed from one continuous layer. Below the almond wood and the bark we shall have a perfect peach wood and bark, then perfect apricot wood and bark, and at the bottom perfect plum wood and bark. In this curious instance we see the intimate correspondence between the bark and the leaf, for if we should remove the almond branches, we might cause the several sorts of wood to develop buds and leafy twigs, each of its own kind. Each section of the compound stem has its seat of life in the cambium layer, and the cambium of each reproduces cells of its own species out of a common nutrient fluid.—*Evening at Home.*

Key to Report of A. M.

We will furnish to our readers a Key giving the names of all the speakers in the Report of A. M. The names and numbers in the Key correspond with the numbers in the Report. Those wanting them should order at once. They will be especially interesting to those who wish to have the PILGRIM bound. Sent post-paid on the following terms: Single copy 10 cents, 6 copies 50 cents, 10 copies 70 cents, 20 copies $1 00. English and German Minutes at the same rates. Address, PILGRIM Office, Box 172, Huntingdon, Pa.

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The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., AUGUST, 18, 1874. NO. 33.

ORIGINAL ESSAYS.

EDUCATION.

As the subject of education has been somewhat agitated of late in our papers, I thought I would cast in a mite also.

Education, properly speaking is what we learn from the cradle to the grave. Human beings come upon the stage of existence as ignorant and helpless as the animals, for even the animals know how to provide for their own wants without being taught. But man, made in the image of his Creator, endowed with an immortal soul, and only a little lower than the angels, gifted with intellectual and reasoning powers, above all of God's creatures must learn all that he wishes to know. He must be educated, or he is little better than the animals.

The animal part must first be properly nourished in order to form a foundation for a good, healthy and sound constitution, and then it is absolutely necessary to our well-being, comfort and happiness, in this world and that which is to come to educate ourselves. By education is meant the cultivation of the different faculties of the mind. It then becomes our duty to get all the education which lies within our power, and the more and better it is, the more useful we can be to ourselves and those around us. In gaining knowledge we increase our power either for good or evil; so it is very necessary while we are being educated to endeavor to acquire correct ideas of what we wish to learn, as it is harder to unlearn error than to learn the truth in the first place. It seems we never get too old learn, but as youth is the Spring-time of life, the seeds of knowledge should be planted before the mind has become burdened with the cares of the world. Our education should be useful, practical and benevolent; it should not be laid away to rust as the miser does his gold; the use of it will enable us better to combat with error and vice.

As the question, "Do we need a School?" is before the brethren now, it should set us to thinking on the subject of education. It is plain to be seen that there is a great deal of improper education in use at the present time among the popular churches. We find that much of their doctrines are disseminated through their theological schools and colleges, and as learning gives power and influence their pupils imbibe their ideas and, go out into the world teaching for doctrines the commandments of men and find many who are ready to receive them. In conversing with a brother on this subject, he related the the circumstance of a brother of his, who is also a member of the church, having a son, whom he sent away to school. The teacher being an infidel, the father found upon the son's return that he had imbibed many of the teacher's ideas and principles of infidelity. The father said he would not have believed that a teacher would have so much influence over a pupil. So true it is as a poet has said:

"Tis education forms the common mind;
Just as the twig is bent the tree's inclined."

With these facts in view, and with the Bible in our hands, and guided by the truth we can safely trust that God will stand by us. I do not see why we should hesitate to place the means of education within the reach of our rising generation.

While we are zealous for the pure simplicity and doctrines of Christ does it not become our doty to do all, in our power to disseminate those doctrines; and if the institutions of learning which are already in the world have so much influence in spreading heir doctrines, it is not right that we should be idle while others are so busy. We should encourage schools governed by the truth. Our young people who have inquiring minds begin to feel the force of education, and they will have it too, and if there were well established schools among the brethren, they would be likely to go there, but if not they will go elsewhere and thereby may stray from the nurture and admonition which they received in early childhood. As the world grows older it grows wiser, at least in its eyes.

It seems that learning is more necessary in this age of the world than it used to be, and as error spreads so easily, it sometimes seems to require the truth clothed with the power of learning to crush its influence. I believe that some of our ministers many times feel their need of this. They feel and know that they have truth on their side, but for lack of the medium of education they are not able to cope with those who fling out untruths brazen-faced before the world. I do not say this is so with all of them, for I know we have mighty men among us, who, if they did not receive a collegiate education have learned the art of thinking and have cultivated and trained their minds to the task of promulgating the truth, and thereby gained more talents than they naturally possessed. And are we not commanded to improve our talents? And, if we have but one, that does not excuse us from cultivating it. We can read what became of the servant who hid his Lord's money.

I believe there has been much good done by the brethren through the publication of our periodicals and and tracts, even Moore's tract on "Trine Immersion" has pretty effectually silenced the enemy in some instances, even when he did not want to be convinced of the the truth, and has also been a source of information to many brethren and sisters who did not have the opportunity of gaining as much information on the subject as they desired, and which will serve to strengthen their faith also.

I was once talking with a minister of the United Brethren Church on the subject of secret societies. He was inquiring how we stood in regard to such societies. I told him that we did not receive members that belonged to any order if we knew it, and in the course of the conversation I had occasion to refer to an article in the PILGRIM, upon which he said he thought the Dunkards did not publish anything. I told him that we published several papers. He said he thought they were opposed to publishing anything at all; when in reply, I said, that for many years there was but one magazine printed, but of late years there were several papers, and we were being roused up to the necessity of education and such things. He said he was glad to hear it, it would make them more aggressive, and they would wield a power which they would not otherwise have.

So we see that thinking people understand the power of education. But it is like wealth, it can be used for good or evil, and there are not many, even among the brethren, who hesitate to accumulate wealth through the fear that it may become a snare to them, notwithstanding it is pretty soundly denounced by our Savior who has said that a rich man could hardly enter the kingdom of heaven. Poverty need not keep us out of heaven but ignorance may, for are we not exhorted to add to our faith virtue, and to virtue knowledge? It has been said that education would tend to increase pride in the church, but I cannot see why it should have any greater tendency to pride than wealth has. Wealth gives us the power of possessing many of the fine things of this world which might, in a spiritual point of view, be better to do without. A person that will be lifted up through learning would be apt to have a little pride sticking in him anyhow, for do we not often see ignorance and pride go together? I have sometimes seen persons, who, if they had been a little better educated would not have been quite so self-conceited. We need the Spirit of Christ and the grace of God to keep us humble, and a proper education need not prevent us from having it, neither ought a knowledge of the sciences and arts make us proud. Should a knowledge of astronomy, botany or physiology, the structure of our own bodies, which are fearfully and wonderfully made, and of which we cannot make one hair white nor black, and many other things of which I, with my limited education know nothing about make us proud? The more we learn the more we find there is to learn, and the more capable we become of realizing and appreciating the knowledge, power and wisdom of the Creator of all things; and instead of making us proud it ought to make us more humble, when we remember that we are dependent upon him for everything we have, even for the air we breathe, and also indebted to Him for our capabilities of learning, and talents which He has commanded us to cultivate and improve, for our own good and His honor and glory. There could be much more said on this subject but let this suffice for the present, as I fear I intrude on the columns of the PILGRIM and the patience of its readers.

LUCINDA WEAVER.

PASSION FOR GETTING RICH.—A gentleman holding a position of trust made use of money not belonging to him, and was tempted to act so by unsuccessful speculation and extravagance in living. The judge in passing sentence, took advantages of the opportunity to read a wholesome lesson to the community. He said: "You are the self-made victim of a passion which seems to be seizing on society at large, and which, like disease, spares neither age nor sex, the single or the married, the rich or the poor—the passion for getting rich by one or more strokes of luck; by a process which is as much open to the fool as the wise man, to the knave is to the honest man. It appears as if in these times men had but one faith, one hope, one object in life—wealth. Respectability, contentment with what we have, the happiness of our families, honor, all are sacrificed to this one god of the age we live in. Every one is to be sacrificed—not only our own prospects, but the prospects of those dearest to us, the prospects of our wives and children—to the great mania of getting rich, and this wealth is not that which is the result of patient industry, uprightness in dealings, and legitimate trade, but the wealth of the gaming table."

To be bodily tranquil, to speak little and to digest without effort, are absolutely necessary to grandeur of mind or of presence, or to proper development of genious.—*Balzac.*

THE MODEL CHURCH.

Dear wife, I've found the model church! I
worshipped there to-day;
It made me think of good old times before
my hair was gray;
The meetin'-house was fixed up more than
they were years ago.
But then, I felt when I went in, it wasn't
built for show.

The sexton didn't seat me 'way back by the
door;
He knew that I was old and deaf, as well as
old and poor;
He must have been a Christian, for he led
me boldly through
The long isle of the crowded church, to find
a pleasant pew.

I wish you'd a heard the singin'—it had an
old time ring;
The preacher said with trumpet voice, "Let
all the people sing!"
The tune was "Coronation," and the music
upward rolled,
Till I thought I heard the angels striking all
their harps of gold.

My deafness seemed to melt away, my spir-
it caught the fire,
I joined my feeble, trembling voice with
that melodious choir,
And sung, as if in youthful days, "Let an-
gels prostrate fall,
Bring forth the royal diadem, and crown
Him Lord of all."

I tell you, wife, it did me good to sing that
hymn once more;
I felt like some wrecked mariner who gets
a glimpse of shore;
I almost want to lay aside this weather-
beaten form,
And anchor in the blessed port forever from
the storm.

The preachin'! Well I can't just tell all the
preacher said;
I know it wasn't written, I know it wasn't
read.
He had'nt time to read it, for the lightin' of
his eye
Went passing along from pew to pew, nor
passed a sinner by.

The sermon wasn't flowery, 'twas simple
gospel truth;
It fitted poor old men like me, it fitted hope-
ful youth;
'Twas full of consolation to weary hearts
that bleed;
'Twas full of invitations to Christ, and not
to creed.

How swift the golden moments fled within
that holy place!
How brightly beamed the light of heaven
from every happy face!
Again I longed for that sweet time when
friend shall meet with friend,
"Where congregations ne'er break up and
Sabbaths have no end."

I hope to meet that minister—the congrega-
tion too,—
In the dear home beyond the skies that
shone from heaven's blue;
I doubt not I'll remember, beyond life's
evening gray,
The happy hour of worship in that model
church to-day.

Dear wife, the fight will soon be fought, the
victory be won;
The shinin' goal is just ahead, the race is
nearly won.
O'er the river we are nearin' they are
throngin' to the shore,
To shout our safe arrival where the weary
weep no more!

Remarks on 1st Peter 1: 3 4.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

In the first place I am going to talk something about the apostle Peter. You who are bible readers, are aware that Peter was one of the twelve disciples, and it is often said that he was a backslider, which I deny, although he was permitted to see the Lord and do some miracles that the rest were not. John and Peter were bolder than the rest of the twelve. Peter was not a thoroughly converted man until on the day of Pentecost, notwithstanding he had the keys of the kingdom. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed on heaven." Matt. 16: 19. But perhaps my readers would like to have "thus saith the Lord" for it. Well, before the Savior was crucified we hear him say unto Peter, "Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren." Luke 22: 30, 31. Now we plainly see that if Peter had been a thoroughly converted man the Savior would not have made use of any such language, and this was just before he was condemned to death. But Peter said unto the Lord, "I am ready to go with thee, both unto prison and to death." Luke 22: 33. But the Lord said, "the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." And it is evident that he did deny him, but he wept bitterly and repented.

By the Jews condemning the Savior and the Gentiles crucifying him, Peter lost that hope that he had. But after the resurrection we hear him say, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again." Now mark, a thing must be begotten before it can be born, and the word again, implies more than once; so he was begotten unto a lively hope by the resurrection of Jesus Christ from the dead. Now notice, "When thou art converted strengthen thy brethren." "And when the day of Pentecost was fully come they were all of one accord in one place.", What takes place? The Holy Ghost was poured upon them, and there were Jews, devout men out of every nation under heaven, and they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said these men are full of new wine, but Peter standing up with the eleven lifted up his voice and said, we are not drunk as ye suppose seeing this is but the third hour of the day, but this is that which was spoken by the prophet Joel and it shall come to pass saith Joel in the last days I will pour out of my spirit upon all flesh. You now begin to see Peter strengthening his brethren as the Lord had told him to do, and he spake as the Spirit gave him utterance.

Brethren, can we not say with Peter, "Blessed be God for his abundant mercy." If it had not been for the mercy of God, where, O where would we be? Many days past if God in his wrath had cut off the string of mercy while we were in our wickedness, where would we have fallen? No other place than in the dark region of eternal night. And does it not make us who are Christians shudder when we look back upon the past? Then dear fellow laborers in Christ, work while it is called to-day, and be as a city that is set upon a hill that cannot be hid, that the sinners that are around you may see your good works and be constrained to covenant with God to live faithful until death.

No wonder the apostle exclaimed, "Blessed," when he knew that Christ was put to death, and had risen again triumphant over death, hell and the grave. No doubt he was often studying of the past while Christ lay in the tomb, and such glorious, yea, welcome news coming to him, would have constrained him even by the power of God to make use of the language that stands at the head of this article. That hope that he had been begotten unto again, began to grow brighter; he begin to get stronger in his Master's cause. It seems to me that I can imagine the feelings that the apostle had when he could see his Savior again face to face and converse with him, as he had in former days that was now gone by. And was it not a glorious thing to those who saw the Son of God slain and put into the tomb, to be assured that he had risen triumphant, and gained the victory. Do we not suppose that angels were glad and even rejoiced at the idea of his resurrection. Did it not cause a wonderful excitement among those bloody tyrants that had him put to death, to hear that he again was living and had appeared to many before his ascension to heaven, where angels, authorites, and powers were made subject unto him. He is now our advocate with the Father to plead for poor dying mortals here on earth. But soon we must pass away, prepared or unprepared, yea, even to stand before the judgment seat of Christ to hear the welcome plaudit, "Come ye blessed of my Father inherit the kingdom prepared for you, or depart from me ye workers of iniquity, I never knew you." If not in a state of readiness when death comes, we will be banished from the peaceful presence of God, and from the glory of his power. Which will we do? serve God or Mammon?

The apostle says, "to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you." Now what do we understand by an inheritance? It is something that is valuable even in a temporal point of view. Now suppose, reader, that you would receive a message that your father was deceased, and that he had a large estate of this world's goods, and that you was the only heir or even one of his heirs, and that he lived in the State of Virginia and you in the State of Missouri, would you not make preparations to start and prove or claim your share or the portion that fell to you? Suppose the inheritance to amount to a half million dollars, and that in gold coin. You knowing that if you never make any effort to prove your inheritance you would loose it, you would start at once for fear you would not obtain it. You prove now that you are the legal heir and there is no law to cut you out.

Just so in a spiritual point of view. If you prove that inheritance which is in heaven by the proper witnesses, there is no divine law that will cut you out and it is incorruptible, undefiled, and fadeth not away. Peter says it is reserved in heaven for you.

But perhaps it will be necessary to say something about the witnesses that you need in order to prove your inheritance. Faith is one of your witnesses, for it is one of the first principles of religion. It is impossible to please God without it, and in order to receive it you must hear something. And what must we hear? The word of God, for Paul says, "Faith cometh by hearing and hearing by the word of God." I am aware that no one denies that we cannot please God without faith, and says one, this is sufficient to save us, for I heard a preacher say that faith alone would save us, But let us see. The same one that said "he that believeth and is baptized shall be saved," said "Except ye repent ye shall all likewise perish." Is his words more binding in one instance than another? No. Well then faith is a good witness, and repentance is another that we need in order to prove the inheritance. I would say here that it is as possible for a camel to go through the eye of a needle as a man to enter the kingdom of heaven without repentance, and when I say camel, I mean an animal, and when I say needle, I mean a common sewing needle, which we all know is impossible. Just so, except we repent we can never obtain that inheritance which is incorruptible, undefiled and that fadeth not away. But perhaps if there was more preaching on repentance so many persons would not die without this witness. Oh! the necessity of repentance. What is repentance? It is godly sorrow, says one. I answer no. Why not? Because Paul says, "For godly sorrow worketh repentance to salvation not to be repented of." 2 Cor. 7: 10. So if godly sorrow was repentance itself, it would not work repentance. Webster's definition of repent is, to be reformed. So repentance is a reformation, to cease doing evil and turn to the Lord, and learn to do well. And if you repent not, the men of Ninevah will rise in judgement and condemn this sign seeking and unrepenting generation. The Savior says, "And the men of Ninevah shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold a greater than Jonas is here." Mat. 12: 41. He does not even stop here with this multitude of men condemning you, but reduces it to a very small number. "The queen of the South shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here." Matt. 12: 42 Can any of us bear the idea of this woman rising in the judgment and condemning us? Then let us take the proper witnesses to prove our inheritance. Another witness is baptism, "Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. Is this language of the Savior not binding? He says, "Heaven and earth shall pass away, but my words shall not pass away." Then we see at once that the word of God is not to be trifled with. I might say a great deal about this command, but my article has grown too long already. But I claim, and that from a Bible standpoint, that you must have this witness also. Then it is that you are in covenant relation with God, and then you have the promise of the gift of the Holy Ghost. Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

Now by obeying his word you have a right to that inheritance which is incorruptible, undefiled, and fadeth not away, reserved in heaven for you. Now the powers of the world cannot hinder you from obtaining your crown of glory which is brighter than the noonday sun, or pearls of gold.

Dear brethren and sisters, let us choose that good part which Mary of old chose, that shall not be taken away from us. Then we can shout glory to the great Creator, and walk the gold paved streets of the New Jerusalem with palms of victory in our hands. Then may God help us to live the life of the righteous, and die the death of the saint.

Z. AMRON.

Thornton, W. Va.

Those who do right because it is "Policy" to do so, build their life on a very doubtful moral basis.

Respectable selfishness, is nothing more than a species of the meanest snobbery, a gangrene in society, secular and religious.

Jesus A Rock.

"The Lord is my rock." In many ways is the Lord said to be like unto a rock to those who trust in him. (Ps. 18: 2.)

He is a *foundation* rock. There are many materials to use for foundations on which to build, that will not endure the raging of the elements. Sand, and earth will wash away; wood will burn; metals will corrode; but a massive rock stands sure amid the swelling floods, the pelting storm, the sweeping blast, or the raging fire.

A rock, then, is a *sure* foundation. And so is Christ to those who rest their present and future well-being in him. No storms can move this foundation. 'Mid all the terrible onslaughts of opposing elements, Christ still abides. He is a fixed foundation. Men may build upon him. And while they remain fixed upon the rock, they will stand. Yet it is needful that men take heed how they build. To rest safely at all times, amid the changing scenes of moral strife, and still abide unmoved and content, one must be firmly fixed to the rock Christ Jesus, and must be also of the same materiel at the rock.

We read that the Eddystone lighthouse, a structure reared on one of the most dangerous parts of the coast of England, was built, and rebuilt, of various models and materials, but it invariably fell a prey to the pitiless elements, until one was built which was firmly bedded in the rock, and held by strong rods running from the solid rock beneath to the topmost stone, binding all as one solid piece. So built in Christ, bedded in him and bound by strong love to him, the Christian can "endure all things."

Christ is a *clean* rock on which the pilgrim is to travel to glory. Says the Psalmist, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." (Ps. 40: 2.) He who walks in Christ walks in a clean way. "So walk ye in him," (Col. 2: 6.) There is no impurity in that way. No mire, no clay in which to slip, and plunge, and fall. In him our "goings" are "established." Here we may tread firmly and confidently, knowing that the way is sure and clean.

Too many are satisfied if they can but travel on amid mire and filth, seeking a path among the ruts that men have trod before them, or making a new track of their own. But the only true and clean path is made already in Christ. The "highway or holiness" is a *clean* way, and "the unclean shall not pass over it."

Christ is the rock of *refuge* When Moses saw the glory of the Lord pass by, he was first placed in the "cleft of the rock" on which he stood. There he was covered with God's hand. No man could see God's face and live.

So, he who is on the rock Christ Jesus, when the power that causes all to tremble shall pass by, shall find himself in the "rifted rock," resting secure amid the terrors around.

Christ is like the "shadow of a great rock in a weary land." When the soul is wearied and toil worn, and all around is a barren and desolate waste, then Christ our rock bids us rest beneath his shade, and be refreshed. And how inexpressibly soothing is his presence then! How sweet to repose "under the shadow of the Almighty." Only those who have *felt* this rest can know its blessedness.

Christ is a *smitten* rock. When the Hebrews were faint and thirsting in the wilderness, and there was no water near, then Moses smote the rock before them, and the water gushed forth a copious stream. And that rock followed them in all the way that God led them, and by it they were continually supplied.

For the soul that "thirsteth for the living God," there is a stream of life that flows from Christ, the smitten rock. His sufferings and death open for us a heavenly outgushing, whereby we may partake of life immortal. "If any man thirst let him come unto me and drink." What precious words! Who can tell the satisfaction of the soul that drinks the water of life? No longer dry and parched with thirst, and longing for that fullness of which it is deprived, but drinking satisfying draughts continually, and having every past longing fully supplied from Christ, the *smitten rock.*

Christ our rock! Here the thirsty soul may drink. Here the weary soul may sweetly rest in shadowy coolness from the heated way. Here the persecuted soul may find complete refuge. Here the traveller to glory's heights finds a sure path, and free from sin and uncleanness. And here the "home of the soul" may be built as a sure foundation, to abide all the time forever.—*F. Burr, in Bible Banner.*

The Power of the Spirit.

And if Christ be in you the body is dead because of sin. But the spirit is life because of righteousness. Rom. 8: 10.

The apostle Paul in writing to the Roman brethren, was very particular about the frame work of their progression, fearing some things of a carnal nature might still be lurking in the heart, which might have a tendency to destroy the dwelling place of Christ. Paul was not slow in reminding them of the great danger of death, not a temporal death, but a spiritual death. He presents the point in the form of a question, so that each member could examine his own temple, and see through the glass of God's word, that everything is in good order in or about the temple of their body and if Christ be in you, and his spirit planting in you a likeness of himself, we assuming the same nature, and the same desire to do the whole will of God then it will be, that the body is dead because of sin, dead to everything of a carnal nature, for they that are after the flesh, do mind things of the flesh,—are dead in sin again, for to be carnally minded is death, because carnal mind is enmighty against God, for it is not subject to the law of God neither indeed can be.

Let us consider what the works of the flesh are. Hear Paul on this mather. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witheraft, hatred, variance, emulation, wrath; sedition, heresies, envying, murders, drunkendess, revelings and such like. Gal. 5: 19, 20, 21.

Dear brethren and sisters are we using any of the above meterial in the erection of our building? If so, it will not stand the fire of God's word, but will be consumed at the last day. Let us be very particular to have a good foundation in the first place to build upon, as it is a very important undertaking to frame a character to stand through all eternity. Let us measure everything that we need to complete our building, by the rule of God's word, and dig deep, and lay our foundation on Jesus Christ. Let him be the center of our faith, the word our guide, to the end of our journey.

The last clause of our text shows us the power of the spirit. The holy spirit is the title of that divine being, the comforter, the Holy Ghost, plainly distinguished from the Father, and the son. Through his influence the truth is received, understood, believed, and obeyed. He quickens those who are dead in trespass and sin. All that become obedient to the word of God, he purifies and sanctifies them and prepares them to glorify God and enjoy Christ's presence forever. In conclusion let me entreat the reader to be encouraged, to compare our profession and progression with the word of God, so in the last we may stand clothed in righteousness because we are conformed in heart to the character and will of God wrought in and through the holy spirit through faith in Christ. This will give us a right to the tree of life, and admit us in through the gates in to the holy city. Brethren and sisters let us not forget that it is the holy spirit that leads us into all truth, lest satan should get an advantage of us, for we are not ignorant of his device, and let us ever bare in mind, that the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. Gal. 5: 22 and 23. And if Christ makes us free through the spirit of his word, we shall be free indeed. May the grace of our Lord Jesus Christ be with us all.

J. S. Bush.

Yellow Creek, Pa.

A WARNING.

A warning to all not to stifle the convicting influences of God's spirit, for God has declared that his spirit shall not always strive with man; and when his spirit departs who can tell what the end will be. Witness the sad ending in the suicide of Miss Mary E. daughter of Solomon Zepp, residing about six miles from Westminister, Carroll County Md. who was well known by many of our brethren. She committed suicide by hanging herself with a strap, in her father's garret, in April last. She was in her 25th year was amiable and highly respected by all who knew her. She left a note in in her room which explains the cause of her sad end and is as follows:

"Farewell dear parents and kind brothers for I feel this morning that my time has come and that I can't survive this earth another day. It is so hard to part with you all, but such must be the fact. Last night was to me a night of terror. I have been thus afflicted for over three years with these spells, but they have grown worse upon me, so that I can't stand it. If you read our Dr's. book under the head of insanity you will find my case exactly described to you called "Melancholly Insanity,"—for which you will find there is no other remedy but this. At times I have felt all right and would determine to try and do better, but it has all been of no use. I have been in this way ever since I was convinced of sin and did not yield to that spirit which strove so hard with me and which at last I grieved away. Mother may God bless every one of you, and may he comfort you all in this sad home of bereavement. I hope that my case may be a warning to every body."

Here dear readers you have the begining of grieving away the spirit of God, the end of which is not yet seen. The funeral of this importunate young woman took place the M. P. church in Westminster. And looking at that stately edifice with its towerings steeple, its stained glass windows and highly ornamented interior, it is very manifest it was not the religion taught within its walls, the spirit she grieved away and strove so hard for her to accept and live. It must have been of some humble germ, perhaps it was that which the New Testament Scriptures teach and the bretnren preach.

D. P. Sayler.

Every Day Religion.

Again I remark: We must bring the religion of Christ into our *every day employments.* "Oh," you say, "that is very well if a man handle large sums of money, or if he has an extensive traffic; it is very well for the importer of silks, for the bankers and shippers, for the Rothchilds and the Barings; but in my thread and needle store, in my trimming establishment, in the humble work in life that I am called to do, the sphere is too small for the action of such grand, heavenly principles." Who told you so? Do you not know that God watches the faded leaf on the brook's surface as certainly as he does the path of a blazing sun? And the moss that creeps up the side of the rock makes as much impression upon God's mind as the waving top of Oregon pine and Lebanon cedar; and the alder, crackling under the cow's hoof, sounds as loud in God's ear as the snap of a world's conflagration. When you have anything to do in life, however humble it may seem to be, God is always there to help you do it. If your work is that of a fisherman, then God will help you as he helped Simon when he dragged Gennesaret. If your work is that of drawing water, then he will help you as when he talked at the well-curb to the Samaritan woman. If you are engaged in the Custom House, he will lead you as he led Matthew sitting at the receipt of customs. A religion that is not good in *one* place is not worth anything in another place. The man who has only a day's wages in his pocket, as certainly needs the guidance of religion, as he who rattles the the keys of a bank and could abscond with a hundred thousand hard dollars.—*Dr. Talmage,* (Presbyterian.)

SCRIPTURE ILLUSTRATIONS.

In the sermon on the mount our Lord says, "Whosoever shall compel thee to go with him one mile, go with him twain." We can all of us easily understand the other part of this command, that when struck on one cheek, we should in humility offer the other; because, unfortunately, we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with a violent man who has already compelled you to go one mile. Nobody now, in this country, is ever injured by such treatment. But we learn from coins and inscriptions that couriers in the service of the Roman government had the privilege of traveling through the provinces free of expense, and of calling upon the villagers to forward their baggage to the next town. Under a despotic government, this became a cruel grievance. Every Roman of high rank claimed the same privelege; the horses were unyoked from the plough to be harnessed to the rich man's carriage. It was the most gallant injustice which the provinces suffered. We have an in-cription on the frontier towns of Egypt and Nubia, mentioned a petition for a redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Our lord could give no stronger exhortation to humility than by advising his Syrian hearers, instead of resenting the demand for one stage's "vehiculation," to go willingly a second stage.—*Sil.*

The Weekly Pilgrim.

HUNTINGDON, PA., AUGUST 18, 1874.

☞ How to send money.--All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

The Issue.

There are times during the year that important issues, to the government,—of the world—are to be decided, and as one of those times is now approaching, the political campaigning man, it will be well for our brethren to be on their guard and carefully consider their moral and spiritual obligations, or rather, to which kingdom they belong, and to whom they shall render service. No matter how indifferent we may think we feel, yet we have more or less of political preferences. These political preferences are known to the candidates for political honors, and are worked up to the best possible advantage, and it is truly surprising to see how willingly even some of our brethren allow themselves to be worked into tools adapted to their purpose; especially is this surprising when the thing is so evident that a way-faring man though a fool should not err therein. These political leeches so completely unmask themselves that it can be determined by an ordinary observer just as soon as an office is desired:

First, in the hypocritical smile, the peculiar Mr. so and so, and then the shaking of the hands warm and affectionately. To the uninterested and observing observer the meeting of these office seekers and their dupes is a scene extremely ludicrous. There seems to be such unbounded love and esteem manifested, that, did we not know better, we would suppose they would be held under everlasting obligations, but how sadly vain are human expectations! When the last favor is received and the coveted position obtained, there follows a miraculous slip of memory and the *known* are known no more, we mean by those who make use of this method of working themselves into public favor. Brother, do not suffer your judgment to be overbalanced by such worldly flatteries, but with a firm determination, take a stand for the right, sail clear of the breakers and put your chief trust in God. He careth for you and *will* hold you in everlasting remembrance.

Signs of the Times.

We do not approve of idle prophesying but there are things now transpiring in the world to which we cannot be altogether indifferent. When we see the buds swollen and ready to burst we cannot help but think that the summer is approaching. The signs of the times are ominous and call loudly upon us to lift up our eyes and see. "When ye see all these things, know that the end is nigh." What have we not seen and how many prophecies are yet unfulfilled. The present years seems to be an open book delineating in the most simple and plain terms the fulfilling of these things which are plainly set before us for our instruction and warning. Line upon line is being almost daily added so that really we have but little more to look for prior to the coming or ushering in of the New Dispensation and the great consumation of all things terrestrial. Wickedness has taken its seat in the high places and is casting its seed of desolation broad cast over the world. The untempered mortar and slime is being daubed over the sores and pollutions of sin to be a fearful extent. The outside is made to look clean but within there is nothing but rottenness and putrefying sores. Step into the costly edifices styled sanctuaries and inquire for the "good old way" or the humble worshiper and the glittering walls, the golden draped pulpit, the man made and honor worshipping ministers and the silk and satin rustling congregation will answer, not here. Dear brethren and sisters, let us awaken to a true sense of our position and observe the signs of the times.

MISREPRESENTATIONS.

Under the above heading our Bro. Kinsey, of the *Vindicator*, claims that we misrepresented him, and to render satisfaction, asks us to make correction. This we are always willing to do as it is very unpleasant to be misrepresented. The following is what he claims to be the first misrepresentation: In speaking of those who could not be present to hear the proceedings of A. M. we said: "Why should they be robbed of this privilege," (of reading the proceedings.) Because the brethren and sisters want it—want the same thing that Bro. Kinsey and five thousand other brethren and sisters wanted."

We were told that it was estimated that there were about five thousand members at the meeting. We thought it was fair to presume that they came there for the express purpose of hearing the proceedings of A. M. Among this number was our respected brother Kinsey. Now if he will admit that he did not go there for that purpose—did not want to hear what was said and know who said it, then we acknowledge the charge to be proper and ask his pardon. But if he, with the rest of the brethren and sisters, went there for the purpose of hearing the proceedings of A. M. then there was no misrepresentation, and we were justifiable in saying that they (those who could not go there,) wanted the same thing that Bro. Kinsey and five thousand other brethren and sisters wanted (who were there.) This is just what we meant and what the language fully conveys, and we cannot see how our brother got such a misunderstanding. We do not suppose that you, being there and hearing and seeing all, cared to read the report, neither did we care about it, and had we not been compelled to proof it, it is doubtful whether we would have read it all, not because we did not feel interested but because we heard it, just like you did, dear brother. The only difference that there seems to be between us is, we think those who could not be there should have the liberty of learning the same as we who were there, while you think they should not have this liberty. As soon as A. M. says there shall be no report we will cease publishing it, but until then we shall assent to the wishes of our readers. Had we consulted our own feelings we would not have published this last report, and would now say if there are any more to be published, we would prefer to have them published in pamphlet style and send them only to such as order.

The other misrepresentation was, that we said "ancient or old order of the *brethren*" instead of the "ancient order of the *church*" According to the general acceptation of the terms we see no difference. When we say "the Church" we mean "the Brethren" and when we say Brethren we mean Church, but of ancient or modern orders of the Church or Brethren, save that of the New Testament, we prefer to know nothing about. Herein is contained the "ancient landmarks," "the power of God unto salvation to every one that believeth."

We hope that after this explanation our dear brother will examine more carefully our writings before he prefers charges against us. We are laboring, with the ability God gives us, for the welfare and upbuilding of the Church, and have no desire to misrepresent anybody, or in any way do anything that may injure our common cause. There are a number of other ungrounded insinuations in the article referred to that seems to demand some attention but we forbear and throw over it the mantle of charity, hoping that in the future there will be no more occasion for these little unpleasantries.

Christ's Manner of Refuting Error.

The manner in which Christ refuted error frequently offended the Jews and had it not been for the fear of the people they would have laid hands upon him; and when we consider the severity of the rebukes, and the pointed and positive manner in which he declares their final destruction, we are not surprised that they became enraged and sought to destroy him. But this was Christ's manner of refuting error. In the temple, right among the most renowned of the Jews did he unsparingly send forth red-hot shots at their high-handed wickedness.

In view of this we observe first, that his manner exhibited boldness. That memorable occasion when he rode into Jerusalem on an ass, entered the temple and cast out those that sold and bought, overthrew the tables of the money-changers, and the seats of them that sold doves, is a striking example of this characteristic. The temple must be reformed and notwithstanding the chief priests, and the scribes, and the elders had sanctioned and permitted these things, he unhesitatingly cast them all out. What boldness! He knew that these mighty men would become enraged at his, to them, unwarrented authority. But here is sin and it must be refuted regardless of the opposing power. Throughout the Scriptures we see this trait manifested, and as Christ is our example in all things, should we not in our efforts to refute error, endeavor to imitate him? It is likely there is too much timidity among the soldiers of the cross. We perhaps have put on the uniform and have taken the sword of the spirit in hand, but when we see the enemy approaching, and there is apparent danger, we prove to be cowards. We are afraid to combat with the enemy on his own grounds, but this is not following Jesus the captain of our salvation. While sojourning on earth he did not confine his labors to the rural districts; he went from city to city and in the midst of his most powerful enemies did he proclaim his doctrine freely and fearlessly Brethren how does this correspond with our manner of christian effort? Is this boldness manifested among us? Do we go into the towns and cities among the most renowned and mighty men of the age and proclaim the doctrine of Christ? When we think of the comparative small effort, that we as a church, have made, and are now making in our larger towns and cities, we are fearful that we lack christian fortitude. Brethren this ought not so to be. We profess to be learners of Christ, to imitate him in our intercourse with the world, and if we are consistent, we must not confine our labors alone to the country. He did not do so, and neither must we. This timidity indicates that we are not largely influenced by the Holy Spirit. This gives courage and fortitude. The little Jewish damsel almost frightened Peter out of his wits when she asked him whether he was not also with Jesus of Galilee, but after the day of Pentecost, being filled with the Holy Ghost, there was no more fear. He could then fearlessly go up into the temple, right among the rulers of the Jews and restore the lame and teach the people. With his first sermon they were very much offended, and when they inquired by what power, or by what name he did these things, he, being filled with the Holy Ghost, said unto them, "Ye rulers of the people of Israel, be it known unto you ALL, and to all the people of Israel, that by the name of Jesus Christ of Nazareth whom YE crucified, whom God raised from the dead, even by him doth this man stand up before you here whole." Peter was not afraid now to acknowledge Jesus as the Christ, neither was he afraid to tell them plainly that *they* had crucified him. This was a very bold and severe charge upon the rulers and elders of Israel, and so indignant did they become that they commanded him and John to preach no more in

the name of Jesus. But notwithstanding their threatenings they chose rather to hearken unto God than man, and when the rulers found that their efforts were futile they let them go. Then Peter and John went to their own company and the church went to prayer. The Lord heard their prayer and confirmed them with the gift of the Holy Ghost. Brethren if we lack courage and fortitude let us go to prayer, let us ask him for grace and the influence of his spirit and then we will he able to go forth boldly and fearlessly in the discharge of our duties.

We observe secondly that Christ's manner exhibited wisdom. When teaching the people he always brought the subject before the mind in such a way as to make the deepest impressions. Of this we have many striking illustrations. When he had renovated the temple by casting out those that did not properly belong there, and when he the next morning again entered the temple, and the chief priests and elders inquired by whose authority he did these things, he did not answer their question directly. The manner in which he evaded the question and the purpose he had in view exhibits his supernatural wisdom. In order to at once reprove the impropriety of the question, and in effect, return an unexceptional though oblique answer, he said in reply to them, "I will also ask you a question, which if you answer, I will tell you by what authority I do these things: The baptism of John, whence was it? from heaven or of men?" This unexpected question put them in a great dilemma. They feared the people to say of men, and if they would say from heaven, Christ would at once interrogate them as to why they did not believe on him, and for this they could not possibly give any reason. Their design was completely refuted, and, no doubt, deeply impressed with the wise and crafty manner in which their inquiry was evaded they reply, "*We can not tell.*"

From this illustration we may learn a very useful lesson. We should exhibit wisdom in our manner of refuting error. This thought we think should be emphasized. The result of the great contest with the enemy of souls is of too much importance to be entered into without a knowledge of how to wield the sword, therefore Christ when sending out his disciples to preach gave them the following significant charge: "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." The charge is applicable to Christ's ministers to-day, yet it is likely that many, very many, have not that simplicity and innocence as seen in the sheep, nor the wisdom as exhibited in the serpent. Some, perhaps, teach because they are called by the church to that position, without considering who they are to teach, their capacity for receiving instruction, the subject matter best adapted to their hearers, and the manner of presenting it so as to be the most effectual. Others again, perhaps, teach with a view to pecuniary benefit or to be seen and heard of men. Recently we went to hear a professional minister of the Gospel preach. He made some very fine points in Mental Philosophy, and to illustrate an idea referred to a problem in Geometry. This might do well enough in some localities, but to go out into a rural district where two-thirds of the congregation never saw a Mental Philosophy or Geometry, is simply ridiculous. This minister would have done wisely, being a stranger, had he made some inquiry in reference to the nature of the congregation, and then adapted his discourse to it. The wise and judicious teacher will study to present truth in a manner that will make the deepest impressions, and the more intelligibly truth can be presented to the mind, the more successfully this can be accomplished. The Savior used such things as were best understood by those whom he addressed to illustrate truth, and indeed even when addressing the most learned he illustrated by referring to the most common things in life. The true and devoted minister will try to imitate Christ's manner of teaching. He is the great teacher, the model teacher, the source from which we should derive all our ideas of teaching. And now the exhortation of the apostle Paul to Timothy is in place, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." It requires some study, some forethought to rightly divide the word of truth, and those who would be wise and efficient teachers *must* study, and then if any man lack wisdom, let him ask God.

We observe in the third place that Christ's manner exibited severity. The Scribes and Pharisees received keen and sharp rebukes. On one occasion they came unto him and inquired why his deciples transgressed the tradition of the elders, for they did not wash their hands when they eat. He soon informed them that they transgressed the law of God by their tradition, and then he gives them the appellation of hypocrites. To call persons of their standing in life, hypocrites, would certainly grate very harshly upon their feelings, but they were deceivers, they made great pretentions to religion, and were very strict in compliance with all the outward forms of piety, but the Savior knew their hearts and employed the proper term to express their deception. On another occasion he told them that the publicans and harlots would go into the kingdom of heaven before them. This to the haughty Pharisee would certainly be a very humiliating and severe rebuke. The Publicans here referred to where the deputies or under collectors of the revenue of an empire, and were regarded by the Pharisees as so many thieves and pickpockets, and for Christ to compare them with this class of persons, and even say that they would go into the kingdom of God before them, exhibits the most severe manner of exposing their hyporisy. Jesus did not apparently have much regard for the feelings of those whom he addressed. He sought not to please men but God, and in this should Christ's ministers at the present day imitate him. It is to be feared that there are many, very many at this time who preach nearly to please men. The ministry has become an occupation like all others, and of course the hireling must do his work so as to please his employers. But this was not Christ's, neither was it the apostle's, who had learned of him, manner of preaching. They rebuked sin at all times, and under all circumstances regardless of the feelings of others, and the effects it might have. We have heard ministers say that they feared to preach on some doctrinal points for fear it would give offence, but this should not be. There are some scribes and Pharisees among us to-day, and their hypocrisy should be rebuked severely as it was in the days of Christ and the apostles. Shun not therefore to declare the whole counsel of God, lift up thy voice like a trumpet and show the people their transgressions.

Christian friends, let us be up and doing; the hosts of Satan are pressing upon us; the grossest deception surrounds us, and into our hands is committed the sword of the spirit. Let us use it boldly, wisely and severely.

J. B. B.

YOUTH'S DEPARTMENT.

Some Bears Who Kept House.

In the beautiful garden in the Regent's Park, the Royal Zoological Society entertains a crowd of distinguished guests, trying with true hospitality, to make them all feel at their ease, and to give each one, as nearly as possible, what he has been used to at home.

All the world is represented here. Hot countries and cold; the arctic regions and the tropics; African deserts and polar snows; Indian jungles and South American forests, and our own Temperate Zone, all sends their strange inhabitants to the gardens of the Royal Zoological Society.

A flight of steps at the end of the broad walk leads up to a wide stone terrace, and at the top of the steps you look down on your right into a square, paved court, with a high pole in the middle and little sleeping-rooms on each side. Three or four fat, clumsy bears are tumbling about on the pavement in rough, good-natured play, keeping each an eye on the parapet above to see if there is any chance for buns; and the minute they spy a visitor, it is a race which shall get to the pole first, and then the lucky one climbs up, and drawing his four feet together, plants himself on the ball at the top, and stretches his head out as far as possible with wide open mouth, ready to catch the bun or cake which somebody holds out temptingly over the railing. It looks as if he could jump off the pole into the midst of the visitors and gobble them up, buns and all, if he chose; but this kind of bear can't jump; he can only climb, so it is really quite safe, and he is obliged to wait till the bun is thrown to him, and if the aim isn't good the coveted morsel falls down and is eagerly snatched up by the bears who sit on their hind legs round the foot of the pole, casting comical, imploring glances at the people above. And then how disappointed the poor fellow on the top looks; but he waits patiently for better luck, and presently somebody puts a cake on the end of a long stick, which is always at hand, and pokes it safely across into a great red cavern of a mouth. Bears are excessively fond of sweets of all sorts, and in their native woods like to steal the honey the wild bees have stored up in hollow trees, though sometimes they get well stung for their pains.

A pretty, winding path through the shrubbery at the left of the terrace brings us down a slope to the place where the pair of white bears live. They have a beautiful stone house, covered with flowering vines, and in front a pond with a flagged path round it, on which as we approach, the huge creatures are pacing up and down, waiting for dinner, growling savagely every now and then at the visitors who stand in tantalizing nearness, just out of their reach. Their whole domain, —house, garden and pond,— is not only fenced in, but roofed over with the thickest iron bars. Once, they say it was only fenced; but though the top of the fence was made of pointed spikes, turned inward, one of the bears got out early one morning and nearly killed a blacksmith who happened to cross his path; and after that they were roofed in. The white bear and his wife once had two little ones,—soft, pinky creatures,—but the unnatural mother actually killed her own children, much to everybody's disappointment. The mother bear's fur is a purer, softer white than the father's whose hair looks rather yellowish when he stands close to his great snow-ball of a wife, and she seems to be generally in a fit of the sulks, while he tramps about in a chronic state of active fury. They suffer terribly from the heat of an English summer, and great blocks of ice are constantly kept in the pond, to make the water cool enough for their bath.—*From "A Garden Party of Wild Animals," by Elizabeth Lawrence, in St. Nicholas for August.*

MAGGIE'S FAULT.

I have a little girl whose great fault is forgetting. She forgets to hang up her dresses; she forgets to put buttons on her shoes; she forgets where she left her mittens, or the hammer, or her thimble; she forgets to do her errands; she forgets to come home when she is told to. Yet she always seems sorry when I talk to her, and means, I think to improve, but she does not. Every week, if it finds her no worse, does not find her better. I often wonder how it happens. In other respects Maggie is a good girl. She is an industrious little girl and speaks the truth. But all these fine qualities are almost spoiled by forgetfulness. It leads to much disorder, as you may suppose. I should not like you to see her room; and I cannot depend, of course, that what I tell her will be done. I could not for a long time think how she could forget so. I have found it out now; the Bible told me. God says in it; "My son, forget not my law; but let thine heart keep my commandments." Whatever is done from the heart is done quickly, and done well. Poor Maggie, alas! has no heart in it, therefore she forgets and disobeys. And many a mother is grieving over this same fault in her dear child; and perhaps many a poor child is grieving for it too. "How shall I remember what mother says? "How came I to forget?"—feeling ashamed, and sorry, and mortified as can be. My dear child, I can only tell you to fall down on your knees before God,

and beg him to give you that "new heart" which the Bible tells of, filled with the spirit of humble, faithful love. That will remember; that will try hard, and will assuredly succeed, you may depend upon it.—*Christian Union.*

STRIKE THE KNOT.

"Strike the knot!" said a gentleman one day to his son, who, tired and weary, was leaning on his axe over a log which he had been trying to cleave. Then looking at the log, the gentleman saw how the boy had hacked and chipped around the knot without hitting it. Taking the axe, he struck a few sharp blows on the knot and split the log without difficulty. Smiling, he returned the axe to his son saying:

"Always strike the knot!"

That was good advice. It is good for you, my children, as it was for the boy to whom it was first given. It is a capital maxim to follow when in trouble. Have you a hard sum to do at school? Have you to face a difficulty? Are you leaving home to live for the first time among strangers? Strike the knot! Look your trouble in the eye, as the bold lion-hunter looks in the face of the lion. Never shrink from a painful duty, but step right up to it and do it. Yes, strike the knot! boys and girls, and you will always conquer your difficulty.

OBEDIENCE.

Little boys and girls, unless you have the mind of Christ you cannot be obedient. This you say is strange. I certainly can be if I want to. Can you? God says, "Your heart is deceitful above all things and desperately wicked." With such a heart can you be obedient? No, you must have a new heart. This Christ gives to all who believe in him. With the heart that he gives, you have him; and if you think of him, if you are occupied with him, you can have no mind of your own, but the mind of Christ; no will of your own, but like that blessed Jesus it will be said, "He pleased not himself."

A great many boys and girls have wills of their own. They like to do as they please. They are not obedient. They promise to do better next time, but their sinful hearts desire to do their own will. As long as you let them do as they please they are happy, but let papa or mamma speak to them to try to have them do their will, and how soon trouble comes. They have a will of their own; they have a mind, but it is not the mind of Christ. With brothers and sisters they must have their own will; with playmates, no will but their own. They must have a great deal of mind, but not the mind of Christ. I was talking with a friend, the other day, when a young girl came up and spoke to her. As she turned away my friend said to me: She has but little mind, but she knows the dear Jesus, always talking of him. She does a great deal for him. O, I thought, here is no mind, but a heart full of Christ. O that we each had less minds of our own and more the mind of Christ, occupied not with ourselves, but with Christ!—*Selected.*

Blessed is the hand that prepares a pleasure for a child, for there is no saying when and where it may bloom forth.

There are things in human form that through fortuitous circumstances alone it becomes necessary to class with humanity. Such are those covetous, envious, selfish wretches, who live and labor only for themselves.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

A KIND LETTER.—NO 2.

We again give to our readers, another letter from our unknown friend who seems desirous to learn of Jesus.

After some business items, ordering papers to her friends and good wishes for the PILGRIM and its success, she says:

H. B. Brumbaugh:—

WORTHY FRIEND:

After paying the expenses of the papers, if any money remains you may keep it, as even a mite in its place can do good. I also enclose you a pretty piece of poetry that I copied, and some clippings from the *Foreign Mission Journal* which may be of use to your columns. On the brown slip of paper, I have given you a lot of Bible verses for your examination, as well as some brief words in connection. When I propound Scripture queries, it is purely from a hankering and thirsting after truths as they are in God's Holy Word; and while I have a certain share of understanding, I am desirous to hear from the old and longer experienced ones. I am highly pleased and thankful to have had such a medium as your paper, providentially directed to my reach. I am delighted with it thus far because it closely accords with the tone and tenor of the teachings of the Bible. I like all the pieces, but was especially pleased—yes delighted with the piece, "Christian Perfection." I hope we may hear from Mattie Lear again, for that is certainly one of the kinds of expressions for these times, and for all times. Her piece was so perfectly expressed that it surely could be said unto her, "well done thou good and faithful servant." I wish it could be read from our pulpits as well as in every private circle. "Judging by the Fruit," pleased me also. I read the book, "Man and Woman," and was pleased with its views and advice. Such things are much needed to revolutionize and christianize the sad state of affairs; and to begin, we should set ourselves right first, then teach daily and hourly in the nurseries as well as in our parlors, then by the help of God, the giver of every good and perfect gift, our faithful labors will sooner or later be blest.

I send you other questions to be answered at your own time, as follows:

As regards the parable of the sower: First, do you think where the seed "fell into good ground" and brought forth fruit, some a hundred fold, some sixty-fold and some thirty-fold," that the larger the increase of fruit, the higher the degree of happiness given to them in heaven as well as on earth? "And he said unto them: Verily I say unto you: There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting."

Second. Do you think that God sometimes lengthens or shortens man's days on earth? From various passages and circumstances noticed in different parts of the Bible, I think it is sometimes done, under circumstances, and for wise and merciful purposes. I do not precisely know this thing, therefore I ask for the truth.

Third. Do you think the elect are those of the most exalted piety of this earth?

Fourth. Do you think the residue of Christians which are more inferior in wisdom and goodness, may yet gain a place in heaven? "In a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor." I understand this to mean that there are different grades of honor and piety as Christians.

Fifth. Is it Scriptural to have pictures taken of ourselves?

I had not the least expectation of seeing my letter in print, but as I believe you desired it for some kind of good, I am glad to have been of any service in the right place. Your answers to my questions have given me satisfaction, and I have been handing them around to my friends. Two of our neighbors have some of my PILGRIMS now and I am soliciting subscribers. I would like much to get them widely circulated throughout this section, for in their way, they may with probability serve as a pioneer for light and truth—repentance, as John the Baptist did before Jesus Christ. As regards my questions and your answers, I would simply add that I had feared it was unlawful to eat swines' flesh because it is so positively forbidden in the Old Testament. I notice in the New Testament that when Jesus commanded the legion of devils to come out of the man, He consented for them to enter a herd of two thousand swine; however, this herd ran violently down a steep place into the sea and were choked in the sea. * * * * I have not connected myself with any church yet, but hope to do so as soon as Jehovah-Jirah—Providence opens and shows me a way and place. For my every good and guidance I ask and need the fervent prayers of all God's people. "The faithful fervent prayers of the righteous availeth much." "Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." "Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us."

Since reflecting upon the matter some, I have concluded to add a few more lines. I expressed so much desire for the wider circulation of your paper amongst the people of this section, that it might seem that I meant we had no Christians amongst us. Yes, there are some good ones in the Baptist, Methodist, Presbyterian and Episcopal churches of my acquaintance. But this much I do say, that many fail to act out these proverbs: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." "My son keep my words, and lay up my commandments and live, and my law as the apple of thine eye." Many persons, even members of different churches, seem to act and speak as if they do not worship God in spirit and in truth. God is a spirit; and they that worship him must worship him in spirit and in truth. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. "And let us not be weary in well doing; for in due season we shall reap if we faint not." Some express sounding words—they "having a form of godliness, but deny the power thereof." As Paul says: "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." I do wish that there was more of the Spirit about the people. Some are barely "lukewarm;" the way of peace they know not; and there is no judgement in their goings, they have made them crooked paths; whosoever goeth therein shall not know peace. Therefore is judgement far from us neither doth justice overtake us: we wait for light, but behold obscurity for brightness; but we walk in darkness. We grope for the wall like the blind, and grope as if we had no eyes; we stumble at nothing as in the night; we are in desolate places as dead men. May God's word have free course and be glorified. "The wise man's eyes are in his head, but the fool walketh in darkness."

My business and messages being ended, I close with many good wishes for your good work; an earnest request for the prayers of all you godly people. Truly your friend,

JULIA A. WOOD.

Sunday With the Dunkards.

The following written by J. Wendell Cole, correspondent to the *New Yrok Observer* we give to our readers thinking that it may be of interest to know what other people have to say relative to our mode of worship when prejudice and a disposition to misrepresent is ruled out. We care not what people say about us or our mode of worship when they have respect for the truth and represent things just as they occur. This our friend seems to have done and was compelled to acknowledge that he was pleasantly disappointed as every honest and candid mind must be when they honor us enough to come and see for themselves instead of describing us from what others say of us who perhaps never heard a sermon preached by the Brethren or, give a willful misrepresentation.

Feeling that a quiet Sabbath among the mountains would fit one more for the duties of the ensuing week than the same time as a stranger in a Wheeling Hotel, we left the train last evening at this cool retreat.

As the morning proved rainy, and we were informed that the only religious service was that held by the Dunkards (or more correctly, we believe, the Tunkers,) we at first regretted stopping. Walking to the little church early for service, we were agreeably surprised to find ourselves in time for Sunday school, of which we had not been informed, and this reminds us of that which we have frequently noticed—i. e., the pleasures of the world are far better advertised than religious services. We believe from our own experience during business travel in our country, that were the hours of Sunday school service and week day evening meetings generally advertised at all hotels, many Christian travelers would be refreshed and strengthened during their journeyings by the opportunity thus brought to their notice of meeting with Christian brethren.

After Sunday school was closed, a hymn was sung by the congregation, that had now assembled to the full capacity of the little church. The minister (not a resident) announced

that he was to preach the funeral sermon of Mrs. Miller, who died last May, and that a hymn would be sung appropriate to the occasion. This was read, then sung, each two lines being read before singing. As the preacher was not a man to impress by his personal appearance, and we had not a favorable impression of the sect when we decided to attend the service, we feared the infliction of an ignorant harangue. But our views were soon changed. Truly "by their fruits ye shall know them;" and the prayer that followed the hymn showed an earnest heart desiring a fresh baptism of the Spirit for the services of the day: "Thou callest, not the righteous, but sinners to repentance, and we come to thee truly repenting of our sins, O! Lord," was an index to a soul yearning for a closer communion with a loving Savior.

"The portion of the Scriptore which we have selected as the foundation of our discourse is the 13th verse of the 14th chapter of the book written by John the Divine, usually called Revelations: 'And I heard a voice from heaven saying unto me, Write blessed are the dead which die in the Lord henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.' We do not preach at funerals to benefit the dead—no! Their fate is unalterably fixed at death, either for eternal joys or endless woe. But we do preach that we, the living, may learn and escape the just condemnation of our sins by coming to Jesus."

The manner and language of the preacher showed the lack of much intelleetual culture, save that obtained from the pure fountain of the Holy Scriptures. The quotations from the Bible, however, were frequent and appropriate; the illustrations apt and drawn from the daily life of his hearers, and the rapid, earnest utterance of the speaker had a magnetic effect. The belief in the divinity of Christ was strongly shown throughout the discourse, the 1st verse of the Gospel of John being quoted to show that Christ was co-equal with God.

At the close of the sermon an opportunity was offered for those who wished to "put on Christ and be regenerated," to come to the front seats —the men on one side and the women on the other. A patriarchal preacher of the sect led a hymn (two lines at a time), and three young men and one young woman presented themselves. After questioning them, the minister mentioned that it was their desire to be baptized and admitted to their church. He then called the members to meet in council and decide upon the admission of these persons, which they did in the church vestibule. The council having arrived at a favorable decision, the preacher announced that "as they claimed to be simple minded Bible disciples, without any form of discipline except that found in the Gospel, he would read in Matthew the 18th chapter, from the 10th to the 22nd, verses, inclusive: "That they believe if a brother offend, go and tell him his fault between thee and him alone. But if he will not hear thee, then take with thee one or two more (not three or four), and if he shall neglect to hear them, tell it unto the church." The candidates were then asked individually if they were willing to abide by this mode of discipline.

He then explained that they did not believe in taking an oath, even before a justice of the peace, because Christ had said, "Swear not at all" —Matthew 5: 34–37, being quoted in confirmation of their belief. The candidates were again individually asked to assent.

He also stated their belief in plainness of manner and dress, as an act of nonconformity with the world, quoting 1. Timothy 11: 9, and stating he considered the exhortation just as binding on the men, and that also from his own views he should believe it wrong. If any ask why? let me say unnecessary and occupying time, and using money that would do more good if used in other ways. The candidates each assented to these remarks. He stated their belief that baptism was the initiatory rite to the Christian Church, and as they believed in immersion, if the brethren would mention a convenient place, they would go there and immerse these new members. He said he was advised that the most convenient place was in the saw-mill pond, to which place they would go and resume the service.

A large portion of the congregation having adjourned to the saw-mill (about a half mile distant), through a pouring rain, the candidates for baptism came together, and the preacher led in an appropriate hymn. Then, kneeling in the old mill, while the rolling thunder reverberated from the surrounding hills, he poured forth an earnest petition that these young converts might truly be baptized with the Spirit and keep firm and steadfast until the end. Then passing out to the water, each, before being immersed, was questioned on their belief in God and Christ, of their willingness to renounce Satan and his works, of their desire to leave the world and follow Christ, and by this baptism profess Christ before God and man. They were then immersed, being placed under the water three times each, once in the name of each person of the Trinity. As they left the water the minister and two brethren saluted each young man, and the young woman was saluted with a kiss by a sister, who stepped to the water's edge for the purpose.

Before leaving the water, and after immersion, each remained standing for a short prayer. The preacher then mentioned that he wished to kindly thank the audience for their presence; that they endeavored to strictly follow the Bible, not judging others who loved the Lord, but that their own consciences might be clear.

Walking back to the hotel, wet but not weary, we thought time had passed quickly, as we found it near two o'clock, and believed it a pleasant privilege to meet with this peculiar people, who thus, in the simplicity of their hearts, may be offering purer and more acceptable service than those who are using thousands in costly cathedrals, robes and forms. In the words of this morning's prayer, "May God bless all his great congregation gathered before him this day to worship.

Bro. Brumbaugh:—

I know you like to hear from all the churches how they do, &c. Our arm of the church has a steady aim. Its march is onward. The additions are not so numerous but the church seems to be steadfast in the faith once delivered to the saints. The brethren and sisters rejoice, when the lost sheep of the house of Isreal come flocking home. O, I hope that the time is not far distant when the church will sing her songs of redeeming love from shore to shore, and all may know the Lord from the least to the greatest, and men and women become obedient to the royal declaration, and walk the narrow path which leads to heaven, where we may sing God's praises forever together.

J. S. Rush.

Preston, Minn. Aug. 6th, 1874.
Dear Brother:—

The PILGRIM is making its regular visits to our home which pleases me very much. There are pieces in some of them that are worth the price of the paper for a whole year. The PILGRIM is just the paper for me. It knows no east, west, north nor south, but contends for one indisolvable union. In it we have no old brethren's order nor young brethren's order, but God in Christ Jesus redeeming the world unto himself. The Gospel of Jesus Christ is the old order that we must follow after to be saved. Your's in Christ.

Wm. C. Hipes.

Announcements.

In the Manor congregation, Indiana Co., Pa., August 28th.

At the house of brother S. Broadhart, near the Junction of the San Joaquin and Merced rivers, Merced county, Cal., on the 28, 29 and 30th of August.

On cash Creek near brother and sister Hartman's 4 miles west of Woodland, Yolo Co., Cal., Oct., 15th.

At the Brethren's Meeting-house 1½ miles north of Plattsburg, in the South York congregation, Clinton county Mo. September 26 and 27.

In the Buck Creek church, Henry co. Ind two and one half miles west of Blountville, on October 20th and 21st.

In Clarion co., Pa. on the 26th and 27th of September.

In the Desmoines church, Polk co., Iowa, on the 26th and 27th of September.

Brorther Brumbaugh:—

Please announce that we will hold our Love Feast —time not given—in the Upper Cumberland congregation, at Milltown, Cumberland Co., Pa.

Dan'l Keller.

Virden, Ill., August 10, 1874.
Mr. Editor.—

Please announce that the Brethren in the Otter Creek Congregation, Macoupin Co., Ill., the Lord willing, will hold their Love-Feast on the 24th and 25th of Sept., at the Pleasant Hill meeting house. An invitation is especially extended to ministers. By order of the Church.

John Neher.

Eldorado, August 12th, 1874.
Bro Brumbaugh.—

Please announce in the PILGRIM that our Communion meeting at Warriorsmark, Blair Co. Pa., commences on the 17th of Oct., at 2 o'clock, p. m. A general invitation is given to members and ministers.

Grabill Myers.

MISCELLANEOUS.

We have received from brother J. M. Zuck, a programme of the commencement exercises of the National Normal School at Lebanon, Ohio, held on Wednesday, Thursday, and Friday of last week. From a perusal of the order of the exercises we would suppose them to be interesting. Brother Zuck graduated at the State Normal School at Millersville some years ago and is now taking the scientific course at Lebanon. We understand that he intends, after completing this course, to remain and take the colegiate course. We wish him success, and while we believe education may be a power for good, we earnestly hope he may employ it all in the service of God.

—A correspondent from Dewitt Co. Neb. says: "On last Saturday, July 30th, the weather was very warm, the thermometer ranging above 100 all day. The next day the grasshoppers commenced coming in great swarms and have been coming ever since. The wind is from the south, which will keep them here until it changes. Our prospects were promising. From thirty acres of corn we expected from 800 to 1,000 bushels, but our prospects are now sadly changed as we will now get nothing. In 24 hours it was all gone, there was nothing left but the naked stalks, spindles, leaves and ears are all gone, in fact, every available green thing in the shape of trees of vegetables have been stripped and eaten. Large groves of young maples have been eaten off close to the ground and are hopelessly lost. There can be no correct idea formed of the number, it is grass hoppers by the millions. They fly in the air almost as thick as a snow storm and sound like hail. They have eaten the netting from the outside of our windows so that we are obliged to keep them shut. You may think that I am exaggerating when I tell you that I was afraid to go outside of the door, this afternoon. The porch, overhead and beneath, was covered so thick with them that they formed a perfect mass. I am informed that they extend eastward to Ohio, and some 200 miles westward. What the result of it may be is hard to tell but it will certainly prove a very great disadvantage to those especially who depend largely upon their spring and summer crops."

An attempt was made recently to assassinate Prince Bismarck Germany's greatest statesman. The attempt was made on July 13th at about 1 o'clock in the afternoon. The Prince had just left his house for a carriage ride in the park. A crowd of persons, chiefly ladies, had gathered to see the prince and as the carriage started he was loudly cheered. He replied by bowing, at the same time raising his hand to his hat. At this moment the report of a pistol was heard, and the prince was seen to fall back in his carriage as if struck or startled. A young man who stood near the carriage immediately broke through the crowd, and attempted to run away. An eye-witness, suspecting this must be the man who fired, collared him, and after a severe struggle he was secured and taken to prison. The shot was well aimed. The ball entered the fleshy part of the thumb making a glancing wound. But for the motion of the hand, which changed the direction of the ball, the Prince would probably have been struck full in the face. The wound though troublesome was not dangerous, and the Prince appeared in public in the evening.

At present there is a fearful persecution of the Christians in China. Thousands are being literally butchered. The mode of torture and death is horrible.

MISCELLANEOUS.

—The ladies of one of the Boston churches have undertaken the work of removing worthless books from Sunday-school libraries. It is said that out of 4,000 examined, only 1,000 have been accepted. Other churches had better follow this example. An immense amount of worthless trash is to be found in many of our Sunday-school libraries, and more harm than can be estimated is done thereby. The sensational novel is just as harmful, whether it comes from the Sunday-school or the news-stand, and yet our young people, and sometimes the parents, are apt to justify the reading of such books on the grounds that nothing hurtful can come from such a good institution.

—There are about 470 churches, chapels and mission-houses in this city, N. Y. If all who are old and well enough were to go to church tomorrow, it is estimated that about 150,000 persons would not find seats, and would be forced to stand in the aisles or stay out-side the doors.

—Mr. Shreve, a clergyman of Locus Bottom, Va., was lately about to engage in family worship during a thunder storm, when himself and wife were struck with lightning and instantly killed. Others in the room were uninjured.

TOMATOES.—This is the season for stomach disorders among adults as well as cholera among children. To meet this condition nature and art (for tomatoes were classed poisonous before cultivation,) have contributed a safe remedy. Chemists say the tomato possesses a substance analogous to calomel, and call it vegetable calomel; and prescribe its use for a stagnant liver. It excites the glandular system of that organ, opening up its sluices and urging the elimination of bile; as it has been found a larger quantity of bile secreted and worked into the food in process of digestion insures a better state of health. For this reason they advise a free use of the tomato.

Seasonable Hints.

It will not be too late except in certain localities, to plow up a poor pasture field or meadow after the grass is removed and sow corn for fodder. There are thousands of acres covered with daisies chilly (six daisies to one grass.) which would yield a bountiful crop of excellent corn-fodder if the seed were not put in sooner than the middle of July. If not wanted for fodder, let the crop be plowed in for green manure. Last season the writer sowed four bushels of corn and four bushels of oats (eight bushels per acre) on the 15th of July, and plowed the heavy crp under about October 1st.

Do not neglect to furnish domestic animals of all sorts with a constant supply of pure water. Cows cannot yield a full flow of milk when they do not have access to water when they are thirsty. The writer's cow drinks more than a half a barrel of water a day. When a cow is thirsty she needs all the clean water she can drink. A pailful of pure water is quite as refreshing to a cow, and a horse also, as a cup of cold water to a person when he longs for a draught from the cool mountain spring. Water should be kept constantly in the metallic fountain in our poultry yard, where every foul, even the smallest chickens can drink without difficulty. It is surprising to note how frequantly fowls want water during the hot days, when their wings droop and their tongues are extended.

Do not fail to wage an incessant warfare against the horde of noxious insects that are making fearful ravages in the fields, gardens, and fruit-orchards. Crush every tent caterpillar before a clump of eggs are deposited for a brood next season.

If your cabbages are infested with any of the seventeen species of worms and which prey upon the cabbages in New Jersey, spend a few minutes now and then to crush the pests.

Pinch back the long canes of the raspberry and blackberry bushes, or they will injure their hardiness and vitality by overgrowth. By pinching off half an inch of the terminal buds, the canes or twigs of any sort, they will cease to grow longer for a few days, and will grow stalky and more hardy. Let the buds of all luxuriant grapevines also be pinched off. There can be nothing gained by allowing vines to grow to an undue length.

Pinch off two-thirds of the fruit on young trees. Many small fruit-trees are ruined by being allowed to overbear. The growth of young fruit-trees is of far more value than a few specimens of fruit.

If ornamental trees or fruit-trees of any sort have nearly ceased to grow for want of moisture in the soil, pile grass, weeds, straw, coarse manure, coal-ashes, or saw-dust around them a few inches deep and over an area of six or ten feet in diameter, then apply a few pails, of water and the fading trees will revive and grow.

If you wish to produce large and hard cabbage-heads, place a box or board on a bench, fill it with rich stable manure, then pour on water until a high liquid begins to leak out. At evening pour a pint of this liquid fertilizer around each growing plant. During hot and dry weather the soil should be drawn back from the plant to the depth of about an inch, and the liquid applied and covered with the mellow dirt.—*N. Y. Observer.*

THE BENEFIT OF WORK.—Some good people (says Rev. Henry Ward Beecher) try to bring up their children so exquisitely that when they go out for themselves they have no self-control, and are immediately bankrupt. Let children make mistakes, and learn by their mistakes. Just in proportion as a child is worth anything, he is full of force and it must have an outlet. The ruin of thousands of young men is in bringing the full, fresh power of youth to the city, with no work for an outlet. They soon find something to do. O, the slaughter of young men! My heart is sick and heavy. Occupation—work that uses you, that fills you, is your salvation. There is nothing more dangerous than an educated community with nothing to do. There are thousands of educated women who do not work. No doubt God intended that men and women should marry. But in the inequalities of the present condition of society many women cannot be married. If these women are in feble health, or have little force, there is not much trouble; but I dont wonder that the bold eagle-like natures fret in their limits and detest life, or that the great hearts dash themselves out in waste. There must be an let for these immence forces, or society will go on getting worse and worse to the end.

The sun should never be allowed to shine on butter, or a package containng butter. Much butter is injured in taking it from the farm-house to the store.

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The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., AUGUST, 25, 1874. NO. 34.

POETRY.

Speak no Ill.

BY LOW. WORKMAN.

Nay, speak no ill, a kindly word
Can never leave a sting behind,
And Oh, to breathe each tale we've heard,
Is far beneath a noble mind.
For oft a better seed is sown
By choosing thus a better plan.
For if but little good we've known,
Let's speak of all the good we can.

Give me the heart that fain would hide,
Would fain another's faults efface.
How can it please our human pride,
To prove humanity but base?
No, let it reach a higher mode,
A nobler estimate of man.
Be earnest in the search of good,
And speak of all the best we can.

Then speak no ill, but lenient be
To others feelings as your own.
If you're the first a fault to see,
Be not the first to make it known,
For life is but a passing flood.
No lip can tell how brief the stay.
Be earnest in the search of good,
And speak of all the best we may.

The Unknown World.

SELECTED BY J. D. LAIR

Oh by that glimering light we view
That unknown world we're hastening to!
God hath locked up the mystic page,
And curtained darkness 'round the stage.

We talk of heaven, we talk of hell,
But what they mean no tougne can tell.
Heaven is the realm where angels are
And hell the chaos of dispair.

But what these awful words imply
None of us know before we die;
Whether we will or not we must
Take the succeeding word on trust.

Swift flies the soul—perhaps 'tis gone
Ten thousand tougnes beyond the sun,
Or twice ten thousand more thrice told
Ere the forsaken clay is cold.

But oh! no notice they give,
Nor tell us where nor how they live
Though conscience while with us below
How much themselves desired to know.

As if bound up by Solems fate,
To keep the secret of their state,
To tell their joys or pains to none,
That man might live by faith alone.

Well!—let our sovereign if he please
Lock up his marvelous decree;
Why should we wish him to reveal
What he thinks proper to conceal?

It is enough that we believe
Heaven's brighter far than we concieve
And O! may God our souls prepare
To meet and bless and praise him there.

ORIGINAL ESSAYS.

THOUGHTS THAT CONCERN US.

The written word is that from which we receive a knowledge of our being, our condition, and standing in this life. Knowledge is of God and the only way we know our being, is by the knowledge we have of God's word. God has given us a talent and has required us to put it to good use, not bury it as the unprofitable servant did. No man can worship God according to his law without a knowledge of it. No sinner can be converted unless convinced of sin, and when man reads the word of God it is God talking to him, and when man does not understand the scripture it is his fault and not the "word." When our natural mind is our dictator we are very apt to go contrary to the law of Christ. I contend that every man could come to the knowledge of the truth if he would subdue the carnal mind, and partake of the divine nature and accept Christ according to his word. Why are so many out of Christ? Is it because they never heard or learned of him, or because they have never seen the Scripture? No; it is because they are not subject to the law of Christ. The apostle James, says, "If any man lack wisdom let him ask of God, who giveth to all men."

A subject referred to in our periodicals some time ago concerning the condition of a portion of the children of men which was, "Will those people be lost who never heard the truth preached?" This is a subject that has engaged my mind a great deal. I have read the scripture in order to find some promise extended to those who never heard the truth preached and I have failed to find it yet, although many may differ from me, and perhaps some of my dear brethren or sisters. I have heard the subject argued according to man's reason, but we should recollect that our reasoning faculties are not at all times led by the spirit of truth. Man is apt to throw all the light in his own pathway; man wants to be saved, but does not want to comply with God's way of saving souls.

I have already stated in the commencement of the article that man must have a knowledge of a law before he can comply with the requirements of the law. For instance, when Paul was at Athens and perceived the ignorance of those people and beheld their inscription "to the unknow God," whom they ignorantly worship, when Paul declared unto them Christ and the resurrection of the dead, some mocked, others desired to hear him again, and some believed Pauls preaching. Here we have a fact plain to our minds, that those people was ignorantly worshiping a God that was unknow to them. When Paul declared "Him" unto them, the minds of some were changed and received a knowledge of Christ. Now was not these people that heard Paul preach and beleived not, lost, or will they at the day of receiving plead ignorant and find favor with God? If they will, then ignorance is religion. If all the people who read the scriptures and never heard them preached will at the day of judgment plead ignorance, and find favor with God's elect, just because they did not understand the will of our heavenly Father, then ignorance is a saving institution. Read the history of Baal's prophets. What was there doom for trusting to ignorance? "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in unto him and will sup with him, and he with me." Then when man reads the word of Christ, he hears the voice of Christ, if he will only open the door and let him in to give comfort to the soul, and remove that ignorance from him that his heart might be illuminated and receive that wisdom that is from above, which is pure and easily entreated. Oh, that men would turn to God and be filled with love and have the cheering thought of being an heir of heaven, a happy guest of immortal glory. There are two kinds of wisdom. One is of the world, the other of God. Look at the wisdom of this world, the art of man, and what he has invented. Almost all over the world news fly at the speed of lightning, men traveling over and under ground at a rapid rate. When we view all these powerful works, we declare man a powerful being, though he is nothing compared to the power of God, is not a drop in a bucket, he is nearly nothing in the sight of God. Then how foolish it is for man to dictate for God, to suit his corrupt design. If man was as wise and as powerful in the noble work that God has given him to do as he is in the things that pertain to this world the devil would have a poor show. What a happy people we would be. There would not be so much envy, strife, vain glory, self exultation, as there is; there would be more love and union, more Charity, more active servants, more gospel preaching, and not so many drones. Man is a curious creature; he has so much ingenuity and is so puffed up with popular religion, that he is too delicate to sing spiritual songs to God in the house of worship without man's great invention, the organ. What a religion man has invented; he can go to the theatre, pleasure parties, dancing dens, and picnics in order to receive money for the Lord. From such I pray God to deliver his people.

The great mass of the people need a religion, a pure and undefiled religion, but, O how few worship God according to his law when compared to the population of the world! What an awful disappointment it will be to those false teachers that deceive so many! What pleading, "have we not prophecied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" A sad disappointment indeed! "Depart from me ye workers of iniquity, I never knew you."

Then what will become of those that these false teachers have deceived? "If the blind lead the blind they both shall fall into the ditch," says Christ. Don't we suppose that one blind man will lead another into a ditch, though he make him believe he could take him over safe. Just so it will be with those blind leaders of the blind that Christ has reference to. Then will this great multitude that have been deceived, come up at the day of judgement and declare their ignorance to God, pleading, that their educated ministers told them that feet washing was not necessary; that the bread and wine was the Lord's supper, and the supper that Christ ate with his disciples was an old Jewish passover; that the salutation of the kiss was too old for Christians in this age to observe; that the anointing oil was an idea of old fogies; that we could be saved without being so particular, that we could dress in all the fashion of the world, shout, sing and pray, join secret societies and now we are deceived. They have destroyed our poor souls. O, if I had my time in yonder world that I once had, I would shun this awful condemnation.

But now I am ruined forever, such pleadings may occur at the day of judgment and awful will be the end of those that disobey the gospel. Cursed is man that trusteth in man or that makes flesh his arm. If such ignorance will excuse them at the day of accounts, then ignorance is a saving institution. But says one, Paul said, how can they hear without a preacher? In the days of Paul the scriptures was not in such a form as we have them. In that day and time the disciples only preached what they saw and heard and in order to convince the people that Christ was the son of God, God gave them power to perform miracles that they might believe, and when the nations believed that Christ was the son of God and that he was the end of the law for righteousness to all them that believed miracles were no longer needed as a witness.

Nearly all enlightened people believe that God sent his Son into the world to die for the sin of the world But all this will not excuse them. Unless they obey the whole gospel they will be unworthy servants. The time will come when judgment will begin at the house of God and if the righteous scarcely be saved where will the ungodly and sinner appear? Brethren, what a fearful passage of Scripture this is. We ought all to awaken to our great interest, be up and doing, warning the children of men of the great danger of trusting to conscience alone for salvation. Yes, brethren we should stand firm and unitedly, march against the fort of the enemy with the word of of God, which is the sword of the spirit, in hand and wield it with the ability that God giveth, and when we strike not forget to give pride a hard

blow. Pride is taking the churches along with the current of evil. It seems the more we preach against this great evil the more we see of it, church of the brethren not excepted, she is keeping a short distance behind the other churches. Many of our brethren and sisters are not as careful as they ought to be. It is not because they are not warned of these things for I know that the Brethren always admonish and persuade the members not to be conformed to the world. Sometimes when we tell them that they ought not to wear this, and so, they tell us it is none of our concern. This is the rebuke we get for doing our duty. The idea that the Church must advance in pride as the world does is wrong, is fatal to the cause of religion. But one will say, look at such and such Brethren's children, see how they dress! I don't want my children made fun of, I want them to look like other children. Just look at that preacher; hear how he preaches against pride, but look at his children, how they are dressed! Had not such brethren better put their own house in order before they tell others how to keep house? This is the way some brethren and sisters plead and want to justify themselves by following others, then whose fault is it? The fault is some where, and a great one. I believe parents will have a share of this fault to bare. Remember that judgment begins at the house of God. The kingdom of Heaven is like a net cast in the sea that caught many fishes, the good were preserved, but the bad thrown away. So will it be in the end of time. God's great net will be cast out and draw all nations to him; the good will be preserved but the bad cast away.

May God grant that we may be among the good number that have feasted upon his good word, been partakers of the hidden manna that came down from Heaven, of which if any man partake he shall never hunger. Humility and plainness of dress is no disgrace. If the popular Christian does make sport of us, one consolation we have, that after a while we will go home where the wicked cease from troubling and the weary are at rest. There to rest from our labors, to enjoy that blessed home of the sanctified and redeemed of God, to sing the songs of Moses and the Lamb.

BENJAMIN BASHOR.

Whitesville, Mo.

To the Fraternity.

Be strong in the Lord, and in the power of his might. Eph. 5: 10.

Brethren and sisters, we are truly living in an age of utmost importance. Carnal security is taking the upper hand in the world, and sensual pleasure is the order of the day, and we are sorry that the malignant, venomous poison infects the Brotherhood still more and more. Do we not see the spirit of speculation rising higher and higher every day? And while thus indulging, idleness will be on the increase with its consequent fruits, which are foolish talking and jesting, if not the greater evils of backbitings, slander, or becoming busy bodies in other men's matters.

The too frequent absence in the evening from the family circle, where in consequence prayer is neglected, is an evil that no father and even children should be guilty of. The gatherings in counting-rooms eating-saloons, of our loving youth is an infectious, dangerous evil, and the result, the legitimate fruit thereof is an alienation from God, and willing ensiavement to satan. O, brethren keep aloof from lounging there. If you have business there do it, and return to your fireside, and if possible have your children there while invoking God's blessing upon you and your family. Let not custom and vicious habits enslave you while the gossiping world indulge in such places, filthy luere, nasty smoking and chewing, surfeiting and drunkeness, evil surmising with gambling and rioting, all these vices are the baneful destructive consequences of such evening society. Brethren, no sooner will you be found there than this infection, taints, contaminates, corrupts, and finally poisons you before you are aware of it. The first result is carelessness, then brotherly love waxing cold, non-attendance to the house of worship, and then sickening and dying. O, the *dreadful death!* The Christian once enlightened, tasted that the Lord is gracious, has partaken of his divine nature, and tasted of the power of the world to come; but now falls away, sins presumptuously and puts Christ to open shame. O, the horror! the dreadful agony that soul will have to endure when banished from the presence of his God forever. Knowing the terror of the Lord, we persuade you to *be strong in the Lord.*

There is another, no less evil, like in infectious, and is making rapid progress in our fraternity, which is pride. A speculative spirit fosters pride. The accumulation of wealth is the embryo in which pride is germinated, and brought into development. Rich parents are sure of raising a proud family. True there are some exceptions. But nine cases out of ten are sure to exalt, at least some, in the family of wealthy parents. Brother, sister, be careful, if you are blessed with this world's goods, use it lawfully. Do not employ it in stiffening up your children in pride; learn them to labor with their own hands, and do not indulge them in idleness and folly nor putting on costly apparel and jewelry. Train them up for heaven and not for *hell.* Give them a good, liberal, honest, and Scripture like education; but do not send them all their time, and especially not to such schools, where picnics strawberry festivals, nonsensical celebrations and theatrical exhibiting are held; for if you do you are sure of making daudies and stuck up fools out of them, filling their souls with malignant, poisonous matter, which you may rest assured will drag them down to everlasting ruin. And by all this brethren and sisters, be careful, that baneful virus matter may effect your precious soul's—Salvation. You may be proud having a daughter accomplished in scholarship and musical science, becoming thereby a queen of flirtation, but your glory in your shame, having nourished a daughter for the lower region. Again you may feel exalted from having educated a son, for the *Bar* in order to make right wrong, and wrong right, that he may wring the last mite out from his poor client, or educated one, by a seven year collegiate course, to be a popular money-called minister, to confute the plain tenor of the Scriptures, and by a false theoretical reasoning make nonessential the plain commandments of the Lord Jesus Christ, and in lieu thereof teach humnan traditions, thereby decieving numbers to be with him the associates of the spirit chained in the dark prison of dispair to utter the lamentable cry.! Wo, Wo, is me, for I have erred from the right way and taught many the wrong way. Therefore I have not only to suffer for my sins, but being also made partaker of others sins. O where shall my torment end. Of what have we then to be proud?

There is another danger to which I call your attention, dear brethren—such a stealthy energy creeping into your heart almost without observation and may God protect us from that monster sin of *covetousness.* Not only the rich is here in danger, but that dragon seeking to creep into the poorest hovel. It is a mistaken idea that only the rich are, can, or may be covetous. No, NO, it is a sin of the heart, a desire of the mind and disposition of the soul, and is only indulged in when the warning voice of conscience is hushed, yea drowned and becoming seared with a hot iron. Hence the soul becomes so impure that the devlish lusts for other men's goods cannot be resisted." Hence in order to get what does not belong to us, unjust means are restored to.

But covetousness may be practiced in a milder form, and of this we as brethren are the most in danger. When we do not dispose of what God has entrusted to us in giving to the Lord his just dues. Withholding from God, that is, keeping what actually belongs to him is robbery and *idolatry,* consequently we may just as well worship the *sun* which God has made for our benefit, as the almighty dollar we receive through his blessings. Covetousness is in the unjustly getting from our fellow men what does not belong to us, and herein the poor are more frequently guilty than the rich.

Various means are resorted to to accomplish that task. Viz: Lying cheating, overcharging, false entries, forging property, obtaining under false pretense, begging with the intention never to pay: robbing, stealing and often murder is committed, and *arson* to cover the crime. Such is the human heart when dead to the voice of conscience, and void of the power of God. O, brethren let not the first thought of covetousness take possession of your heart.

Viewing these things from a Christian standpoint and noticing some here, and others there falling through the influence of the soul destroyer; may we not admonish. "Be strong in the Lord, and in the power of his might." Let the sentinel on the watch-tower, lift up his voice and blow the trumpet day and night. Let the warning voice of the ministry be heard all over the land. Let the laity respond by a Godly walk and a holy conversation. Let the unconverted shrink back with terror, let him with bold defiance burst the bonds of the devil.

Forsake the camp of the eomy and turn to the service of the Lord and help fight the camp of Israel in order to slay all the giant Goliaths by the strength and might of the Lord God of Sabaoth. O that the Philestine may stand abashed, humbled, and brought low, yea, very low, so low that the never may rise again, in order that Israel may rejoice,—Mount Zion stand as a polished stone wall cemented together and garnished with all manner of precious stones, protected by a tower built by the chief architect Jesus Christ, and with *God Almighty* for the *steeple.* Now brethren and sisters, be vigilant, be sober, be prayerful, for the "devil is going about as a roaring lion seeking whom he may devour. Be steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." For we wrestle not against flesh and blood, but against principalities and powers, against the ruler of the darkness of the world, against *spiritual wickedness in high places.*" Thus you see our conflict is a mighty one, against a powerful combined enemy, hence no wavering, no cowardice, no compromises with the world, no devotee to fashion, no God of this world, no idolatrous shrine, and no shrinking from duty in anything whatever as regards our Christian principles will aid or abet one iota in this important warfare. But Christ's blood for the cleansing of our sins, and an unreserved obedience to God's word, and a steadfastness of faith to the end of the conflict, will secure us a free passport to heaven, a diploma will not be required by the great I AM, the judge of the quick and the dead. Wherefore brethren and sisters let us be steadfast, unmovable, always abounding in the work of the Lord.

"Soon, soon we'll quit this mornful vale
Relieved from sin and sorrow here,
And meet with Jesus, O all hail
To God in yonder happy sphere."

"Finally be strong in the Lord, and in the power of his might."

LEONARD FURRY.

A High School among the Brethren.

Sometime ago we commenced an essay on the above subject, but for want of time it was not completed. Since we have received renewed impressions of the necessity of us doing so, hence we renew the work, feeling a deep sense of its relative importance. The time has been when we gave the enterprise of a high school among the Brethren, our public sanction; but since, our views have been materially changed, resulting from a careful investigation and close observation of the subject in its several bearings. We therefore withhold our influence from the enterprise and file our name on the opposite list.

Our reasons for the above shall constitute the matter of this essay.

The Scriptures nowhere authorize such measures. The Psalmist tells us, that "out of the mouth of babes and sucklings God has ordained strength." The "babes and sucklings" alluded to in the text, are babes in point of worldly wisdom, education, &c., yet amidst this weakness they are provided with strength. Again "God hath chosen the foolish things of this world to confound the wise," and God hath chosen the weak things of the world to confound the things which are mighty." The "foolish and weak things" here spoken of by the apostle it is true have a broad application, but it is evident that we may safely apply them to the illiterate and unlearned advocates of Christianity in the Saviour's time and their successors up to this day. Now if we raise the standard of our education to a level with the education of the world, then we will have passed out of that chosen class. Paul, it is true, "was brought up at the feet of Gamaliel, and taught according to the perfect manner of the laws of our fathers; no doubt but he understood the sciences as they were then taught; but hear his testimony; "I come not with excellency of speech or of man's wisdom;" besides "my speech and my preaching was not with inticing words of man's wisdom," &c.

We are aware that we have wisdom highly recommended to us in various places in the Scriptures; this same class of wisdom we think the apostle James alludes to, as coming from above, which he says is first pure, then gentle, easily entreated, &c. He

then spake of another class which is from beneath. Now that which comes down upon us will naturally tend to depress and humble us, which is significant of the wisdom from above; while that which meets us from beneath, naturally tends to raise and exalt us, which sets forth the effects of the second class of wisdom. Now for the application. At an institution of learning, knowledge and wisdom are given out, is put in circulation. Those churches which have gone into the enterprise of high schools for years (as some of our brethren wish now to do) what has been the effect? Have they become more humble, or have they become more exalted? It is evident that pride, emulation and exaltation has been the invariable fruits of a high school enterprise, with every church that has given the work their sanction as a body.

Not wishing to protract this argument, nor multiply testimonies of the above character as we might do, we close this argument, with the simple statement, that the enterprise of a high school is no where sanctioned in the Scriptures. Neither do its advocates as we can observe, maintain that there is, but their arguments are chiefly arguments of circumstance, which we shall notice as our second argument.

The fact that the brethren are sending their sons and their daughters to high schools, under the direct influence of their corrupt religious doctrine, is an argument of considerable weight with the patrons of the above enterprise. We frankly admit that it contains some truth; but we would have it observed here, that there are many other gaps through which vast numbers of dear brethren's children slip out into the open barren commons of a ruined world, ere they reach the one admitted at the head of this argument. The lack of parents early impressing their children with the importance of pious lives; fostering pride in the heart by ornamenting their bodies with the giddy fashions of a haughty world; failing to restrain children from the influence of corrupt society; the want of exemplary lives on the part of the parents themselves, all from openings through which many, *very* many, dear brethren's children pass into a hopeless state of ruined life. It then becomes our duty not only to guard one, but each of the avenues named and alluded to above.

We would have the reader to know that we do not at all oppose a good common education, such that would qualify us for any business in life, suitable for a Christian, but are favorable to it; our parents before us were; took an early interest in education of their children, patronizing Oberlin, Berea and several minor institutions in our native state. And we are happy to say that our parents were never grieved with the ill fate admitted at the head of this argument; but on the other hand had the joy of witnessing two out of four of their sons coming to the church while at home during vacation of their attendance at school. We conceive the following to be a truthful, hence, unyielding statement *which note with care.* A child nurtured up under the influence of the church; fully imbued with her holy doctrine; "instructed perfectly in the way of the Lord," it is very difficult to remodel such a one. This was the mind of a certain Roman Priest, who said let me have a child from 7 to 11 and you may have him the remainder of his life. Also of him who said "train up a child in the way he should go and when he is old he will not depart from it," (Solomon.) But on the other hand the heart of that child that is already poisoned with pride, saturated with the popular religious doctrine of the day and leaves home to attend school three, five or eight years, under a foreign religious influence; we have only to say that their case is a serious one even before they leave home.

Instead of being weakened by the cloud of opposition with which we met while attending and teaching school in different places, we are thankful to say that our experience is that we were strengthened in our vindications of plain truth, for which we praise our blessed Master. But we are asked, would you patronize literary institutions in other churches and in the meantime, oppose setting one up in our own church!" A fair question and hence is deserving of a fair answer. We patronize the official capacity, migistrates and justices, but we oppose them in the church; we patronize lawyers, but we oppose them in the church; we patronize bankers, railroad incorporations, &c., but we oppose them in the church; thus there are many enterprises to which we give patronage by common consent, but we oppose their being in the church; in like manner do we favor a liberal patronage of the high schools of the country, but we are *much* opposed to erecting them in the church.

Our third argument is drawn from the effect that an institution of learning has upon the oganization that constitute its founders. For instance, Oberlin College has educated her thousands, among them have been many brethren's children, but none are willing to decide that that institution of learning ever influenced our brotherhood; but had the efforts at New Vienna, Bourbon or Warsaw proved a success, or if the present effort at Berlin proves a success, mark the effect. It will constitute a head quarters, for the resort of all her patrons. And shall see the report of her visitors, and the applause of all connected with the institution, &c.

There is a science of medicine, which teaches that by taking a drug into the system in very small quantities, we get the desired effect without the drug effect. The church heretofore has been getting her necessary education here and there, as it were in small quanties under the care of the respective parents thus not influencing the church by their organization; but when we get an institution of learning in the brotherhood, I then shall fear, shall *greatly* fear the poisonous drug effect, *pride, exaltation.*

The subject of high schools was up at our District Conference some time since; an elder who formerly held membership with the Menonites in Germany, related the following: The Menonites were a plain humble and a united people, until they got a college among them, since, they have become proud, divided and sub-divided. Are not our dear brethren fearful that our experience will be parallel with the above? The writer is, and that in each particular. We see this same truth clearly illustrated in every instance with which we have met in investigations of the subject. How the brethren expect to set up a school under the influence of the church and keep pride out, when it has in every instance been the means of introducing pride into the church, is a point we humbly confess, we cannot explain. A certain brother favoring the enterprize says "we do not want to see a school established among us if it would promote pride." We have only to say to that dear brother, how can it be otherwise? What are the grounds of your hope?

We introduce our fourth argument by stating that our fraternity are not fully united upon the principles of humility, as they should be; there being those who think we ought to wear "modest apparel," not being "conformed to this world," thus being able "to disown the Lord's body," that it "is a shame for a woman to pray with her head uncovered," thus holding forth the doctrine that "we are all pilgrims and strangers as our fathers were," while there are those who do not believe in the above external manifestations of humility, and hence are drifting with the world. Now the point of our present argument lies in the fact, that the latter class unanimously favor the enterprise of a high school. We are however frank to admit that there are some plain humble brethren, who favor a high school, the lamentable truth in this is, that their presence is what gives the enterprise a show in the eyes of the church. Were our humble brethren all united against the enterprise, it would never have gained the footing in our conference halls that it has. An old brother once told me when young that unless I became plain and humble that I would never have much influence in the church.

To unfold and give further light to our present argument we ask leave to relate the following: Sometime since a brother, upon whom there was not an external mark of our fraternity stopped and preached some "telling sermons" for us; when in conversation with him on external humility, he discarded the whole idea. This brother stood connected with the enterprise of the Brethren's school. A committee of Brethren sometime since was sent to settle a difficulty in a congregation; one of the troubles urged was "too much pride in the ministry." The committeemen in turn urged measures against the growing evil; while one of the committee arose and stated that he endorsed the plainness of the church, but acknowledged that he was not an example of her plainness. *Not an example.* Paul tells Timothy "be thou an example of the believers in word and conversation" &c. Peter tells us "being ensample to the flock." Again "ye have us for an ensample," hence it becomes our duty to be examples of what we preach and profess. This brother is also engaged in the interests of the Brethren's school. Another, last Autumn we met a brother with whom we used to associate in our young days; we found him a husband and a father, and living in a locality of the Brotherhood, that gave the Brethren's school their sanction and support; he had been raised by humble parents in a plain church. Mark his views. He said that he was going to sell and leave there for the Brethren where he lived were too proud, he could not raise his children as plain as he wanted to. The above instances clearly illustrate the nature of the support by a man of the Brethren's school, hence I sincerely ask how can a school result favorably to the interests of the church, under the above influence with which it will be inevitably surrounded?

An institution of learning in the church would have a magnetic influence, would draw, collect and concentrate all the elements of pride in the church. My experience is that pride is very difficult to control when it lies in fragments scattered over our vast Brotherhood, but when the enemy gets the element of pride collected with the power of an institution of learning at the head, how can the tyrant be controlled? I ever fear and quake, but then I shall tremble. As a goat now it is difficult to control, but as a lion then it will be uncontrollable.

Our fifth argument is based upon the fact that the early advice of our brethren in conference advises brethren not to give colleges their support. In Vol. 3. P. 238 of the G. V. we have the following as the decision of the A. M. held at Bever Dam Md. in 1853.

Considered that we deem colleges a very unsafe place for a simple follower of Christ, inasmuch as they are calculated to lead us astray from the faith and obedience of the Gospel. Also in 1857 a query respecting a school then contemplated. Answer. It is conforming to the world; while Paul would tell us "not to be conformed to this world." According to the above the measures of a high school are opposed to the Gospel.

But more recent decisions have assumed a milder form. It is now decided that the church has no right to interfere with an individual enterprise so long as there is no departure from gospel principles. This latter is a very grave departure from the former decision as the reader will observe; this departure we shall explain by a quotation from the *Chicago Journal* and the *Cincinatti Times.* "The peculiar sect of Christians known as Dunkards which have heretofore been opposed to all higher education have given away the pressure of the times and the more progressive ones are about to establish a classical school and book concern for which the amount of a hundred thousand dollars is to be raised!" "*The pressure of the times*" caused the above variation in the decision of our brethren. "*The pressure of the times,*" is a great enemy to Christianity hence greatly to be feared. A subject was up this year at A. M. which but a few years ago our old brethren on the standing committee were united upon. A brother now testifies that he has opposed it as long as he could, and can oppose the measure no longer. Why not? We answer because of "*the pressure of the times.*" What caused Aaron to erect a moulten calf in the camp of Isreal? "*The pressure of the times.*" "*The pressure of the times,*" also caused Saul to spare Agag by which he lost his kingdom. Dear readers we sincerely warn you against this lurking foe; "*the pressure of the times*"

Brethren, are now permitted to engage in the work of high school upon the premises of "*individual enterprise.*" We cannot help regarding the above premises as simply a pontoon upon and over which the enemy will march a very powerful division of his force into "the camp of Isreal," and when the enemy once lands his forces, plants his batteries, it is very difficult to drive him back and regain the territory. John Wesly sorely laments ill spent time in keeping the church humble. "He sees what he might have done once, but what he can do now he cannot tell." Says Wesley, the brethren we fear who are sanctioning a high school in the church will certainly in future years meet with Wesly's experience. You will, we greatly fear, look back and see what you might have done once in keeping the church humble but now it is too late. You laid the pontoon of "individual enterprise" and over that the enemy ushered a distressing foe into the church. But we are asked do we not need educated men in the church? We do, and thank the Lord we have them

(*Continued on page* 270)

The Weekly Pilgrim.

HUNTINODON, PA., AUOUST 25, 1874.

☞ How to send money.--All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

Items of News.

As the news department seems to be growing in interest among our readers, we hereby invite all to assist us in making it more complete. There is not a congregation in the brotherhood but what could give us weekly items of news that would be of general interest to our readers. With every letter you send us, enclose in it a report of the condition of the crops, how the church is progressing, the election of deacons and ministers, the baptisms, whether you have a Sunday school, its attendance and the interest manifested. All these things we would gladly learn and make room for in our space devoted to that purpose. Let us see what can be done in this direction.

TO THOSE IN ARREARS.

It has always been an unpleasant duty for us to call upon our readers for money but circumstances seem to make it necessary that we should do so. To publish a paper we must have money and that money we expect from our readers. We do not feel to press the matter too hardly but ask every brother and sister and all those who may yet be in the arrears, to pay us as soon as they possibly can. Harvest is now over and we believe there are but few who could not raise the small amount of $1.50. Please try it and thus very much oblige those who have been laboring for your spiritual good.

A VISIT.

On Saturday evening, Aug. 15, we had the pleasure of a visit from Eld. James Quinter, of the *Companion* office. On Sunday morning we took him out to the James Creek Church, where he preached for us to general acceptance. In the evening he filled the pulpit of Rev. Zahnizer, of the Presbyterian Church in this place. Monday was spent in consultation relative to our business and future plans of operation. Although we did not get accomplished what we could have wished and desired yet we made a step which we think to be in the right direction and hope that the Lord may so direct us that whatsoever may be for the good of the church and the cause may yet be accomplished. We are brethren and are laboring with the same object in view, yet it seems, under existing circumstances, difficult to unite our efforts and thus cut off occasions of temptations to which both publishers and contributors are subjected to when our labor is divided. Perhaps if we would consult the flesh and our own convenience a little less and the great work of converting souls to Christ and the heavy responsibilities resting upon us more, we might come to different conclusions.

Of late we looked forward with unusual interest with the hope that we would be enabled to unite our efforts and thus give to the brotherhood a larger and better paper, but however much we may be disappointed in accomplishing this very desirable end, yet we assure our readers that, on our part, there shall nothing be left undone to give to the brotherhood a larger and better paper even if it should cut us down to a bare living profit.

Our meeting and being together was an occasion of much pleasure to us and we fondly hope that the christian regard we have for each other's temporal and spiritual interests may result in good to our common cause.

The Time Appointed.

We are the recipients of a periodical bearing the above title, published by W. C. Thurman devoted to making plain the vision of Daniel which was "closed up and sealed till the time of the end." In it we notice the following request and answer headed "More Light."

Brother Thurman:—We know that it is a certain rule among "the wise," or those "who are of the household of faith;" the more light the more faith. But can those who have not the light you have, have the faith you have? I mean with regard to definite time.

Though we may feel to assent to all you have said, it would make our faith much stronger if we knew how to calculate eclipses, which seem to be the main foundation for the truthfulness of chronology. Therefore, could you not teach us how to make those calculations? I for one would regard it as a great advantage if I could have some one to teach me this.

Again, those three eclipses of the moon, spoken of in the "Sealed Book of Daniel Opened," (p. 79,) which are made to correspond to the year B. C. 682, and the two others to the year B. C. 681. But in your work entitled "Three Important Questions Considered" are they not made to correspond to the year B. C. 721 and 720, or are they different eclipses? Please give us some more light on this subject.

Your brother, waiting for the coming of the Lord Jesus.

PETER DEARDOFF.

Brother Deardoff is correct in supposing astronomy "to be the main foundation for the truthfulness of chronology," and if the advent body had employed some good astronomic tables our Bible chronology could have been settled.

In regard to the eclipses of the moon alluded to those of B. C. 982 were made some 15 or 20 years ago when I had access to but few books. But with the much valuable information received since that time, I discovered that these were not the eclipses to which Ptolemy referred; but in the "Three Important Questions," which is a revision of the "Book of Daniel Opened" they are given correct, and fixed to the years 721 and 720.

Without manifesting a disposition of disregarding the "Signs of the Times" or undervaluing the labor of those who diligently search the Scriptures, we cannot help but think it was a pity that Mr. Thurman did not have a few more books a little sooner and thus in a measure, saved his reputation as a prophet. Even now, we are inclined to believe that it would have been better for him to have waited still a little longer and procured a few more before appointing "the time of the end." If his information relative to this important subject has been changed so materially by the reading of a few books how many more "times of the end" may we not except by the time he reads the thousands of volumes to which he has not yet had access?

In the paper we see the time is appointed for 1875 but nothing more definite by the editor but by the character of the correspondents it would seem that the day is also specified. One says: "Bless his dear name, we shall all expect to see you and Jesus and all the saints on the 19th day of April." (1875.) How near he may be correct in his computation God only knows. It may happen at that time and it may happen sooner but we hesitate not in saying that Mr. Thurman nor no other man knows the "appointed time."

Almanac for 1875.

As the time has now arrived that we should commence to make preperations for our next Almanac, we now call upon our readers to give us such aid as will enable us to put out one that will be worthy of the patronage of the Church and therefore call the attention of our friends to the following divisions of the subject upon which we desire information and help:

1. A correction of any errors that may have been found in any of the addresses of the ministers.

2. The names and addresses of any of our ministers that were omitted in our list of last year.

3. The names and addresses of brethren that have have been put into the ministry within the present year.

4. The names and addresses of any that have been in the ministry but who are no longer in.

5. Memoirs of prominent ministering brethren who have died.

6. Any customs among our ancient brethren illustrative of any of our principles or peculiarities.

7. The time for holding the District Meeting in the various Districts comprising the brotherhood.

8. Miscellaneous subjects. Under which head we would have included any thing suitable to the Brethren's Almanac.

We will also accept a number of good and responsible advertisements that will be in harmony with the nature of our work. In our late consultation with Bro., Quinter of the *Companion*, we have agreed to unite in publishing our Almanac which will greatly enlarge its circulation. We intend to publish 8000 copies thus affording rare opportunities to advertisers.

We also state that correction &c., can be sent to either office, but should not be sent to both. As we wish to publish the Almanac as soon as possible, we ask those concerned to act at once so that there may be no delay.

YOUTH'S DEPARTMENT.

ONE AND ONE.

Two little girls are better than one,
Two little boys can double the fun,
Two little birds can build a fine nest,
Two little arms can love mother best.
Two little ponies must go to a span;
Two little pockets has my little man,
Two little eyes the open and close,
Two little ears and one little nose,
Two little elbows, dimpled and sweet,
Two little shoes, on two little feet,
Two little lips and one little chin,
Two little cheeks with a rose shut in;
Two little shoulders, chubby and strong,
Two little legs running all day long,
Two little prayers does my darling say,
Twice does he kneel by my side each day—
Two little folded hands, soft and brown,
Two little eyelids cast meekly down—
And two little angels guard him in bed,
"One at his foot, and one at his head."

—*Mrry Mapes Dodge, in St. Nicholas for September.*

TO MY YOUNG READERS.

I notice in a late number of the PILGRIM that Uncle Henry is called for. This I am glad to know as it has been sometime since I had the pleasure of talking to my young readers and I often wondered if you missed me. It is always a pleasant thought to know that we are remembered and especially so by children. It may seem strange to your young minds why I love young persons more than those who have grown up to be men and women, but I will try to tell you.

Uncle Henry was once the father of a bright eyed little daughter. All that was lovely and good seemed to be embodied in this little girl. To please Ma, and Pa, was the delight of her life and labor. With hearts filled with gratitude to God for the precious gift, many were the prayers made in her behalf, that she might be blest with the good and protected from the evil. At six years of age she seemed fully to understand the nature of her Savior's redeeming love and often would enquire why it was that everybody did not love Jesus. She thought it very strange that all little boys and girls should not love such a dear Savior who had done so much for them. But it seemed that her soul was too pure for this world of sin and Jesus thought it good to take her to himself.

One morning she took sick, and though everything was done for her that love and parental affection could suggest, yet human skill could not avail, the impress of death was stamped upon her brow and no earthly physician could remove it. But Oh, how resigned, how submissive was our little Ella. Though burning fever unhinged her mind at times yet every expression of her little parched tongue was love for her parents and her dear Savior. Death to her had no terrors—it was a passing from pain and sickness to happiness and life eternal.

At last the sad hour came, the last kiss was planted upon the burning lips, the last lisping of dear papa and dear mamma fell upon our bruised souls and the spirit took its flight.

The little body was tenderly placed in its last resting place and the sorrow stricken parents returned to their house to find it empty, yea, *more* than empty. Since then Uncle Henry has no little Ella to cheer his lonely hours, but in every good little boy and girl he thinks he can still see the angel-like spirit of his little daughter, and he feels like calling them all, his own dear children, and because he cannot travel around and see them all, he feels like talking to them occasionally through the PILGRIM.

Having now told you the cause of my sorrows, will you not give me your sympathies and when you are loving and making happy your dear parents, think of those who have no children to love and comfort them in their hours of trouble.

UNCLE HENRY.

RUBBED OUT.

Tom was not a bad boy—indeed, his teacher classed him among the pretty good boys. He had his faults but I am not going to tell them to you. One day he got all "twisted up," as he called it. Things went wrong, and he disobeyed his teacher. I cannot tell tales out of school, so you shall not know just what he did, but it was something very wrong.

The next morning, instead of a pleasant smile and cheery greeting, Miss Hall, his teacher, only saw a hurried glance and a troubled downward look. After devotions Tom was sent to a recitation room, that he might think and decide what to do. He was not to recite until he decided. Tom thought. He knew that he had done wrong. He was sorry, for he loved his teacher, and seldom had been punished; but Miss Hall felt that his offense could not be overlooked. At recess she said, "Well, my boy, what shall we do?"

"I don't know, teacher," he replied. "I did very wrong, and am sorry."

"I know you are sorry," said the teacher, "and I dislike to punish you, but I do not see how I can help it; do you?"

"No ma'am. I know I ought to be punished."

"What shall it be, my boy?"

"Just what you say, teacher."

"Are you willing in some way to tell the boys what you told me?"

"I am willing," Tom eagerly answered.

"Will you write it on the board, or say it?"

"I had rather write it, teacher."

So together Tom and his teacher went back to the school-room, and on the blackboard back of the teacher's table, Tom wrote:

"I disobeyed my teacher yesterday: I *am sorry*, and will try to do as she wishes in future. THOMAS CARR."

You may be sure the room was very still while Tom was writing. You could hear the clock tick. Tom felt rather flustered by the unusual silence, and could not remember to spell as well as usual. He stopped at the word *sorry*, and looking up to his teacher, said in a low voice, "How do you spell *sorry*, Miss Hall with two 'r's' or one?" He will never forget how to spell that word, I know.

When his confession was written he slipped back into the recitation room, and let the blackboard tell its own story, the teacher only adding, "I know you all will be generous enough to say nothing of this to the one who has so nobly confessed his wrong." Then she wrote *Res*—meaning *Reserve*—above the words, and there they stood all day. Tom saw them every time he looked up, and often when he didn't too, and he thought, "Oh, dear, if I had not done wrong, if I could only take it back, and rub out those hateful words."

The next morning Tom dreaded to go to school, thinking of the handwriting on the wall. He did not even look at the blackboard till the bell rang and the teacher said, "I have *rubbed out* the words that were written here yesterday. Will the scholars get their Bibles and read what is in their place?" for in place of Tom's confession the teacher had written the text in Isaiah 43: 25.

Every Bible was quickly turned and the passage silently read, and many a quick, intelligent glance turned toward the desk. "Please, teacher, let us read it together," said

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."—*S. S. Times.*

Don't Harm The Little Birds.

D. F. NEWTON.

We love the song-birds, and feel that if they were taken away the earth would lost one of its richest and most wonderous charms. We love them and wonder at them, for of all God's irrational creatures they are the most wonderous and beautiful. They are the choristers of heaven, and constant ministers of that worship which goes up continually unto God, the unpaid and faithful preachers of an unselfish and beautiful piety.

Look at them, as swaying on flowery sprays they gush out those strains which chime with the songs of angels; aye, look at them as they sing, with upturned head, rapt, soft, and halfclosed eyes, their frail forms quivering in the ecstatic joy, and selfish heart melting into reverential awe and rising up to God on the wings of praise and prayer!

How thankful should we be that God has given us the dear birds to be our fellow-laborers and comforters, and the laborer is surely worth of his hire. Why grudge him his pay? Why cheat him of his spring and summer work? Soon we shall see them very busy. Many have already begun.

"Don't shoot the birds, the joyous birds,
That charm the traveler's way."

Many children have abundant religious instruction at home and in churches and Sabbath-schools, and yet are suffered to grow up with the idea that there is no harm in robbing birds' nests, or tormenting the bugs, snakes, toads, and the lower species of animals life.

The exercise of this spirit is sure to engender a tyrannical love of power and dominion over everything, either brute or human, that is weaker than themselves and generally leads to wickedness and cruelty.

"The Lord who gives us daily bread
Supplies their wants and hears their cry,
And every wrong which they endure
Is marked by his paternal eye,

"And should your cruelty betray
Your trust o'er those who can't complain,
Beware the measure that you mete
May be returned to you again."

"You've Cut Me Deep."

Last summer a missionary, recently returned from India, stepped into a third-class carriage on his way into the country, and seated himself near the door. As the train approached a village, and as his fellow-travelers, pointing to a cottage, said, "There's my house, sir, and in a drawer there I have a Bible that I paid fifty-two shillings on!" "A large sum indeed!" said Mr. S.; and then putting his hand on the man's shoulder, added, "But, my friend, a Bible in a drawer at home will do you no good! Let me tell you what a dying woman in India said to me. She took her Bible from under her pillow, and clasping it in both hands said, 'I have my Lord Jesus here.' Then, putting her hand on her heart, she said, 'I have my Lord Jesus here;' and then, lifting both hands and looking up, 'I have my Lord Jesus there for me.'"

The effect of these words were as if he had been shot. He flung himself back in the seat, covered his face with his hands, saying again and again, "You've cut me deep—you've cut me deep!" Just at that moment the train arriving at the station, the poor fellow took hold of both Mr. S's hands, saying, "God bless you sir! God bless you! but oh! you've cut me deep!" and disappeared, overcome by his feelings.

Christian reader—at least, Christian by name—like the man cut deep, you have Christ in your Bible, but have you him in your heart?" "Christ in you the hope of glory." He who finished his Father's work on earth is now seated at his Father's right hand in glory. He is there for God, and for us who believe.—*Good Words.*

SELF-DENIAL.

Do you know what self-denial means? Perhaps this story will help you understand it.

One morning, as Harry and his parents were sitting at the breakfast-table, Harry seemed for a while engaged in a brown study. Presently he exclaimed, "Father, I have made up my mind not to eat any more salt mackerel."

"Ah! what has brought you to that conclusion?" asked his father, with a look of earnest inquiry.

"Because," continued harry, "our Sabbath-school teacher said we ought to give up something, so that we might have money to put in the missionary box."

"Well, but what has induced my son to choose salt mackerel as the thing he will give up?" again asked his father.

"Why," answered Harry, "because mackerel don't come very often; and I dont like them very well any how."

Now, do my young readers think there is any self-denial in that? I will tell you what self denial is.

Little Jenny, who dearly loved oranges, received one just ever so rich in its beautiful golden color, and plump with its delicious juice. Instead of eating it, she ran around the corner and gave it to little Emma, who was sick, and whose mother was too poor to buy her such luxuries, that was self denial.

When you give away something that you really want, that by so doing you make another happy; or when you give up something that you are really fond of, that you may have money for missionary or other good purposes, that is self-denial.

Jesus said, "If any man be my disciple, let him deny himself."—*Carrier Dove.*

It is exceedingly lovely to behold pictures of purity, though they be hung in frames of poverty.

THE FAMILY

HOUSEHOLD HELPS.

No inteligent farmer or mechanic of modern times thinks for a moment of successfuly carrying on his business without the aid of all the machinery that can really be of advantage to him. Every well-appointed farm has its mower or reaper, its tedder, its hay-fork, its improved plows, its hay-cutter, its apparatus of steaming food, if it be a stock farm, and all the lesser appliance that suplement the skill and industry of the workman. This is as it should be. But when we leave the precincts of the farm-yard and stables and cross the kitchen and dining room, we are we sure of hearty meals to provide punctually at the appointed hour every day, children to look after, a baby to take care for, butter to work, calves to feed, chickens to attend to, besides the inevitable washing, ironing and mending that comes every week, it does seem as though she should have every possible aid—a good stove or range, to begin with, as this is really the central point of the household machinery, with abundance of fuel ready for use and not far away. A poor, small stove, though the best of fuel is provided, is a continual aggravation; a good, large stove, with poor fuel, is equally unsatisfactory. We knew a lady once, a clergyman's wife, who lived in a village where dry wood could not be obtained, as everybody found boot making more profitable than wood chopping. On baking day she whould go regularly to her husband and say, laughing, "Now, Brother B., I am going to bake; you must begin to pray." *That* didn't always give a nice brown to the loaves or keep the under pie crust from being soggy. How much it had to do with the uniform cheerfulness of the tried housewife it would be a difficulty to tell. The smiles that wreated her face in the midst of such trials were those of a saint.

Even when farm work presses, on Monday, the housekeeper, if she has no hired girl, ought to have the services of one of the hired men at least part of the day, to work the washing machine if she has one, to stand at the pounding-barrel, to turn the wringer, pump the water, empty the tubs, and keep the fire hot; so that, if possible, the washing may be out of the way in time to get dinner in season, and no return to the wash-tubs be necessary when dinner is over. Some women have so much sweetness of disposition, and such abounding health that they can bear everything with equanimity, those who are not thus blessed should not, as a matter of policy, be called on for the manifestations of amiability of which they are incapable. An energetic, ambitious housekeeper must, to keep up her spirits, see a way through her work, and if "Alps on Alps arise," and there is no possibility of scaling them, she will become either melancholy or ill-tempered—either of which states of mind is most unhappy for all concerned. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Does God care for the oxen?" Much more than they should the women who works hard enjoy the fruit of her labor: turning her poultry and eggs, butter and honey into whatever may assist in making her work light, keeping her young in feeling and buoyant in spirit.—*N. Y. Tribune.*

The fear of the Lord is the beginning of wisdom.

(Continued from page 267.)

too, but did we get them from the brethren's school? Cetainly not. A Moses was needed, he was schooled by the enemies to ancient Christianity. A Paul was also schooled to the work who had been educated by the enemies to Christianity. Old brother Kurts labored in the church with much profit for years, his literal qualifications he certainly received from the enemy of the cross of Christ. So at present we entertain the idea that many humble advocates of Christianity are receiving their literal qualifications from the enemies to the cross.

Our sixth argument is the voice of Christian fathers. Martin Luther in his complete works page 19, says; "the high schools were worthy that they were all ground to powder. Nothing more hellish and devilish has come on earth from the beginning of the world, neither will come," Dr. Clark in his theology says; "fine scholars seldom make good preachers," page—

Henry Kurts Vol. 3, page 239, of the G. V. says, "there have been brethren's children who might have become bright ornaments in the church; but they wanted more, they wanted to be shining lights in the world by obtaining a liberal education, and where are they now?" "We might multiply the above testimonies but we shall let those named suffice.

Having now briefly given our views on the subject of the Brethren's school we feel to submit them to the judgment of the candid reader; trusting they will be read as they have been written i. e. with humble sincerity. We not long since read a series of advices to correspondents, a prominent one of which was, "never express views which are likely to lead you into controversy with the editors for they have you at their mercy." The remark impressed us, did not think we should violate it soon; the only possible reason we can give is because of that "perfect love that casteth off all fear." Our dear Brethren in Conference we also hail them with kind regard, but we are compelled to think that recent decisions indicate plainly to a gradual "yielding to the pressure of the times," which if so, is evil, hence as an evidence of our love, we call their attention to it.

With this for the present we bid adieu. I. R. ROSENBERGER.

Gilboa, Ohio.

PRIDE.

Brethren and sisters, let us keep in the valley of humility. If we would be followers of the meek and lowly Jesus we should be a separate people from the world, and not follow the fashions of th world. Remember the day in which we were received into the church, and the holy vows we then made. We were then willing to forsake all and follow the meek and lowly Lamb of God, but sisters I think we forget ourselves sometimes and follow the fashions of this world too much. The Scriptures say what is highly esteemed among men is abomination in the sight of God. "Pride goeth before destruction and a haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. Prov. 16: 18, 19. I heard a woman say last week that moved here from Wayne county, who does not belong to any church, but was used to going to our church in Wayne county, that the sisters there were much plainer than they are here. She said you could tell their children, their little girls all wear sunbonnets, and the sisters did not allow their daughters to follow the fashions of the world. She thought some of our sisters here put on too much. How can they tell their children to abstain from the fashions of this world! O, mothers, set your children a good example, train them up in the nurture and admonition of the Lord. Speak kindly to them and tell them to love Jesus for he first loved them. Tell them much about the goodness of God, and that he hates proud looks.

I think we should be neat and clean, and keep our houses the same. but anything that is unnecessary we should not put on our garments, such as ruffles, edging, belts and many other things that are unnecessary. Now if we want to be a separate people and unspotted from the world, we must lay these things aside; but I feel thankful to the Lord that we have a goodly number of old sisters that set us a good example. O, why not follow them. They are mothers in Israel, for they let their light shine that others may see their good works and glorify our Father which is in heaven. But I fear that in ten years from now most of the old ones will be gone. If the church continues in pride, what an example will be set for the younger race. Those that are now on their mother's lap trained up in pride from their infancy, will they see any humility when they get to be young men and women? This Spring I was at a lovefeast in another arm of the church, and I saw that pride had crept into their church too, and I saw a young sister who was a minister's daughter, all ruffled and trimmed in the latest style of the world. She had not the apearance of a sister. I felt sorry for her. I thought if they had the good old leader that they used to have he would not suffer one of his flock to go astray, but would call a council and warn them of their danger. Yes, that good old leader is gone to his long home and we miss him much. He was one that could rule his own house, and he kept pride out of his own house. Then he had no trouble to rule his flock. He set them such a good example that his light still shines. I wish all our ministers now could rule in the same way and keep pride out. Then the world would not say, if your minister thinks it is wrong to wear the fashions of this world, why does he not keep it out of his family.

Now I hope no one will take offense at what I have written, for it is out of love that I have written it. God knows I love you all.

CATHARINE SHIDLER.

Ashland, O.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

H. B. Brumbaugh:—

I will inform the readers of the PILGRIM of the health and crops in our neighborhood. In the first place I will say, health is very good and has been all Summer, more so than it has been for many years. We had rain enough to bring crops on rapidly and to perfection. Wheat is very good with the exception of a few fields that was winter killed, but sown in spring has come on. There is more wheat than was expected. Some fields yielded 30 bushels per acre, and the berry is as good as any I ever saw. Corn is as good for the time of year as can be. Oats is good. Potatoes cannot be surpassed. no bugs to injure them, they have about all left. Everything looks prosperous. O, how thankful we should be for the blessings of the Lord. Apples are not so plenty as they have been some years, but there will be enough to supply the demands at home. Our marshes had the most whortleberries that I ever knew of. I heard one man say that one of the buyers had shipped over four thousand bushels, and he was only one among many that bought. Every family that had no crop to take care of was gathering and selling, and many that had farms were gathering and selling. There were many thousand dollars made. Some women made $2.00 per day for several weeks. It was a harvest for the people for four or five weeks. New wheat is going into the market by the thousands at $1.00 per bushel. We had the most favorable season that was ever known in this country. JOHN KNISLEY.

Plymouth, Ind.

Answer to Information Wanted.

In the weekly PILGRIM No. 24, page 190, I see a piece from A. J. Correll headed "Information wanted." He wants to know if there is or ever was an organized church of the Brethren in St. Louis Co. Mo.,

There was some years ago a church planted and organized there, by (what were then known as far Western brethren,) George Wolf and James Hendricks. A short time ago I had the pleasure of visiting Jeremiah McKinnon, (not McKenen) from whom I have received this information. Jeremiah McKinnon is living near Dixon Co. Mo. He and his wife both claim to be members, and he in the first degree of the ministry, but they have no letter of recommendation, but we doubt not but what they are, and were members in full fellow-ship when they left St. Louis Co. and they are still contending for the faith of the brethren. Jeremiah says a brother by the name of Williams, who was advanced to the second degree of the ministry, preached and baptized several persons in St. Louis and Franklin counties, and those names in brother Correll's article are all familiar. But this John R. Miller was baptized after they left there. William McKinon also left St. Louis Co. and moved to Preble Co. Mo. where he died, but after he moved to Preble they were there, and William also visited them in Pulaska. They say they remember hearing William speaking of baptizing one John Miller after they left there, and that is all they know about it. They don't doubt but what John Miller's claim is a just one. Jeremiah thinks they all left there without ever applying for or receiving a letter, one in one direction and another in another. If this will give any satisfaction receive it in love from your brother in Christ. JOHN LAIR.

Rolla Phelps Co. Mo.

SHADY GROVE, Pa. Aug. 9, 1874

H. B. Brumbaugh:—

DEAR BROTHER:—I wish to say to you that I am much pleased with your manner of conducting the PILGRIM. It seems to me that when strife is successfully avoided without sacrificing the truth, much is accomplished. This I think you are laboring to do for which you have my earnest approval. If you could secure more proper *local news*, it would be appreciated. Try to glean your exchanges, so that your "Miscellaneous Department" is not too barren. This department is read with interest, as many get no other paper than the PILGRIM.

The above is submitted in love by one that regards the judgemeot of others. JOHN ZUCK.

Dear Pilgrim:—

I find in Vol. 5, page 186, a query said to be from me. I wish the whole of my query had appeared for I discover that the answer to it does not suit the query that I intended. The question was not, if we might commune without having our feet washed, that is clear enough to us, but the query with me is, can we commune without washing another's feet, since the command is to *wash feet* and *not* that we should have our feet washed? Please let this appear in your columns soon and oblige. Yours in the bonds of the gospel.

MARTIN NEHR.

Sugar Grove, W. Va.

ANNOUNCEMENTS.

In the Manor congregation, Indiana Co., Pa., August 28th.

At the house of brother S. Broadhart, near the Junction of the San Joaquin and Merced rivers, Merced county, Cal., on the 28, 29 and 30th of August.

On cash Creek near brother and sister Hartman's 4 miles west of Woodland, Yolo Co., Cal., Oct., 15th.

At the Brethren's Meeting-house 1½ miles north of Plattsburg, in the South York congregation, Clinton county Mo. September 26 and 27.

In the Buck Creek church, Henry co. Ind two and one half miles west of Blountville, on October 20th and 21st.

In Clarion co., Pa. on the 26th and 27th of September.

In the Desmoines church, Polk co., Iowa, on the 26th and 27th of September.

In Otter Creek congregation, Macoupin Co., Ill. in the Pleasant Hill meeting-house on the 24th and 25th, of September.

Warriorsmark, Blair county, Pa. on the 17th of October.

Bro. Brumbaugh:—

The Brethren of the Whitesville branch have concluded to hold their Communion meeting on the 17th and 18th of October, on Empire Prairie, Andrew Co., Mo. at the house of brother Daniel Glick. Those desiring to attend our meeting will please notice that preaching commences at two o'clock. The members are requested to attend earlier.

SAMUEL C. BASHOR.

Dear Pilgrim:—

We, the brethren of Bear Creek congregation, near Accident, Garrett Co., Md., will hold our Lovefeast, if the Lord willing, on the 26th of September, commencing at 4 o'clock P. M. Preaching next day at the same place. We give a general invitation to all, especially to ministers. By request. JOSIAH BEEGHLY.

Bro. H. B. Brumbaugh:—

Please announce that we, the brethren of the Hopewell congregation, Bedford Co., Pa. intend, the Lord willing, to hold our Lovefeast on Thursday, Sept. 24th, commencing at 10 o'clock P. M. A hearty invitation is extended to all, especially to ministering brethren.

P. S. We intend to hold meetings previous to the Lovefeast as follows: On Sunday Sept. 20th, at the Branch near David Brallier's, on Monday evening, and Tuesday at Hopewell Church, on Wednesday and evening at Revers Run Church, and on Thursday 24th, back again to the Hopewell Church where preaching will commence at 10 o'clock A. M. and in the

evening the Lord's Supper will be celebrated.

Now brethren and fellow laborers in the vinyard of the Lord, come and help for five days in this little arm of our congregation.

ELD. JACOB STEEL.

The Brethren of the Yellow Creek church, north-western branch, purpose to hold a Communion meeting in the Claar meeting-house, Bedford Co., Pa. on Friday, September 25th, commencing at 4 o'clock P. M. Probably continue over Sunday. Usual invitation given, especially to ministers.

Also, in the same church, Snowberger meeting-house, South Woodberry, Bedford Co., Pa. on Friday October 15th, commencing at 4 o'clock P. M. Also meeting next day in forenoon. A hearty invitation is extended to all, especially to ministers.

LEONARD FURRY.

Dear Pilgrim :—

Please announce that the Brethren of the Conemaugh Church, Cambria county, Pa. will hold their Lovefeast in their new meeting-house, 2½ miles from Mineral Point, on the 24th of September, commencing at 4 o'clock P. M. The usual invitation is extended.

STEPHEN HILDEBRAND.

Bro. Brumbaugh:—

Please announce through your paper, that the Brethren comprising the Black River congregation, Medina county, Ohio, have appointed their communion meeting on the 26th and 27th of September, commencing at 10 o'clock A. M. at their meeting house in Chatham.

JOSEPH RITTENHOUSE.

Brother Brumbaugh :—

Please announce in the PILGRIM that the East Nimishillen congregation, Stark Co., Ohio, will hold a Communion meeting at their meeting-house 3 miles south of Hartville, on the 26th and 27th of September. Meeting to commence at 10 o'clock each day. Communion on the evening of the 26th. An invitation is extended to all, especially ministering brethren. By order of the church.

ANDREW BRUMBAUGH.

Editor:—Please announce that the new meeting- ouse in Hill Valley, Huntingdon Co., Pa., will be opened for divine services on Saturday, Sept. 19th, at 2 o'clock P. M. Communion in the evening. Services on Sunday and evening. A general intitation is extended.

In coming by railroad, persons will come to Mt. Union on the P. R. R. Thence on the E. B. T. R. R. to Shirleysburg. Trains leave Mt. Union at 12 A. M. and 5 P. M. The meeting-house is 2½ miles west of Shirleysburg.

JOHN SPANOGLE.

H. B. Brumbaugh:—Please announce our Lovefeast in Linn Co., Iowa, on the 26th and 27th of September, in the Dry Creek meeting-house. The usual invitation is extended.

THO'S G. SNYDER.

In the Union congregation, Marshall county, Ind. we intend to have a choice for one speaker and two visiting brethren on the 12 of September, and we invite our elders to come to us and help us. We hope they will not neglect us.

Also, in the same congregation a Lovefeast or Communion on the 16th of October, commencing at 4 o'clock P. M. and continue over Sunday. A hearty invitation is extended to all, especially to ministering brethren.

JOHN KNISLEY.

Our Communion meeting of the the Falling Spring congregation, Franklin county, Pa. will be held at the Antrim meeting-house, near Caufman's Station on the Cumberland Valley R. R. on the 20th of October, commencing in the morning and ending at night. All who desire to be with us are invited to come. Ministers, come and help us.

JOHN ZUCK.

MARRIED.

GROVE—SHANK.—In Shady Grove, at my residence, August 13th, 1874, Mr. John H. Grove to Miss Lizzie Shank, all of Franklin County, Pa.

JOHN ZUCK.

DIED.

BAKER.—At Pleasantville Marion Co. Iowa, Sister Mary Ann, wife of Robert Baker, aged 30 years 1 month and 6 days. She leaves a sorrowing husband and five children. Funeral services by B. J. Moats and S. Oochnour.

Jacob Esbleman.

CARNEY.—In the Hickory Grove church, Carroll county Ill., sister Jane, wife of Bro. Jacob Carney, aged about 57 years Disease, dropsy. She leaves a husband and five children to mourn their loss. She was buried in the Brethren's burying ground at Hickory Grove, on the afternoon of the 9th of August. Funeral services by brother George D. Zoller.

J. Y. HECKLER.

PIPPENGER.—Near "Thomas Chapel," Carroll Co., Ind. Aug. 2nd, Daniel Pippenger, aged 66 years, 4 months, and 22 days. Funeral services by Rev, J. Atwood, from Hosea 13: 14.

JOSEPH ZAUG.

ECKABD.—On the 20th of May, 1874, Sarah Eckard, widow of Abram Eckard, aged about 80 years. She was a member of the Luthern Church, and the mother of ten children. Funeral services by Eld. Jacob Thomas and the writer.

MARTIN NEHER.

GATES.—Near Shady Grove, Franklin Co. Pa., August 1st 1874, Rachel Gates, aged 22 years, 7 months and 29 days.

The death of this young woman should be a thrilling warning to all young men and women to live a strictly virtuous life; giving due adherence to all of God's laws of morality

KURTZ.—Near Shady Grove, on the 11th inst. Nora C. Kurtz, infant daughter of brother Jacob and Mary Kurtz, aged 1 month and 5 days. JOHN ZUCK.

KING.—In the Maiden Creek church, Berks Co., Pa., July 10th, 1874, sister Catharine Ann, wife of brother Jacob King, aged 30 years and 9 days.

YODER.—Also, in the same church, July 20th, 1874 sister Caroline Yoder, daughter of brother John Yoder, aged 31 years 3 months and 24 days.

KING.—Also, same church, July 29th, '74, Lydia, wife of brother Franklin King, (brother of above Jacob King), aged 41 years, 11 months, and 19 days.

SNYDER—Also, same church, August 3, '74, sister Catharine. wife of friend Nathan Snyder, aged 60 years, 6 months and 28 days. She was the mother of sister Catharine King above. J. Y. KING.

SIMMONS.—In the Hopewell congregation, Bedford County, Pa., Aug. 0th, '74, Rosa Florence, daughter of friend Wm. Simmons, aged 1 year, 3 months and 16 days Disease, dropsy. Funeral occasion improved by brother Henry Clapper and the writer. JOHN S. RUSH.

BARKHOLDER.—In the Bear Creek congregation, Garrett Co., Md., August 6th, 1874, brother John Barkholder, aged 47 years, 7 months and 6 days.

He died in peace. He told all who visited him during his affliction, that he was prepared to die. I visited him several times in his affliction, and he said every time that he was ready to die, and admonished his family to live faithful so that they could meet him in heaven. One son and a daughter are members of the church, and wife also. Funeral services by Jeremiah Beeghly and the writer.

HOOVER.—Near Grantsville, Garrett Co., Md., brother Jacob Hoover, aged 77 years, 4 months and 17 days. Disease, dropsy. I was called three times during his affliction. The first time was on the 21st of March, and on the 12th inst. I was called to preach his funeral sermon. Text Phil. 1: 21, German and English.

UPHOLD.—In Selbysport District, Garrett County, Md., Aug. 12th, '74, David Uphold, aged 74 years, 3 months and 27 days. Disease, dropsy. He had united with no church. His wife is a Methodist; and two of his sons are members of the Brethren church. His wife told me at the funeral that he desired to join the Brethren before he died. Funeral discourse by the writer, from Heb. 9: 27.

JOSIAH BEEGHLY.

MONEY LIST.

David Whitsel	1.50	Henry E Bailey	.60
S P Wentsel	1.00	J Clingingsmith	.90
Jacob Mohler	1.00	R W Brauson	.50
C R Paige	.75	J. Y Heckler	.20
Esther Groten	.60	E Slifer	3.00
Joseph Simpson	.25	J C Layman	10.50
A Brumbaugh	.50	John S Miller	.70
A Workman	9.62	D Moore	.85
H Keifer	1.25	James A Coberly	.25
Isaac P Goby	1.75	D H Bonebrake	7.50
George Row	1.00	George Wolf	5.10
Sarah Pence	.60	D B Teeter	.90
Thomas M Haley	.70	J Wetsel	4.80
John Zook	22.50	J H Brumbaugh	4.40
S Z Sharp	.75	Anna Beuba	.00
J H Miller	.20	Levi Hartzler	.90
Jonathan Blanch	1.50	J Y King	.35
E P L Dow	1.00	B Bowman	.80
Michael Schrantz	5.50	Annie J Book	.30
George Row	1.00	Aaron Diehl	1.85
D P Shively	1.10	Jonas Warfel	1.00
E L Yoder	1.60	David J Roop	3.00
Joseph Mohler	1.00	J M Rouse	4.70
John Eshleman	8.50	Jacob Mohler	1.60

MISCELLANEOUS.

—The Brethren of Rogersville, Ind, have changed the time of holding their Communion meeting from Oct. 20th to Nov. 1st 1874.

—The Lutherans have, on an average dedicated two churches in this country per week, since the first of January.

—Those who wish a card or advertisements in the "Brethren's Almanac" should apply at once as rare advantages will be afforded to good advertisers.

—The new church of the "Brethren" in Hill Valley, Huntingdon Co., Pa. will be dedicated on Sept. 19th. Communion services will be held at the same time.

The Presbyterians claim about one hundred churches in the South. Among this number there are eight colored churches which are said to be orderly and interesting.

—Bro. E. L. Yoder of Madisonburg, Ohio, says the credit system is troublesome and that he much prefers the cash system. So do we, and will gladly allow our agents to adopt it when practicable.

—Our readers will please notice Bro. J. Zuck's card on the eighth page. Bro. Zuck is fully competent to give satisfaction in anything in the line of his business and we hope our readers when practicable, will call upon him.

—Bro. Martin Nehr of Sugar Creek W. Va. says "The Church here has just passed through a dark time which was hovering over it when we came here the first of June last, but now it seems God is riviving his work among us. Some have made up their minds to come to Christ and others are counting the cost. May God help them, is our prayers."

—Reports are coming in from every direction full of praise for the plentifulness of crops of all kinds. These are happy indications and makes us hope that the day is fast approaching when the lonely dirge of "hard times" will be heard no more.

—There are in Jackson county, Minnesota, 3,109 persons destitute on account of the grasshopper raid. The relief distributed to them up to this time amounts to six pounds of flour and ten ounces of pork for each person. So far about $17,000 have been contributed in Minnesota for the relief of the grasshopper region.

—Wm. C. Thurman has fixed the final consumation of all things on the 19th of April 1875. Yet he is willing to take subscribers, and their pay, to *The Time Appointed* for a full year from date. Would it not be to the credit of Bro. Thurman and his prophecy if he would make arrangements to wind up his earthly affairs about the 19th of said month, and take subscriptions that will expire at the time of the end? Prophets should be consistent with their own faith.

—Bro. M. M. Eshleman of Lanark, Ill. expects soon to give to the Brotherhood a book on "Non conformity to the World, or a vindication of True vital Piety." We are pleased that there are efforts being made in this direction and hope the work may be worthy of general patronage.

—The citizens of Ottawa, Franklin Co., Kansas, were visited with a terrible sterm or whirlwind on July 31st. It done considerable damage to buildings and property generally, removing a number of houses from their foundations and unroofing many more. At the time the Adventists had their Mission Tent pitched in the Park, which was torn from its fastenings and badly damaged.

—Brother A. Brumbaugh says, "As a news item for your worthy paper I will state that the East Nimishillen congregation, Ohio, is fast bringing to completion its new meeting-house, on the farm of Lewis Brumbaugh, 1½ miles North of Hartville. The church at its late Council got along very well with its business, although one member had to be cut off an account of disobedience."

—Bro. J. H. Moore, under date of Aug. 18th, says: "We are now having a very severe drouth, and there is no possible chance left of raising a good crop of corn this season, in this part of the State. Last Lord's day I attended quite an interting meeting among the Brethren in Montgomery County, Ind. Some people would call it a "basket meeting," but we do not. We had preaching at 11, a. m., ate our dinners in a beautiful grove near by, and had preaching again at 3 p. m., a large crowd and good attention."

—Bro. J. P. Larew of Latimore, Adams Co., Pa., says: "We were in council with the Marsh Creek Church on last Tuesday and Bro. David Bosserman, who, for agitating some of his views was deprived of his ministerial functions, is again reinstated into the full ministry.

With us it is very dry. Everything is suffering for want of rain. For the last few days it has been very warm.

GENERAL INTELLIGENCE.

—The Turkish Government is having trouble with its subjects in Crete. The Christians and Mussulmans are arrayed against each other, and a strong garrison is required to keep the peace. The Christians demand that full political rights be accorded them, and complain that they are oppressed by the Turks with impunity in presence of the troops. Both parties are willing to be rid of Turkish rule. The Christians favor annexation to Greece, while the Mussulmans want to be under the protection of Egypt. Conciliation is believed to be impossible, and a serious outbreak, it is said may occur at any moment.

—In the population of the world, China, stands first, with 426 213,152, the British Empire with 199,817,000, and Russian third, with 82,172,022. The United States are fifth. In density of population Belgium comes first, with 451 per square mile. England comes next, with 389. Belgium has one mile of railroad to 6 square miles of territory; Great Britain 1 to 8 square miles, and the United States are eleventh, with 1 mile of road to 56 of territory. Of electric telegraphs, Great Britain has 1 to every 4 square miles; Belgium 1 to 5, and the United states 1 to 36. The mercantile navies of the world comprise 61,429 vessels, and a total tonage of 18,514, 029. Of these, Great Britain has 3,061 steamers and 20,832 sailing vessels, the United States coming next, with 403 steamers and 5,786 sailing vessels.

—The immigration for 1873, judging from the arrivals at New York, is not so large as during 1872. During 1873, down to December 20th, there were 266,011 immigrants landed at New York, the number for the corresponding period of 1872 having been 292,932. The bulk of the immigrants came from Germany and Ireland, as usual, the former sending us 105,749, and the latter, 76,083. England sent 32,713, France, 5,197, Sweden 10,173, and Italy, 6,770. There were 2,437 Mormon arrivals this year (777 more than last year), and England, Denmark, and Sweden furnish most of them. The Southern Emmigration Society in 1873 succeeded in getting a larger immigration to the Southern States than formerly was the case, though the number who go in that direction is still small.

A WONDERFUL TELEGRAPHIC INVENTION.—At the Broadway, N. Y., office of the Western Union Telegraph Company, a test was recently made of an invention which promises to be of almost more importance to the present age than Morse's first achievements to the people of his own time. The test resulted successfuly, and it proved that four messages can be simultaneously sent on a single wire in opposite directions, with no more liability to mistake than as if an equal number of wires were used. This invention quadruples the usefulness of all existing lines and the effect will be the same as if there had been erected three times the present length of line. The only particular in which the change will not be felt will be in the cost of messages, as the Western Union controls the invention and will have a monopoly of the advantages.

MEETING OF THE SYNODICAL CONFERENCE.—The third annual convention of the Synodical Conference of North America was held July 15–21 in Pittsburg, Pa. The Synods in connection with it were all represented, namely those af Missour, Ohio, Wisconsin, Illinois, Minnesota, and the Norwegian Synod. A large number were also presented as advisory members. Two series of these were discussed, one on church fellowship and another on parochial law. On the latter subject it contended that parishes should be geographically limited and have each his own territory; where the boundaries of different parishes meet, care for the soul and interest in the welfare of Zion must determine to which one a person should belong; parochial boundaries, being merely of human right, may be changed whenever the interests of the church demand it. Although there was a protracted debate on the first point stated, arising from the proofs adduced to establish the thesis, the propositions were all adopted without a dissenting voice. It was recognized by all as an evill that members of different congregations live in the same territory. The work of the church is impeded and the pastoral labor rendered more arduous by it. Only where there is a difference of language should their be members of more than one congregation within the same geographical limits. To arrange parochial boundaries for the different congregations as soon as practicable is regarded by all as a goal earnestly to be aimed at. That Synods should have their territorial limits, and that one should respect the boundaries of other, the Conference had already expressed as its conviction in its Constitution, and to this our labors are tending.—*Luthern and Missionary.*

The Emperor of Austria will pass six weeks in the Isle of Wight this summer.

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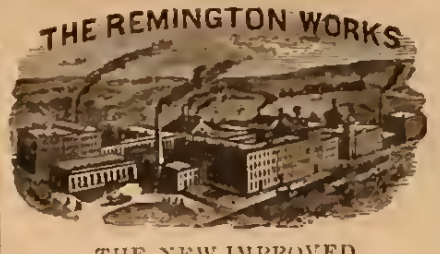

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6 43	9 30	Coffee Run	6 00	7 38
6 49	9 37	Rough & Ready	5 53	7 30
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5 59	9 48	Fisher's Summit	5 40	7 20
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LE7 10	LE10 5		AR5 15	AR7 00
7 15	10 20	Riddlesburg	5 05	6 45
7 37	10 25	Hopewell	5 00	6 40
7 40	10 37	Piper's Run	4 48	6 27
7 55	10 43	Brallier's Siding	4 41	6 20
8 01	10 50	Tatesville	4 35	6 15
8 04	10 55	B. Run Siding	4 30	6 10
8 12	11 02	Everett	4 23	6 03
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The Weekly Pilgrim.
PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. B. & GEO. BRUMBAUGH.
Corresponding Editors.
D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 5. HUNTINGDON, PA. SEPTEMBER, 1, 1874. NO. 35.

POETRY.

WHY BE PROUD?

SELECTED BY J. H.

Oh! why should the spirit of mortal be proud?
Like a swift fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave.
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid,
And the young and the old, and the low and the high,
Shall moulder to dust and together shall lie.

The infant and mother attended and loved;
The mother that infant's affection who proved;
The husband that mother and infant who blest,
Each, all, are away to their dwelling of rest.

The hand of the king that the sceptre hath borne,
The brow of the priest that the miter hath worn,
The eye of the sage and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap,
The herdsman, who climbed with his goats up the steep,
The beggar, who wondered in search of his bread,
Have faded away like the grass we tread.

So the multitude goes, like the flower or the weed,
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that had often been told.

For we are the same our father's have been;
We see the same sights our fathers have seen,
We drink the same streams and view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think;
From the death we are shrinking our fathers would shrink;
To the life we are clinging they also would cling;
But it speeds for us all, like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumber will come;
They joyed, but the tongue of their gladness is dumb.

They died, aye! they died; we things that are now;
That walk on the turf that lies over their brow;
And make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage road.

Yea, hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smile and the tears, the song and the dirge,
Still follow each other, like surge upon surge.

ORIGINAL ESSAYS.

THE COVENANT OF GOD.

"And I will be their God." Gen. 17: 8.

In all God's covenants with men, spiritual and temporal blessings are expressly mentioned, or fully implied; and the few words which we have selected for a few brief remarks to those of us who have made a solemn covenant to God to live faithful until death, contain all the blessings of this life and that which is to come; for what greater portion can any one desire than to have God for their inheritance. He is the fountain head of all good, and happy is that people whose God is the Lord. This sentence contains all that can be thought of or desired, obtained or enjoyed. It surpasses our most sublime thoughts of the grandeur of the New Jerusalem. Our minds are too weak to comprehend the greatness of the promise that God made to faithful Abraham, "And I will be their God."

We should feel thankful to God that his promises are not confined to Abraham alone. It is to as many as are willing to leave their own country, the land of sin, and journey towards the heavenly Canaan, and endure the trials and temptations through the thorny desert. God has in all ages tried his people. He tried Abraham in many ways, and finally commanded him to offer up his dear son, and finding him faithful to the last he then confirmed his promises by an oath.

Brethren and sisters, have we endeavored to walk blameless in all the commandments of the Lord's house? Have we faithfully performed the covenant that we made when we made confession unto salvation? If so, we have the same soul-cheering promise that was made to Abraham years ago. "Wherefore come out from among them and be ye separate saith the Lord, and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 16. How such promises, from such a never failing source, should animate, encourage, and buoy us up in our feeble efforts to follow in the foot-steps of our victorious Captain.

We notice that in all the covenants made between God and man, that if man faithfully performed his part God never failed on his part, "For all the promises of God are yea and amen." What a glorious thought that God has covenanted upon our faithfulness to his word to be our God, not for a day, month, or year, but through all the trials and temptations of this life, and when we shall be called to pass through the dark valley of the shadow of death, "He will be our God." We will have his rod and staff to comfort us, yea, it extends through all periods of time, while the ceaseless ages of a vast eternity are rolling on, when God shall be all in all, he will still continue to be our God.

Upon an examination on our part of the covenant, we will readily see and feel that we have often disobeyed the conditions of the covenant through the weakness of the flesh. Let us not be discouraged. We have an advocate with the Father, pleading for our shortcomings. Let us then renew our covenant afresh, and may we henceforth have his holy and righteous law indelibly written in our hearts, that we may never forget it, so that we may at the fulfillment of our part of the covenant hear the welcome plaudit, "Well done thou good and faithful servant, enter thou into the joys of thy Lord." Then we will realize to its full extent the covenant that he will be their God.

Friendly reader, you that have never entered into covenant with God, let me say to you that you are occupying dangerous ground. "You are without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world." How do you suppose you will feel when you are brought before a covenant-keeping God, and you have never tried to comply with the requirements of the covenant of promise. I wish to bring to your minds with what glory and terror the Lord made his covenant with his people on Mt. Sinai. "There were thunder and lightning and a thick cloud upon the mount, and the voice of the trumpet was exceeding loud so that all the people in the camp trembled." If the children of Israel trembled when they could not behold their God, and he was making his covenant with them through Moses, his mediator, what do you suppose your feelings will be when you will be arraigned before God in his august presence to receive your sentence from an offended God. O, the horrors of that soul, who in the great and notable day of the Lord will have to hear in thunder tones from the Judge of quick and dead. "I will not be your God." Then you will remember how often you was invited through the preaching of God's word, the weekly visits of our loving PILGRIM to enter into covenant with him who has said, "And I will be their God." May you be enabled to make your covenant with God before it will be forever too late, is the prayer of all God fearing people.

SAMUEL A. HONBERGER.

Hamilton, Mo.

Causing others to Sin.

Wherefore, if meat make my brother to offend I will eat no flesh while the world standeth.—1 COR. 13: 13

There are at least three other passages of New Testament Scriptures that are quite similar to the above. They are: "*For meat do not destroy the work of God.*" "*All things indeed are pure, but it is evil for man who eateth with offence*" and "*It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.*"

From these three expressions the conclusion that it is wrong to do anything which will injure one of our brethren, may well be derived.

We are not allowed to be knowingly influential or instrumental in the destruction of one soul. In this particular the spiritual warfare of the soldiers of Christ is quite different from that of the soldiers in the kingdoms of the world. In the late rebellion not only individuals, but companies, and sometimes whole regiments were purposely sacrificed to gain certain points. But in the Messiah's army we find no such strategy. In his kingdom meritorious deeds are voluntary sufferings of the just for the unjust, of the strong for the weak, and of the master for the servant. But this suffering, labor, and tribulation will end with all things that are earthly.

"The spirit (of Christ) speaketh expressly that in the latter times some shall depart from the faith of Jesus by commanding others "to abstain from meats which God hath directed to be received with thanksgiving of those which believe and knew the truth." This is the same flesh which the apostle said he would not eat while he lived, if it made his brother offend. But while he, for that reason, abstained from those "meats," he was also as firm and punctual in obeying the command of the "spirit of Christ," to remind his brother of the truth that it was a seducing spirit to which he had given heed that caused the offence, that the command of God to him concerning these "meats" was to abstain from pollutions of idols," which is simply an inordinate affection for, or an improper use of these "meats," an abuse of the world created to be used. By temporally obeying the command of the deluded brother to abstain from those "meats," and by keeping him in remembrance of the truth concerning them, we shall be good ministers of Jesus Christ. The ground embraced by the words "meat," "meats," "flesh" and "creature" as they occur in the Scripture refered to includes that which produces swine's flesh, squirrels, all stimulating or intoxicating liquors, tobacco and other creatures of God that nourish the body when they are properly applied to it, including

wearing apparel and musical instruments, high schools and everything else that tends to nourish the mind of Christ in man, even including the low marshy sickly swamps that produce scarcely anything but disputes about the different ways of combing hair, and about different or the same ways of cutting garments, pickles, &c. A total abstinence from any of these or other things, or a submission to any restriction may at any time be essential to the spiritual welfare of the Christian. The apostles were willing to become all things to all men to save them. I conceive their elasticity to have been such that they could be bent in any direction to suit the purpose of their Redeemer. I conceive their firmness or inflexibility to have been such that they could have been bent in no direction that would tend to subvert the cause of Christ, which was to seek and to save that which was lost.

To have the mind of Christ is to be exceedingly unselfish and large hearted, loving our brethren with a pure heart fervently, being faithful, not only until, but unto death.

J. B. G.

Allen, Pa.

Remarks on the Lord's Prayer.

Nothing is more steadfast than the eternal truths of morality. The heavens may pass away and the whole frame of nature be dissolved, but the rule of righteousness shall remain immutable and immortal, and therefore he ordered his disciples under the severest penalties to enforce both by preaching and example the strict observation of all the moral precepts contained in the sacred writings, and that in a much greater latitude than they were taken by the teachers of Israel, and in consideration of the frailties of human nature taught them that excellent form of prayer which has been used by all Christians.

Our Father. If earthly parents are called fathers the Almighty has the best title from every creature, and particularly from men, being the Father of their spirits, the maker of their bodies, and the continual preserver of both. Nor is this all. He is our Father in a still higher sense, as he regenerates us and stamps his image upon our minds, so that partaking of his nature, we become his children, and can therefore with holy boldness call him by the title of Father. In the former sense, God is the Father of all his creatures whether good or bad, but in the latter he is the Father only of the righteous.

Father is the most magnificient title invented by philosophers or poets in honor of their God. It contains the most lovely idea possibly to be conceived by the human breast. As it is used by mankind in general, it makes the essential character of the true God, namely, that he is the first cause of all things, or the author of their being, and at the same time conveys a strange idea of the tender love he bears to his creatures whom he nourishes with a watchfulness infinitively superior to that of an earthly parent.

The name of father also teaches us that we owe our being to God, points out his goodness and mercy in upholding us, and expresses his power in giving us the things we ask.

We are likewise taught to give our Maker the title of Father, that our sense of the tender relation in which he stands to us may be confirmed, our faith in his power and goodness strengthened, our hopes of obtaining what we ask in prayer cherished, and our desires of obeying and imitating him quickened. Reason aided by graces teaches that it is disgraceful in children to degenerate from their parents, and that they cannot commit a greater crime than to disobey the commands of an indulgent father.

Lastly we are commanded to call him Father in the plural number and that even in our secret addresses to the throne of grace, to put us in mind that we are all brethren, the children of one common parent, and that we ought to love one another with sincerity, as we pray not for ourselves only but for all the human race which art in heaven. These words do not suppose the presence of God confined. He is present everywhere, is about our paths, and about our bed, and narrowly inspecteth every action of the sons of men; but they express his majesty and power and distinguish him from those we call fathers here on earth, and from false gods which are not in heaven and happy mansions of bliss and felicity, where the Almighty, who is essentially present in every part of the universe, gives more especial manifestation of his presence to such of his creatures as he hath exalted to share with him in the eternal felicities of the heavenly Jerusalem.

"Hallowed be thy name." By the name of God the Hebrews understood God himself; his attributes and his works and therefore the meaning of the petition is, may thy existence be universally believed, thy presence be loved and imitated, thy works admired, thy supremacy over all things acknowledged, thy providence reverenced and confided in. May all the sons of men think so highly of his divine majesty, of the attributes of his works, and may we so express our veneration of God that his glory may be manifested in every corner of the world.

"Thy kingdom come." Let the kingdom of the Messiah be extended to the utmost parts of the earth that all the children of men may know his salvation and become one fold under one shepherd, Jesus Christ the righteous.

"Thy will be done on earth as it is in heaven." May thy will, O thou great Father of the universe, be done upon us that by the light of thy glorious gospel we may be enabled to imitate the angels of light, by giving us sincere universal and constant obedience to thy divine commands as blessed beings do in glory.

"Give us this day our daily bread." Give us from time to time wholesome and proper food, that we may be enabled to worship thee with cheerfulness and vigor.

"And forgive us our debts as we forgive our debtors." The great God as supreme governor of the universe has a right to support his government by punishing those who transgress his laws. The suffering of punishment therefore is a debt which sinners owe to the divine Justice, so that when we ask God in prayer to forgive our debts we beg that he would be mercifully pleased to remit the punishment of all our sins, particularly the pains of hell, and that laying aside his displeasure he would graciously receive us into favor, and bless us with life eternal. In this petition therefore we confess our sins express the sense we have of their guilt, namely, that they deserve death, and surely nothing can be more proper than such a confession in our addresses to God, because humility and a sense of our own unworthiness when we ask favors of the Almighty, whether spiritual or temporal, have a tendency to give us a proper sense of the goodness of God in bestowing them upon us.

The terms of this petition are worthy of our notice. Forgive us only as we forgive. We must forgive others if we hope ourselves to be forgiven, and are permitted to crave from God such forgiveness only as we grant to others, so that if we do not forgive our enemies, we seriously and solemnly implore the Almighty to condemn us to the ponishment of eternal death. How exceedingly careful therefore should men be to purge their hearts from all rancor and malice before they venture into the temple of the Almighty to offer up their prayers to the throne of grace.

"And lead us not into temptation, but deliver us from evil." O thou that helpest our infirmities suffer us not to enter into temptation, to be overcome, or suffer loss thereby, but make a way for us to escape and deliver us by some means from the evil, either by removing the temptation, or by increasing our power to resist it. This petition teaches us to preserve a sense of our own inability, to repel and overcome the solicitations of the world, and of the necessity there is of our receiving assistance from above, both to regulate our passions and enable us to prosecute a religious life.

"For thine is the kingdom, the power and the glory for ever and ever." Because the government of the universe is thine forever, and thou alone possessed the power of creating and upholding all things, and because the glory of thine infinite perfections remains eternally with thee, therefore all men ought to hallow thy name, submit themselves to thy government, and perform thy will, and in an humble sense of their dependence seek from thee the supply of their wants, the pardon of their sins, and the kind protection of thy providence.

This is emphatically called the Lord's prayer because it was delivered by the Son of God himself, and therefore we do well to understand it thoroughly, that when we enter the temple of the Lord and address him in solemn prayer, we may have hopes that he will grant our petitions.

ABRAHAM SHOWALTER.

Hustontown, Pa.

THE COMING STORM.

How beautiful is the scene of peaceful nature! The breeze so gently floating with its silvery touch upon every leaf. Our hearts throb with pleasure when we behold the fields of golden grain, of coming plenty, yea, everything seems to join in one united voice, "I would it were always thus. I wish this tranquility of nature would ever remain." But in the distance I hear a murmuring sound of thunder that tells of a coming storm; the clouds blacken and begin to rise higher and higher. On they come with vivid lightning in flames of wrath in and around the heaving mass. This peaceful scene around us is now becoming disturbed; the sun is hid behind erupted nature; the sweet songs of the birds are hushed in fearful silence; the hall of mirth, the resort of the gay, is as still as death; every heart is fearfully awaiting the approaching storm. It is a moment of danger, although it may pass away and leave us unharmed, yet it may not. The next moment we may be found gasping for eternity. How many such cases has there been! We have heard of them. And fearful lest this may be such a time, we wait in silence. At last the storm is over. Many have been found away from home unprepared for the drenching rain. The morning was so beautiful. The soul was filled with such expectations as to become forgetful of the storm that might send their chilling pangs to the very fount of life's blood. Yes, in the peaceful tranquilities of life how often do we forget "that in the midst of life we are in death," or while we are encircled in the embrace of gratitude's charming scene, there may be a storm lurking behind the distant hills, ready to burst upon us with its powerful arm. When we say peace and safety, sudden destruction may come. We are never safe from the storm, of whatever nature it may be. Let me say to you, dear friend, as a message from the Lord, "Trust me, in the calm and I will be with you in the storm." Where the Lord is there is peace, though the elements may be clothed in her arms of destruction, yet if God dwells in our hearts there will be one place where there is a calm. If we forget God in the time of peace, when all goes well, it is but mere mockery to trust him in the storm. Live to please God in the morning while the dew-drops are sparkling in the golden rays of the rising sun. Live to please God in the evening when the orb of day is sinking unbeclouded behind the western clime. Please him in the time of peace when there is no pang of woe to disturb the breast. Please him when there is no storm. Please him when all is well. Then you can trust him in the storm; for he is riding upon the wind; his power can stay all thy fears. O, may we thus live to please God, that when the last storm will come, when Jesus will be seated upon the clouds coming in all the majesty of his power, and in the image of his glory, followed by heaven's citizens, the sons of God. O, cannot we trust him. If we have trosted him in the calm of his power, when he spoke in gentle tones of mercy, we can trust him then. Yes, though this earth may burst as bars of sand, and the elements may melt with fervent heat, we will trust him. This storm is gathering fast; we can almost hear the murmuring thunder.

SAMUEL C. BASHOR.

Whitesville, Mo.

EDUCATIONAL.

Education is essential to the salvation of the soul. The time was when God communicated his will to man face to face, as in the garden of Eden. But since the ascension of Christ we have the revealed word, called the New Testament, as our guide, and to understand its teachings requires education. We must learn that letters in the form of words convey ideas, and different words convey different ideas, and often the same word has different meanings according to its orthography.

But, says one, it is the preacher's duty to tell me what the will of God is concerning me. I would say the value of your soul is too great to be risked upon the mere teaching of some one else who may not know more than you do. If all that is preached from the sacred desk were true, we would not hear so much that is not gospel. If you have no education how can you find out whether the truth has been told you or the ideas of men? But if you can understand the word for yourself then you may decide rightly.

Peter says in regard to the writings of Paul, "And the longsuffering of our Lord account salvation as also our brother Paul according to the wisdom given him, wrote to you: as

also in all his epistles, speaking in them of these things, in which things are some hard to be understood, which they that are unlearned and unstable rest as also the other Scriptures to their own destruction." I wonder how my opponents reconcile the above Scripture with their views that education is of no consequence.

Is education the cause of crime? Let us reason together. Go to our alms-houses and examine the paupers there and what do you find? Highly educated men? No; but to the contrary, ten to one, can neither read, write, nor calculate. They are invariably such that shunned the school-house, and whose parents were equally ignorant. Visit our country jails, and what comprises the greater part of its inmates? Uneducated men. Our State prisons are also void of highly educated men. In view of these facts is it possible that any can oppose education. I am of the opinion that as education increases crime will decrease. When men can see their true condition and the inevitable result of crime, they will cease to transgress.

That it leads to pride I cannot conceive, for we find as much pride among the ignorant as among the educated, which goes to show the lameness of that argument.

Some brethren admit that education is necessary, but when it is to extend beyond their education, then it is too much. This however is poor logic. If no person were better educated than your unworthy writer, the business now in the world could not thus be carried on.

Some object to high-schools (so called) from this standpoint: That they are highly esteemed among men, hence an abomination in the sight of God. To such I would say: are not railroads, telegraphs, the art of printing, and a score of such like things equally highly esteemed in the sight of men? and do the brethren object on that account? No; and when it is necessary they use them without scruples. The time was when the wearing of boots, the riding on vehicles suspended on springs, and a score of such like things were objected to by the Brethren, but how is it to-day? The very opponents use them, and what harm do they do? Neither can there any evil result from being educated.

If the Brethren are challenged for a debate on the subjects of Feet washing, the Lord's Supper, Close Communion, Nonresistance, &c., why do they not bring forth the illiterate brother to represent the Brethren? If education is of no consequence he is the man. But we find that the contrary is the result. When such debates are to be held the very best educated brother is sought out to meet the Goliah on his own ground and with his own weapons. We admit that education can be abused and misused, but that does not say that the Brethren would be ruined were they educated. JOSEPH BLOUGH.

Berlin, Pa.

The Vine and the Branches.

BY W. J. ORTON.

The imagery of the Scriptures, strikingly beautiful and appropriate as it may appear to the cursory reader, is often far more beautiful and complete in the sight of careful study. Take, for instance, the familiar parable named in our heading. The fitness to the figure is felt and acknowledged by every Christian; yet we doubt whether even some of the best are aware of certain relations that exist between the vine and its members.

It is unquestionable true that the branches of any plant are in a general way wholly depended upon the root and trunk; from and through them they derive support and nourishment; without them they are not only barren of all fruit, but they speedily wither and decay. Still, while in the very nature of things it is impossible that the branches should flourish independent of the vine, they are in a large measure responsible for their own life and vigor, having a part assigned to them in the economy of vegetation which nothing else is fitted or allowed to do. Never did root or stem of any herb, shrub or tree *force* its branches to increase a single atom in length or strength. The root will furnish and the trunk will carry to the branches needful sustenance; the latter, in turn must literally, in a certain sense, *feel* their needs, and by their own free act draw upon the stores of nourishment provided.

So the fruits that crown the branches are by no means furnished to them in all their richness and perfection, unsought and unearned. Only the elements of fruit are given; to the branch, through the appointed means of bud, leaf and blossom, belongs the business of elaborating, of improving upon those elements and fitting them for the harvest day.

Peculiar significant in their analogical bearings are the disposition and capacity of a branch to seek, get and assimilate the needful things provided for it. Their real origin is traceable by science to the cellgerm of the seed, no further. Religion only, piercing the vail beyond, finds it with the single, uncreated Source of every facilty of mind and matter. This much of a great mystery we know, and let this suffice, as indeed it must. Other questions we may fathom easier and with greater profit. How is the vine best fitted to fulfill the great object of its being, to bear good and abundant fruit? Not simply by enriching it with that which enables it to make the largest outward show,—not simply by adding it in any way to the rank increase of leaf and branch, than which nothing is more incompatible with great productiveness. Fertilizers of any sort, well assimilated, are always to the plant invaluable; ill asimilated, they but prove a curse, and the very means, it may be, of condemnation and rejection. The skilful culture of the vine, indeed, often implies, apparently, less of tenderness than severity. Not all, to be sure, need the same rigorous pruning; some can bear both leaves and grapes abundantly; the greater part cannot; and to all the pruning treatment is indispensable, as well as to favor the beginnings as to ensure the continuance and improvement of a fruitful state

As with the material, so it is with the spiritual Vine and His members. In Christ, emphatically, the Christian lives, moves and enjoys every portion of his being; from Him, as the primal source, deriving all that he has and is; to Him as the great inspirer of worthy deeds, giving the glory of any good he does, of any fruit he bears. Yet this momentarily dependant creature is so far from being inactive, that his personal care and diligence are essential to his own prosperous and fruitful state. The strength of his faith, hope and joy, are measured by the labor of his love; with fear and trembling, yet without ceasing, he works out his own salvation.

Nor is it true only that he *can* be; it is true equally that the Christian *must* be his own faithful helper. Given all the elements of religious life and prosperity, it rests with him to choose, take and improve them. The gifts of God are free alike to his acceptance and rejection. No member of the true Vine is ever blessed or unblest against his will. But just here is heeded and is found the grand connection link between the heavenly plant and His earthly branches. The mystic union of Christ with His members begets in them more and more the likeness of His Father. And in exact proportion as the Divine likeness nears perfection, more and more deeply do the members feel their needs, more and more carefully seek and improve the blesings which the Master of the vineyard gives while he works in them, both to will and to do of His own good pleasure. The essentials of true life, healthy growth and full fruition are thus all secured. Any false prosperity, any growth superfluous, any morbid luxuriance of leaf and branch are under the watchful eye and healing hand of husbandman; sometimes for a season, if need be, veiling the light of His countenance and withholding the fullness of His favor; oft-times in judgment cutting the rank and barren branch away, while in love he prunes even the smallest fruitful branch, that it may yield still more abundantly. Thus every abiding branch necessarily, yet freely too, bears much and increasing fruit of holiness and good works, even unto death.—*New York Observer.*

THE JEW AND HIS DAUGHTER.

As I was going through a western part of Virginia, (says an American writer) an old clergyman gave me a short account of a Jew, which greatly delighted me. He was preaching to his people, when he saw a man enter, having every mark of a Jew on his face. He was well dressed, and his look seemed to reveal that he had been in great sorrow. He took his seat, and listened in a serious and devout manner, while a tear was often seen to wet his cheek. After the service, the clergyman went up to him and said: "Sir, am I not speaking to one of the sons of Abraham?" "You are." "But how is it that I meet a Jew in a Christian church?" In reply to these questions, he gave the following account:

He had been well educated, had come from London, and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on a fruitful bank of the Ohio. He had buried his wife before he left England, and he knew no pleasure but the company of his dear child. She was indeed, worthy of a parent's love. Her mind was well informed, her disposition amiable; she could read and speak with ease various languages; and her manners pleased all who saw her. No wonder then, that a doting father, whose head had now become sprinkled with gray, should place his whole affections on this lovely child. Being a strict Jew, he brought her up in the strictest principles of his religion.

It was not long ago, that his daughter was taken ill. The rose faded from her cheek, her eye lost its fire, her strength decayed; and it soon became too certain that death was creeping over her frame. The father hung over her bed with a heart ready to burst with anguish. He often tried to talk with her, but could seldom speak, except by tears. He spared no expense or trouble to get her medical help, but no human skill could save her life. The father was walking in a wood near his house when he was sent for by his dying daughter. With a heavy heart he entered the door of her room. He was now to take a last farewell of his child, and his religion gave him but little hope of ever seeing her hereafter. The child grasped the hand of her parent with a death-cold hand.

"My father do you love me?"

"My child, you know that I love you; that your are more dear to me than all the whole world besides."

"But, father do you love me?

"Why, my child, will you give me pain? Have I never given you any proof of my love?"

"But, dearest father, do you love me?"

The father could not answer.

The child added, "I know, my dear father you have ever loved me; you have been the kindest of parents and I tenderly love you; will you grant me one request? Oh! father, it is the dying request of your daughter will you grant it.

"My dearest child! ask what you will, though it take every farthing of my property, whatever it may be it shall be granted; *I will grant it.*"

"Dear father," replied the girl, "*I beg you never again speak against Jesus of Nazareth.*"

The father was dumb with surprise.

"I know but little," added the dying girl, "about this Jesus; for I was never taught; but I know that he is a Saviour, for He has made Himself known to me while I was ill, even for the salvation of my soul. I believe he will save me, though I never before loved Him. I feel that I am going to be with Him, that I shall ever be with Him. And now, my dear father, do not deny me; I beg that you will never speak against this Jesus of Nazareth' I entreat you to obtain a Testament that tells of Him, and I pray that you may know Him; and that you may bestow upon *Him* the love of that formerly *mine.*"

The labor of speaking here overcame her feble, body. She stopped, and the fathers heart was too full even for tears. He left the room in great horror of mind; and ere he could recover his spirit, the soul of his dear daughter had taken its flight, as I trust, to that dear Saviour whom she loved and honored.

The first thing the parent did after he had buried his child, was to procure a New Testament. This he read; and, taught by the Spirit from above, is now numbered among the meek and happy followers of Christ.—*Church of England Magazine.*

—Bishop Miles, of Kentucky, the first ordained colored bishop of the colored Methodist Episcopal Church South in his circular letter, uses this language in reference to questions involved in the Civil Rights bill: "We believe that there should be no antagonism of races; we are in the same ship, and half cannot be scuttled without sinking the whole vessel. We believe, therefore, that our people should be educated. We must have our own schools, and conducted by men and women of our own race We have never yet, as a people, or as individuals, sought to have our schools or churches mixed up of different races. Our Church is a colored Church. By special law our membership is confined to one race."

The Weekly Pilgrim.

HUNTINGDON, PA., SEP. 1, 1874.

☞ How to send money.--All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

THE BRETHREN'S SCHOOL.

While we have, at different times, avowed our sentiments in regard to the move of obtaining among us better facilities for the educating of our youth, we have also kept in view our true relation to the Church, and endeavored to manifest that degree of fairness that true christian courtesy justly demands, hence we have not exercised that spirit of radicalism that would debar those, holding different views from us, an expression when done in the spirit of love and reason.

That there may be dangerous outgrowths from education we freely admit, but what can we find in the world that cannot and *is not* abused? Everything that we use and have about us can be abused and thus be made the cause of sin. But a knowledge of this fact is no reason, whatever, that we should cease using those things which God has given us for our good and convenience. Money, for instance, when improperly used, is a most dangerous foe to grace and has paved the way to destruction for its millions. This is an undeniable fact and we all know it—some by sad experience,—yet how tenaciously we cling to those pursuits in life that afford its accumulation! Of *this* danger our Savior has plainly and pointedly warned us. "How hardly shall they that have riches enter into the kingdom of God." "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." Are not these fearful announcements? They certainly are, and should cause some of us to fear and tremble, yet there seems to be no special alarm, very little said about it and still less written. Suppose for a moment, brethren, that we should find in Matthew, Mark, Luke or John, something like this: "Verily I say unto you, that *educated* men shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for an *educated* man to enter into the kingdom of God." Where would be the advocates of education in view of such declarations? They might be just where they are, the Berlin enterprise might go on, be a success and flourish and its friends still be in less peril, spiritually, than hundreds of our rich brethren who have good standings in the Church and are revelling at ease on the fatness of the land while many of God's poor and poor ministers are denied the necessaries of life.

We should view these things in the fear of God and the light of reason. We admit that the present school movement is an important one and one too, that may be attended with danger if not entered into with pure motives and a great degree of caution, but it occurs to us that there are many unnecessary fears apprehended about this special subject, while other things equally dangerous and even more fatal in their results are allowed to pass without being noticed.

Last week, under the head, "A High School Among the Brethren," we admitted a lengthy paper from our esteemed brother I. J. Rosenberger, and while we admire his manner of treating the subject and admit the force of some of his arguments we hope he will not feel injustice done him when we take the liberty of reviewing some of his points. His first argument against High School is that the Scriptures nowhere authorize such measures.

It is very true that the Scriptures are silent on the subject of education and nowhere teach that High Schools should be built, neither do they say a word about many other things that we, by common consent, have adopted as being good and convenient both in a temporal and spiritual sense. We are nowhere authorized to build houses and barns for our own protection and that of our stock and grain, nowhere authorized to plant orchards and vineyards and plow and sow our fields for our sustenance and that of our families, nowhere authorized to build Church houses in which to worship God, yet all these things, and many more, we do because reason and the Holy Ghost has taught us that they are good as means to carry out that which *is* taught and authorized.

We are taught, first, to provide for our own and those of our household. Second, to worship God. Third, improve our talents. To accomplish these desirable ends, the Scriptures do not specify the means, yet means must be employed. For the first there must be buildings, plowing, sowing, and planting. For the second we think it good to have houses built, and for the third, we must be educated. Our brother admits and is in favor of a good common education and as the Scriptures are as silent on this much education as they are on a little more, or buildings or names of places where it is to be obtained he destroys his first argument by his own admission. If those churches that are favorable to education have went astray, have become corrupted, why assert education as the cause? Education itself is simply power. It is by the use or abuse of it that the possessor and the world is effected for good or evil. The abuse of it may be a part of the cause of the sad state or condition of some of the churches, but while we admit this, is it not equally evident that money, large salaries, has been still a greater influence for evil in the same direction?

Our brother's second argument or position seems a little strange. He admits that patronizing sectarian and worldly institutions of learning has a tendency to dangerous influences, but thinks there are other gaps or influences equally dangerous, and then follows with this strange declaration:

"We would have the reader to know that we do not at all oppose a good common education, such that would qualify us for any business in life, suitable for a Christian, but are favorable to it; our parents before us were; took an early interest in the education of their children, patronizing Oberlin, Berea and several minor institutions in our native State. And we are happy to say that our parents were never grieved with the ill fate admitted at the head of this argument; but on the other hand had the joy of witnessing two out of four of their sons coming to the church while at home during vacation of their attendance at school."

If our fathers in the Church who patronized Oberlin and Berea, schools of acknowledged reputation and influence throughout the States, were not disappointed in their expectations, but had the happy privilege of witnessing their sons come to the Church during their vacation, what have we to fear, as a result from patronizing a Brrethren's School, a school controlled and taught by brethren and surrounded by their influences, a place where is taught, in connection with the arts and sciences, the humble principles of the church, both by theory and practice, by precept and example, a place where we can put our children under the direct influence of brethren and sisters whom we are persuaded have a special care for their moral and religious training? Can it be possible you, dear brother, would prefer to send your children to the popular institutions of the world in preferance to one like the above described, or that you would fear more dangerous consequences resulting therefrom? The idea to us seems preposterous, yea worse, madness and greatly betrays that confiding trust and confidence that we profess to have in each other as fellow heirs of the kingdom of our Lord Jesus Christ. Brethren, this kind of an argument will not do. We must either admit and assert that education is entirely of the devil and that it belongs only to the world, or else that it is of God --good, and therefore obtainable in the "narrow way," among the people of God. It would be rational, admissable and safe for the worldlings, while passing down the broad way, to stop and come over into the kingdom of Christ in order to obtain good, but who would dare argue that it would be right or reasonable to go out of the good into the evil in order to obtain good? Such would certainly be a new, strange and dangerous theory to advocate, but this is just what our brethren are doing who are favorable to a good education and yet contend that it should be obtained from worldy institutions.

We acknowledge that it is our highest duty to properly instruct our children at home and inculcate into their minds the great principles of right, morality and christianity, but because we have done this, will it justify us in sending them out in the wilderness to be tempted of the devil, or because their are forty-nine other gaps through which our children may be led astray, shall we also leave open the fiftieth one? But our brother thinks it right to patronize worldly institutions of learning and at the same time oppose them in the Church and give the following reasons for it:

"We patronize the official capacity, magistrates and justices, but we oppose them in the church; we patronize lawyers, but we oppose them in the church; we patronize bankers, railroad incorporations, &c., but we oppose them in the church; thus there are many enterprises to which we give patronage by common consent, but we oppose their being in the church, in like manner do we favor a liberal patronage of the high schools of the country, but we are *much* opposed to erecting them in the church."

We will examine the force of this argument. When we go to magistrates is it with the intention of obtaining a knowledge of the duties of a magistrate that we may go home and be a magistrate too? When we go to a lawyer is it to learn to be a lawyer by studying the law, and have we similar purposes in view when we patronize railroad and banking incorporations? If this is what our brother means, than are his comparisons appropriate and his conclusions legitimate. If not, they are not admissable as having a proper bearing on the question. When we patronize an institution of learning we do it with the intention of obtaining an education which we expect to practice in our every day life and also teach it to others. This intention is relatively, as different from the intentions when patronizing magistrates, lawyers &c., as light is to darkness. Again our brother says:

"There is a science of medicine which teaches that by taking a drug into the system in very small quantities, we get the desired effect without the drug effect. The church heretofore has been getting her necessary education here and there, as it were in small quantities under the care of the respective parents, thus not influencing the church by their organization; but when we get an institution of learning in the brotherhood, I then shall fear, shall *greatly* fear the poisonous drug effect, *pride, exaltation.*"

By taking drugs without feeling the drug effects, we understand that the effects of a small dose is counteracted by the nature of the disease or rather, is consumed by the disease, but when taken in over doses it is not counteracted by the disease and the effects are left on the system. Let us make the application. The church is sick and therefore needs a small dose of education In order to avoid the drug effects (pride) every member must receive a small but equal share. No, says my brother, that is not what I mean, I mean that the church needs a small dose of educated brethren, it is slightly diseased with pride and we need a small dose of pride to cure or counteract it. No, this will not do either. Well, the fact is, we cannot make a proper application of the drug system. According to our brothers theory, to give a small number of our brethren a full dose of education would be to kill them outright. If the drug effects of education is pride, then it is a decided evil and the church should have nothing to do with it. But that such is not the case must be evident to every observing mind. We need but to look around us to see that among the most ignorant and unlearned are found those who are most distressingly proud. It is however, a sad fact that some of our

educated brethren do not manifest that light to the church and the world that they should and on this account they stand as a hindrance to the cause of education. We hope this stumbling block will be seen and removed.

We continue to be of the opinion that if it is safe for our children to obtain an education in worldly institutions it would be still more safe to have them educated in a school of our own. It may be safe, for children that have been brought up properly and have fixed principles established, to be sent out to these worldly institutions, but unfortunately our children are not all thus cared for. The minds of such are open to the surrounding influences, and it now remains for the Brethren to decide what influence it shall be. We would say, let it be that of the Brethren and we believe this to be the sentiment of every brother and sister who cares for the welfare and salvation of their children. But when we plead in favor of a school under the influence of the church we mean it to be a Brethren's school in ever sense of the word. To accomplished this, the enterprize must have the aid and sympathies of brethren who are well established in the faith and are willing to stand by and advocate both by precept and example, all her principles. Our brother Roseberger thinks this cannot be done, but we hope better things and believe it *can* be done if the right kind of brethren take hold of it. It is *not* education that promotes pride but the circumstances by which the obtaining of it is surrounded. Pride, phrenologically considered, is a seperate and and distinct faculty of the mind and is really averse to the obtaining of knowledge. Were there not outside influences connected with our institutions of learning there would be less there to promote pride than there is on the farm, in the workshop or even in the churches. Therefore we feel to labor for an institution among us that will be free from these outside and ungodly influences.

When we commenced we did not think of pursuing this subject to so great a length, but as we advance, our interest in the subject grows and it is really difficult for us to stop, as there are still a great many things that we feel like saying. In conclusion we would say to those who differ with us on the subject of education, bear with us, especially do we ask this of our dear brother whose views we have been criticising. We believe what he done was prompted by pure motives and we kindly ask him to excercise thesame charity towards us. If we have, in any way, misrepresented his views, our columns are open for a correction of the same.

YOUTH'S DEPARTMENT.

ABOUT FOOTMEN.

Has the young reader of this ever read the story of Marco Polo, the Venetian, who six hundred years ago, traveled through Tartary and China, and coming back nineteen years later, wrote a book containing accounts of such wonderful sights and strange adventures, that his bosom friends would not believe him, and begged him, even when on his death-bed, to retract the falsehoods he had published? But Marco stuck to them declaring that every word he had written was true. After many years, other travelers had shown that Marco had really not told half the marvelous things he had seen in the countries he had visited. Among many other wonderful things which he describes in a most fascinating way, he tells of the first pony express and mail service that probably ever existed in the world.

Wherever he traveled in Tartary, Marco Polo says he saw the "couriers of the kahn," as the emperor's swift messengers, who carried letters from city to city, were called. Day and night they flitted by him, on horseback and on foot, over the great highways; "never stopping," he writes, "for an instant, save at the post-stations," where fresh horses or runners were always on hand.

There were both mounted and foot couriers among the Tartars. The stations for horsemen were twenty-five miles apart. Each courier had to ride this distance in two hours on a single horse. At the station, however, both horse and rider had a good long rest, for a fresh horse and fresh courier were ready to take his message and speed onward with it to the next station, where in turn the jaded horse and rider would find rest, while the message would speed onward in the hands of another courier on a fresh, fleet steed. The foot couries had stations three miles apart. When a message was to be carried, it would be given to a foot messenger, who would instantly start, running with might and main to the next station, where he would deliver the message to the courier waiting. The trained courier could go this distance in a very short time, without much injory to themselves, and indeed, without much fatigue.

Foot couries of the same kind were in use in England about one hundred and fifty years ago, though not employed by the monarchs of that country, but by private gentleman and nobleman. It was their duty to run by the side or in the rear of the coaches, when their masters were traveling or riding for pleasure. These attendants were called "footmen," as the attendants on carriages now-a-day are called; but the first footmen did ride on the box with the driver, or on the seat behind, as now. And the footmen in past days accompanied the coaches, not to open the door for their masters and mistresses, as in the present time; but for a purpose you will never guess, I am sure. They ran after the carriage to help it out of the mud and mire! In the "good old times,"—which for all that you may hear said in praise of them, had not half the pleasures and convenience, nor, indeed half, the virtue and goodness of the present time,—the public roads in England were so poor that it was almost impossible to travel over them; every few miles the footmen had to help the coach out of the mire. When "gay Prince Charles from over the water," who was afterwards King Charles II., went to visit another prince, his coach-and-six was six hours in going nine miles! After the roads were improved, the footmen died out, or rather were replaced by what were called "guards." These were strong, stout men, who rode on the stage-coach or followed it on horseback, partly to protect it from robbery, but mainly to help it out of the mud. When the stage-coaches gave away to the railway cars, the guards became porters and brakemen.—*From "The Pony Express," in St. Nicholas for September.*

The Blind Man and the Flower-girl.

A short time since as a gentleman was walking through one of the squares of London, he saw an old man, quite blind who was led about by a dog. He was clean in his dress, though the smock-frock he wore was much warn. His withered cheeks still had that bloom upon there which we often see in those who have lived in the country.

As the gentleman was looking on him with compassion, there was another one who pitied him. A poor flower-girl came along, crying "Violets, sweet wood violets." The blind man turned his head suddenly to the place from whence the sound came, and some tears fell on his face. No doubt the cry of "violets" had brought to mind the time when he was a country boy, and had gathered such sweet flowers as he passed through the woods or along the shady country lane; and he wept. The girl saw the old man, and, taking a bunch of violets from her basket, held it to his nose that he might smell it. "Here, old fellow" said she, "take a smell to mind you of past days. I was a country lass myself once." It was a simple but kindly act. There was no cost or trouble in giving a moment's—perhaps a whole day's—pleasure to an old blind beggar. In that act there was a lesson to be learned alike by rich and poor.

A costly gift offered in a cold or proud manner loses more than half its value; but the smallest, if given in a loving spirit and gentle manner, may be better than a bag of gold. A cup of water given in faith and love to a disciple in the name of our Lord, will not be forgotten by Him.

How Envelopes are Made.

One of the most interesting examples of the manner in which mechanism is now made to do the work of human fingers, is that by which envelopes are now produced by means of machinery recently introduced in England. A pile of envelope-blanks is placed on a plate on the left-hand side of the machine,—this being done either when at rest or in motion. A hollow brass tube, with an end of peculiar shape, descends upon the envelope-blanks at the side nearest the folding-box. To the other end of the tube is attached an India-rubber pipe communicating with an air-pump, which, coming into action at this instant, causes the blank which is upon the top of the pile to attach itself to the brass tube, which, rising, carries the envelope-blank with it.

A pair of grippers then run forward, and, seizing the blank, carries it to its proper position over the folding-box,—after which it is stamped, and the gum applied to the proper places upon the side flaps,—this movement being singularly ingenious. At this point a plunger descends and carries the blank into the folding-box; upon the plunger rising, slides working in the thickness of the folding-box run in and inclose the flaps in their proper order. The bottom of the box now rises, and completes the operation by pressing the envelopes against the slides; the bottom of the box then falls and allows the envelopes to drop in an upright position into a trough running under the machine, when it is met by a simple contrivance which secures the envelope with its flaps in proper position in the trough; and, as each successive envelope is placed in front of it, it gradually works along the trough until removed by the attendant and handed.—*Young Folks' Rural.*

Formation of Character.

The daily habits of every boy and girl are materials with which they are building up their characters, and every repitition strengthens them for good or for evil. Justice, benevolence, honor, integrity and self-control are no ephemeral blossoms, that a day's sunshine can call into being, and a night's frost can wither and kill. They grow slowly and develop gradually, but once rooted firmly in the heart and trained by constant exercise, they will prove sturdy, healthy, long-lived plants that will bear rich and abundant fruit. It is not enough to teach; we must learn to train. It is not enough to tell the child what is right, we must accustom him to love its atmosphere. So with self-culture. If we would become noble and more virtuous, we must habituate ourselves to the constant exercises of pure thoughts, generous affections, noble and disinterested deeds.—*Young Folks' Rural.*

Boys, Read This.

A few years ago, the *Christian Observer* says (a New York paper,) a large drug firm in the city advertised for a boy. Next day the store was thronged with applicants, and among them came a queer-looking little fellow, accompanied by his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at this little waif, the merchant in the store promptly said:

"Can't take him; places all full. Besides, he is too small."

"I know he is small," said the woman, "but he is very willing and faithful."

There was a twinkle in the boy's eye, which made the merchant think again. A partner in the firm volunteered a remark that he did not see what they wanted of such a boy; he wasn't bigger than a "pint of cider." But, after consultation, the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of the others In the middle of the night the merchant looked in to see if all was right in the store, and discovered his youthful protege busy scissoring labels.

"What are you doing there? I did not tell you to work all night."

"I know that you did not tell me to, but I thought I might as well be doing something."

In the morning the cashier got orders to "double that boy's wages, for he is willing."

Only a few weeks elapsed before a show of wild beasts passed through the streets, and very naturally, all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and rushed in the rear to sieze something, but in a twinkling, found himself seized by the diminutive clerk afore and, and after a struggle, he was captured. Not only was a robbery prevented but valuable articles which had been taken from other stores, were recovered.

When questioned by the merchant why he stayed behind to watch when all the other had quit work, he replied:

"You told me never to leave the store

when o hers were absent, and I thought I'd stay."

Orders were given once more to "double that boy's salary; he is willing and faithful."

In 1860, that boy was receiving a salary of $2,500, and is now a partner in the establishment.—*N. Y. Advocate.*

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Dear Editors:—

I have been looking through the columns of your paper and am well pleased with the most of it. I think it is a good paper. I just read a piece written by J. B. Lair, No. 28, page 222, and as I differ somewhat on the subject I will give my views and you can do as you wish to publish them or not, but I wish it to be understood that I do it out of a pure motive and in love.

The subject is "Feet Washing," and the point that I wish to get at is this: Bro. Lair's is, that ever brother and sister should have their feet washed before going to the communion table. That far I agree with him, but says he, on the other hand it is not so particularly necessary for every one to wash. The brother said the law is a very precise law, yet it was not perfect, and that it would not have been satisfactory to the Lord had they neglected part of that law, and it was not only plainly to be observed, but to the letter, and nothing short would have justified them. But says he, now we have a perfect law whose giver is perfect as its author. Consequently it is doubtless necessary that we should obey it in full. I can say Amen to that.

Now I hope Bro. Lair and myself will agree on the passage of scripture which reads thus: "If I then your Lord and Master have washed your feet, ye ought also wash one another's feet; for I have given you an example that ye should do as I have done to you." John 13:14-15. I cannot see how the brother can infer from this passage that it is not necessary for every one to wash, for certainly the Savior just meant what he said. He quoted that the law was so precise, that it had to be observed to the letter, and my candid opinion is if we want to observe Christ's law to the letter, we should all engage in washing at every communion that we attend. The command is to wash, and not to be washed. Of course to be washed must be observed that ye be clean every whit, and equally also to wash at the same time, is my opinion from the holy Scriptures, because the Savior in that night when He communed with his disciples also washed their feet, and told them that He gave them an example that they should do as he had done to them. Now I think it just as important for us to wash every time we meet to perform the sacred institutions of the Lord, as to be washed.

Brethren let us examine well that we observe to the letter. As the brother has remarked in his article, it has been the general order of the church that some wash, perhaps half, or two thirds do not wash at a communion, expecting to get an opportunity at the next communion. Well another communion draws on, and being crowded with members, many again have not the opportunity to wash, and no doubt some that are willing to do all the Master told us to do have passed into eternity without complying with that command. If this be so I am fearful that we, the church, are not enough concerned in behalf of all the members in this particular. We should obey while it is called to-day, and not wait for another communion meeting. The brother stated in his article that we could not do it unless each one would only wash one. I would ask the question, if each one would have to wash one's feet can we not do it when we come together expressly for the purpose to practice the examples of our Savior? We should not think it too much to do when the Savior told each and every one to do it. I can say for myself, I am satisfied as concerns feet-washing. I have hinted in the above lines that the order has been to wash three or four and so on. We, the Brethren here in Virginia, now have the privilege—I do not say an order, but a privilege—to wash only one, or more if we chose. I can say that I am satisfied. Then I think it is my duty as well as privilege to wash one of my brethren's feet at each and every time that we practice the sacred institution. If we would embrace this privilege, then all our members could engage in the work. We should not be afraid of doing too much of what the Savior commanded us. It might be the cause of some never fulfilling the command.

Now, from these few remarks I wish it to be understood that I credit the command or institution as all other institutions in the name of the Lord. We all partake of the Supper, all partake of the Bread and Wine, all salute with the Holy kiss, all have their feet washed, and I think it would be a nice order if all would wash feet at the same communion, and that we all be of this mind is my heart's desire and prayer.

Your unworthy brother, H. E. H.
Good's Mills.

BUFFALO, WELD CO., COL. }
August 18, 1874. }

Bro. Brumbaugh:—

In my July letter, near the close is a typopraphical error. Instead of "in quantity" equal to any in the United States, it should be in *quality*. Doubtless many would have noticed from the reading that it was a mistake, but I want to call attention to the error as there are a few that make use of such errors to prejudice the minds of some against my statements relative to this country. Some that came here seemingly with a hope of making a speculation in a short time, and having failed, blame the country and all that have spoken in such a way, so as to influence them to come here. To one and all such we say, Colorado is just as well off without them, and as thousands of brethren can testify that I have held out no exaggerated inducements for them to come here. In no case have I knowingly misrepresented the country. When they ask me if there is a good chance for work and good wages, I say no, not in this locality. While men have come here, some with families, without much means and done well, I would not encourage such to come. That is a matter they must decide for themselves.

Some have left here, abandoned their claims but hardly were they gone until others came in and took them gladly. Some brethren have been in lovely and selected claims, others write they will be here soon. Yesterday the grass-hoppers in great numbers first made their appearance in this locality, whether they intend staying for a while we have not learned, one thing I am sure they have no pressing invitation to prolong their stay. Whether they will do any serious damage I can't say. Yesterday eve we had quite a wind storm, heavy rain, heavy thunder and vivid lightning, the plain was set on fire by the lightning near hear and the rolling and leaping flames spread rapidly and went at a terrible rate before the storm, however the rain quenched the fire. But to-day I notice at a distance a heavy smoke which is evidence at another point the fire is still burning. We are all well thank the Lord. May the grace of God be with you and qualify you for the responsible position you occupy, and may you receive much encouragement.

Truly yours in haste.
J. S. FLORY.

Dear Pilgrim:—

How can I raise my pen to communicate to you my greatest of afflictions, my all in this life seems gone. Fannie, my dear wife and bosom companion has been taken from my side and all that is now left to comfort me is to mourn for my best earthly friend. Would to God I could have died instead of her, though she was so much better than myself, and a sheaf fully ripe for the Master's use. When I look around me this pleasant morning and see the trees in our yard ladened with fruit, cherries and peaches, and then think what a fine little companion she was to always prepare and arrange her fruits, nothing ever being to much trouble for her, Oh what gloom and sadness it brings to my heart. It seems I cannot make myself believe it to be real.

She took her bed on Wednesday morning, May, 6th, with a hard chil, and on Thursday was some better when I called in a physician. On Thursday night she was taken with a violent fever which got worse and worse until Saturday night, when erysipelas broke out in her face which soon spread all over it. On Sunday eve about dusk she seemed to breath very low for a little while when her sister Leah spoke to her, and she said she had dreamed that she was in Heaven and saw her little brother Vernon and sister Dora, and said, O, Leah, you don't know what a nice place Heaven is, and then commenced and sung distictly and plainly:

"I long to be with Jesus
To walk the Golden streets," &c.

When her father came in and asked her whether she was willing to die, she said she was perfectly willing to die, only she wished to stay with her dear husband and two dear children awhile yet. During Sunday night she experienced great suffering; could only see a little out of one eye. On Sunday morning the doctor called in council and still thought there might be something done, and she thought she felt a little better. On Monday eve a physician arrived that had been dispatched for, and they both went to work and by Tuesday morning thought she had improved considerable, when I had a talk with her and asked her to forgive me all that I might ever have done during our short engagement in married life, all that I might ever have done to cross her path or mar her feeling in any way. Yes dear, she said, you know I have forgiven you all that ever could have been said or passed between us, said I always had been a kind husband and loved and cherished her, tried to do all I could to make her comfortable and said she felt so happy and that she heard such nice singing I asked her where she heard it? She said in Heaven and if I had not called her on last Sunday evening she would have gone. She is gone now and I would not, for ten thousand worlds, call her back even if I could. She often said it was sweet to think of Heaven and much of her conversation was there. She said her father first loved Jesus and he taught her to love Him, and Jesus loved his people because they keep his commandments.

On the 14th, Ascension morning, when she was about to breathe her last she called us all by name, father, mother, Leah and Ada, the two only sisters she has, then her brothers and so on to her darling Georgie whom she wanted to press to her bosom to the last. Little did I think I would so soon have to part with my best earthly friend. Truly as father Wimer said, "there is the mirror, look into it now and learn therefrom." The doctor was here some four nights all night said he has witnessed many death bed scenes but never one as this. To see her suffering without a murmur and patient as a lamb, and then to hear her call, in her last moments, aloud to her parents, sister, brother and friend, was enough to break a heart of stone and certainly should be a loud call to us.

Dear Bro. I have written this out with my children on my arm. I thought it might be a little satisfaction to some of my friends, also to those of my wife, and if you can give it room in the PILGRIM it will be appreciated. I know it is badly written but under present circumstances could not well do better. I have two dear children left, the oldest, Georgie, will be 3 years old the 7th of Oct, and, babe, Clemey, will be 12 moths old the 2d of July. The stroke has fallen heavily upon me, and I ask an interest in the prayers of the church in my behalf as it is my prayer for strength so to act I may be able to bear up under this heavy burdon. My dear wife was a faithful member of the church for near 11 years, aged 22 years.

Yours in the of bonds Christian affection.

DAN'L B. SELL.
Hamilton, Mo.

REPORT OF ANNUAL MEETING OF 1874, Held on the Farm of Joseph Filbrun, Near Girard, Macoupin Co., Ill

Amounts Received.		Money Expended.	
Cerro Gordo,	$960.00	Bread 7683lbs	452.26
Mihmine,	181.00	Beef 15200lbs	919.63
Buckhart,	62.60	Butter 1450lbs	362.62
Salem	37 00	Ham 1000lbs	121.48
Urbana	130.00	Coffee 473lbs	161.65
Woodford	111.00	Rice 125lbs	11.88
Cumberland	8.00	Tea 17lbs	25.40
Hudson	34.00	Sugar 5061lbs	58.19
Otter Creek	867.00	Pepper 10 bs	3.00
Sugar Creek	375.50	Milk 139 gal.	27.80
Bear Creek	33.00	Apple Butter 183 gal.	133.00
Okaw	211.00	Pickles 170 gal.	67.40
Hurican Creek	171.85	Salt 2 bbls	5.75
Astoria	118.50	Wood 6 cds	30.00
Bushnell	21.85	Corn 200 bush	100.00
David Wolf of Adams County	17.00	Hay, 5 tons	50.00
		Hired Cooks & Table Servants	158.00
Total of S Ill	3836.80	For Labor	190.25
Rec'd of Northern Ill		For making & hire of Tent Cover	391.00
Naperville	20.00	For Sundries sold after Meeting	1489.30
Rock River	88.45	Rec'd for Sundries after Meeting	1376.2
Pine Creek	25.00	Loss on Sun.	113.07
Waddamsgrove	30.00		
Carroll	6.00	Whole cost of Meeting	3382.47
West Branch	11.75		
Silver Creek	30.00		
Yellow Creek	15.50		
Hickory Grove	5.00		
Cherry Grove	80.00		
Total of N. Ill	201.70		
Total Donat'	3536.50		
For Sundries sold after Meeting	376.28		

This leaves some money in the hands of the treasurer to be distributed back to the churches in the proportion paid in. A full statements of which will be made to the churches of Southern Illinois at the District meeting. Thus it will be seen from the above that the cost of the Annual Meeting falls far short of what was claimed by the Moderator of the Meeting.

By order of the Committee of arrangements.
DANIEL VANIMAN,
Clerk & Cor. Sec., Virden, Ill.

QUERY.

Dear Bro:—

Will you or some other brother, please give us an explanation on the 16th verse of the 3rd chapter of Luke? I wish to learn the meaning of the fire. NANCY CROUSE.

Oak Hill W. Va.

The Scriptures referred to reads as follows: "He shall baptize you with the Holy Ghost and with fire."

The Holy Spirit is an invisible power that God grants to believers when they enter into covenant relations with Him. Its first power is promised immediately after baptism, "and ye shall receive the gift of the Holy Ghost." This power did not accompany John's baptism, as the object of its revelations had not yet come. Its office was to lead the possessor into all truth and that truth was embodied in Christ. Hence when the "Mightier One" would come, his water baptism should be accompanied with a baptism of the Holy Ghost and fire. The fire here spoken of was a visable accompaniment of the Holy Spirit and was significant of purification. After the day of Pentecost, the visible sign of the presence of the Holy Spirit, was cloven tongues like fire. We do not understand this fire as literally burning away the impurities of the soul, but as literal fire separates the dross from the silver and gold, so this spirual fire separates the impurity of sin from the soul.

ANNOUNCEMENTS.

In the Manor congregation, Indiana Co., Pa., August 28th.

At the house of brother S. Broadhart, near the Junction of the San Joaquin and Merced rivers, Merced county, Cal., on the 28, 29 and 30th of August.

On cash Creek near brother and sister Hartman's 4 miles west of Woodland, Yolo Co., Cal., Oct., 15th.

At the Brethren's Meeting-house 1½ miles north of Plattsburg. in the South York congregation, Clinton county Mo. September 26 and 27.

In the Buck Creek church, Henry co. Ind two and one half miles west of Blountville, on October 20th and 21st.

In Clarion co., Pa. on the 26th and 27th of Sptember.

In the Desmoines church, Polk co., Iowa, on the 26th and 27th of September.

In Otter Creek congregation, Macoupin Co., Ill. in the Pleasant Hill meeting-house on the 24th and 25th, of September.

Warriorsmark, Blair county, Pa. on the 17th of October.

On Empire Prairie, Andrew county, Mo. on the 17th and 18th of October.

In Bear Creek congregation, Garrett Co., Md., on the 26th of September.

In Hopewell congregation, Bedford Co., Pa., on the 24th of September.

In the Yellow Creek congregation, Bedford Co. Pa, on September 25th, in the Claar meeting-house.

Also, same congregation, in the Snowberger meeting-house, on October 15th.

In the Conemaugh Church, Cambria Co. Pa., on the 24th of September.

In the Black River congregation, Medina Co., Ohio, on the 26th and 27th of September.

In East Nimishillen congregation, Stark County Ohio, on September 26th and 27th.

In Hill Valley, Huntingdon County, Pa., on September 19th.

In Linn Co,, Iowa, in Dry Creek church, on the 26th and 27 of September.

In Union congregation, Marshall Co., Ind., on October 16th.

Bro. Brumbaugh:—

Please announce that our Communion meeting in the Falling Spring church, Franklin Co., Pa., will be held, the Lord willing, on the 20th of October, at the Antrim meeting-house, in sight of Kaufman's Station on the Cumberland Valley R. R. The usual invitation is given especially to ministers.

DAVID BOCK.

There will be communion meeting in the Springfield Church on Thursday the 24th of September next, in the Brethren's meeting house near Mogadore, Summit county, Ohio. We do hereby invite all brethren and sisters, and especially ministers who can convientiy be with us on the occasion.

Signed in behalf of church.

JOHN B. MISHLER.

Brother Brumbaugh :—

Please announce through the PILGRIM that our Communion Meeting in the Mowar Branch of the Church will, if the Lord willing, be on the 23rd day of October at our Meeting House 12 miles west of Kokomo. The usual invitation is extended especially to laboring brethren. Those coming by R. R. will be at Kokomo the day before where conveyance will be found &c. HEIL HAMILTON.

Bro. Brumbaugh:—

Please announce through the PILGRIM that the brethten in the Coldwater Congregation Iowa contemplate holding their Lovefeast Meeting in the Stone church at Greene on Saturday and Sunday the 26 and 27 of September. An invitation is given to all that wish to come and a special invitation to the ministering brethren. Those coming by R. R. will stop off at Greene on the Burlington Cedar Rapids and Minnesota R. R.

J. F. EIKENBERRY

Bro. Brumbaugh:—

Please announce through the PILGRIM that our Lovefeast will be in Fayette Co. West Va. on the 17, and 18 of October at the brethren's new Meeting house commencing at 2 o'clock P. M. We give a hearty invitation to all brethren and sister who desire to be with us at that time and especially the ministering brethren. I will also announce to our Rockinghaon ministers that we still claim a visit from them as we expected them to be with us last Spring but failed to see them. Now brethren try and fill that mission this call if the Lord willing for the harvest is truely great but the laborers are few all those ministering brethren coming by the Chesepeak and Ohio R. R. will get off at Fayette station just a flag Station, then 5½ miles to the meeting house by Fayetteville thence south, west 3½ miles by Turnpike road to meeting.

Any brother coming by railway please let us know at what time they will get off the train; they will be met with conveyance at Fayetteville.

G. W. CROUSE.

Fayetteville Fayette Co W. Va.

DIED.

ZEIGLER.—In the Cbiques congregation, Lancaster Co., Pa., June 23, 1874, elder Philip Zeigler, aged 69 years, 10 months and 27 days. Disease, consumption.

He lived a consistent member of the church about forty four years, was elected to the ministry twenty-nine years ago and labored zealously in his vocation until about a year ago, when in consequence of the above named disease was partially confined to his room until his death, and bore his affliction with christian resignation.

He was a good citizen, a kind neighbor, and a beloved father in Israel. e leaves a sorrowing w fe, three daughters, (also members of the fraternity) and one son to mourn their loss. We fondly hope that Jesus whom he served and in whom he believed and trusted will crown him with a crown of glory. Funeral discourse by brethren S. R. Zug and Jacob Rider.

BENJ. F. MASTERSON.

MISCELLANEOUS.

—The Baptists are making an effort to raise $500,000 to advance their school interests.

—Don't forget to send us the news. The time will soon be here when communion meetings will be held after which we hope reports will be sent in. Brethren, let us hear how you do.

—A mock show of the sale of indulgances is the latest sensation of Germany. However wicked and Goddefiant this unholy practice may have been it is certainly ill becoming for a Church professing the humble and non-resenting principles of Christ to make a holy burlesque of it. We doubt very much whether such a sham Christianity is any better than the one they are trying to burlesque.

—The first copy of *The Daily Juniata Valley Camp Journal* is on our table. It is published at the office of the *Huntingdon Journal* and will be issued daily during the continuance of the National Camp Meeting now commenced at or near Newton Hamilton. The *Daily* will give the general proceedings of meeting and will be of great interest to those interested in the meeting. To be had at the *Journal* office or at the Camp.

—Some years ago there was a great sensation created relative to a Jewish child being abducted by Romish agents. Here is the result of it.

The boy Mortara, a Jewish child who was surreptitiously baptized by the papists, and then withheld from his parents by the authorities of Rome on the ground of his being baptised a Christian, has appeared again, no longer a boy, but a Romish priest. He is now Father Pius Mortara, an Augustine monk in the Monastery of Notre Dame de Beauchene, France, and on the 16th ult. he preached a sermon at Niort, in the Depart of the two Sevres, on the occasion of the festival of Notre Dame du Mont Carmel.

—A terrible accident occurred at Toronto on Sunday evening. While the Rev. Mr. Day was preaching in Holy Trinity Church his eldest daughter, Mary, about twenty years of age, and a young son ten years of age, were at home; the young boy picked up a gun which had been carelessly left loaded in a bedroom, and pointing it at his sister, said, "Do you want me to shoot you?" at the same time pulling the trigger. He literally blew the side of the young lady's head off.

—What is called a war of races seems to be breaking out at various places in the south, hostilities having commenced, and several lives having been lost in the encounters between the whites and the blacks, but it is more of a war between designing politicians who are making use of the opportunity to stir up strife and accomplish their own selfish ends. There will always be found men wicked enough to light a flame by which they may secure plunder regardless of the consequences to the property and lives of others, and so there will always be found moral incendiaries who are much worse.

—One of our exchanges says H. W. Beecher for preaching, lecturing, &c., gets $65,000 a year and yet he is not happy. Dollars and cents does not bear that kind of fruit but just now they may be of great service to Mr. Beecher to bribe a number of prominent editors who *will* tell the truth unless liberally paid to do otherwise. Money and popularity is gradually covering up the stench of sexual criminality and doubtless we will soon hear the cry; great is Diana (Beecher) god of the Plymouthians. There is no other go in the United States that can supply their wants and answer their prayers.

GOING TO LAW WITH BROTHER.—On Sabbath last was the reopening of the Reformed church in this place, and we had the pleasure of listening to an able and appropriate sermon by Rev. Dr. Bomberger, President of Ursinus College. After the sermon it was stated that there was about $300. of a debt occasioned by repairing the house and an effort was made to raise it by subscription. After this was done liberty was given one of the trustees to make some remarks which he did in a businesslike way. He said he "meant business" and we suppose the manner of his expression impressed every one present with that fact. It appears that the repairs had been in progress a year ago and some of the brethren subscribed who had not yet paid their subscription. This he said *must* now be paid, we have your names with the amount on the subscription book, and if it is not paid soon we will *try other means which you all understand.* Of course we understood that he would collect it by means of the law. How is this? Brother go to law with bruther? We think the apostle Paul would have occasion to say to such as he did to the Corinthian brethren, "*I speak to your shame.*" "There is utterly a fault among you, because you go to law one with another. Why do ye not rather suffer wrong? why do ye not rather *suffer yourselves* to be defrauded? Nay, ye do wrong, and defraud, and that your brother." This is what the apostle says, in reference to this matter. It is wrong for brethren not pay their debts when they are able, and indeed such are not fit to be in the church at all, but to force them to duty by means of the civil law is nowhere sanctioned in the Scriptures. Better "take wrong" "and suffer yourselves to be defraued" than to go into such measures. For a man to get up in the Lord's house on the Lord's day and make such a threat does not seem to manifest much of the spirit of Christ.

—It was estimated that about 10,000 people attended the campmeeting at Embury Park, near Dayton, Ohio, last Sunday. The services lasted twelve hours, and were conducted in English and German.

GENERAL INTELLIGENCE.

EDUCATION IN EUROPE.

In Saxony education is compulsory; all inhabitants of the kingdom can read and write, and every child attends school.

In Switzerland all can read and write, and have got a good primary education. Education is obligatory, and greater efforts, in proportion to its means, are made to impart primary instruction than in any other part of European nation.

In all the smaller States of North Germany education is compulsory, and all the children attend school.

In Denmark the same is true. All the Danes, with a few exceptions, can read and write and keep accounts. The children attend school until the age of fourteen.

In Prussia almost all the children attend school regularly, except in some of the eastern districts. An officer who had charge of the military education of the Landwehr, in twelve years only met three young soldiers who could neither read nor write. An inquiry having been instituted, it was found that those three were the children of sailors, who had been born on the river, and had never settled in any place. Instruction is obligatory.

In Sweden the proportion of inhabitants who can neither read nor write is one in a thousand. Instruction is obligtory.

In Baden every child receives instruction; and in Wurtemburg there is not a peasant girl of the lowest class or servant in an ion, who cannot read, write and account correctly; every child goes to school, instruction being obligatory.

In Holland public assistance is taken away from every indigent family that neglects to send its child to school. It is estimated that the number of illiterate is three per cent.

In Norway almost all the Norwegians can read, write and account passably well. Instruction obligatory.

In Bavaria, among 100 conscripts, but seven whose education was incomplete, or entirely wanting, were found. Instruction also obligatory.

France, with its twenty-three illiterate conscripts in 100, comes next, and is followed by Belgium, Italy, Austria, Greece, Spain Portugal, Moldo Wallachia, Russia and Turkey, in the order named.—*Ex.*

—At the last monthly meeting of the Baptist ministers of Chicago and vicinity, the following minutes, introduced by Dr. Cheney, was discussed and adopted:

1. As ministers, we owe it to our profession to guard each other's reputation, and help to extend each other's influence, and in general to aid each other in our work to extend our power.

2. As ministers, we owe it to our profession to be careful not to introduce unworthy or incompetent men into it. As our profession is to a great extent in our own keeping, we must guard it against those who will dishonor and degrade it.

3. As ministers, we owe it to our profession to withhold the hand of ministerial fellowship from those who have been pronounced unworthy upon trial by peers, and no longer recognize them as ministers.

—At present there is a fearful persecution of the Christians in China. Thousands are being literally butchered. The following account of the mode of torture and death we clip from the *New York Observer*.

In several localities they take an entire family—father, mother and children—bind them together with bamboos, and then fling the bundle of living humanity into the waves. First, however, they take care to cut off the man's head. The multitude of dead bodies thus fastened together in groups of from eight to ten block up the principle river, but to the great surprise of everybody do not send forth any bad smell. There are then five parishes, containing 10,000 Christians, which have to be blotted out of the mission—namely Lang-thank-Huyen, Nam-Doung, Hoy-Yen and Doreg-Thank. Many of the victims died in the midst of the flames. A village of more than 400 Christians was attacked by the literates, and soon became a prey to the flames. Among these 400 Christians there were 120, more or less, who succeeded in saving themselves by taking refuge in a large village near by. The remainder, about 300, were nearly all massacred.

—The movement among the "Old Catholics," of Switzerland is working great reformation in some of the Cantons. Public services will no longer be performed in Latin, but in the spoken tongue of the people who assemble for worship. Parish priest are to be elected by their congregations, instead of being appointed over them; and are to be free to marry when and whom they please. Both the bread and wine are to be administered to each communicant, and the Bible is "solemnly and publicly adopted as the standard of the truths to be taught."

—At a recent convention of railroad men it was decided that travel has not been so light before in many years, and all the railroad superintendents agreed that two trains are being run now where only one is necessary. Taking this view, the majority of the railroad men favor no change in the time-table till fall.

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The Weekly Pilgrim.
PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. B. & GEO. BRUMBAUGH.
Corresponding Editors.
D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 5. HUNTINGDON, PA. SEPTEMBER, 8, 1874. NO. 36.

POETRY.

THE CHRISTIAN'S HOME.

BY J. H. ECK.

There is a place where angels dwell,
A pure and happy land,
Rejoicing round the throne of God,
Is ever the celestial band.

Ten thousands of the saints are there,
Joined with the angel band,
Ever singing, Glory to God,
And Halelujah to the Lamb.

There is the Christian's dwelling place,
The Christian's real abode,
There they will love in perfect peace,
Forever happy with their Lord.

This is the place where Christian's meet,
When washed in Jesus blood,
They safely pass through Jordans stream
And enter the palace of God.

And friends will find their loved ones there
To separate no more:
Their elder brother to adore,
The glorious presence to share.

This is the place, where pilgrims rest,
From all their toils and cares.
There tears are wiped, no foes are there
In the bright regions of the blest.

This is the place, which Jesus said
I will prepare for you,
And we shall see Him as He is,
If we're ever faithful and true.

O, let us cast the world behind!
As men of God will do,
Take up the cross! endure the fight!
And the crown will be ours.

ORIGINAL ESSAYS.

Can we lawfully Observe Feetwashing, the Supper or Communion, Seperate or disconnected, one from the other?

Since the above question was presented to our minds by the editor's of the PILGRIM in a former number, I have exercised my mind somewhat upon the subject. The idea was new indeed to me, and being kindly admonished not to jump at conclusions, (I write from memory not having the paper before me,) we have come to the following conclusions after mature thought, viz: *When observed by the Church they should be together as parts of one service,* otherwise it would be a matter of doubt on our part if the Lord would approve of the observance at all. Especially do we think so in the matter of partaking of the Communion without having attended to the ordinance of Feetwashing. Our reasons for coming to such conclusions are:

1. It is evident, *order* is a divine law and when we look at the law, under the old dispensation where the service was of a literal nature, we see how strict an observance was required. In the law relative to a means of purification of those who had become defiled, as well as in many other instances, the different acts had to be observed according to the command, all in perfect order. In the case of the covenant to Moses, make a laver of brass "For Aaron and his sons shall wash their hands and their feet thereat," and that at the time "when they come near to the altar to minister." (Exodus 30.) If they wash not death was the penalty. So we see what a very important connection existed in the matter of washing and offering. In Exodus 40 chapter we see when they obeyed the command of washing, that is, Moses, Aaron and his sons, and ministered at the altar or holy place "*The glory of the Lord filled the tabernacle.*" Wether it was convenient or necessary to wash the hands and feet for a literal cleansing alone, had nothing to do in the matter, wash they must "that they die not." Hence we conclude no deviation in the services belonging to the house of God is allowable especially where the Lord by precept and example has given the order.

2. We have set forth in the new order of divine service but one system of worship which is perfect in all its component parts, and system was given unto us by the Lord Jesus Christ himself, not only in word, but also in *practice* to a considerable extent. While we are taught in the gospel, salvation is by grace, we are also plainly taught the doing of God's will is indispensably necessary in order that we come to that salvation that is by grace. Christ, the embodiment of God's will, became the "Author of salvation to all them that obey him." Baptism to be effectual must be in connection with true faith and genuine repentance. Baptism where there is no faith, as in infancy for instance, can profit nothing, though faith may come sometime afterward. In like manner, baptism and faith, where there is no genuine repentance, will not answer the means whereby we attain to salvation. Faith and repentance disconnected from gospel baptism by water will fall short of bringing the individual to where God has promised salvation from sin and the gift of the Holy Spirit. Therefore we conclude they must all be in close connection one with the other and in proper order, otherwise the form of worship would be void of the power of God, as the power comes through *obedience.* By a strict compliance with the gospel order through faith, repentance and obedience, we meet God on *His terms* where we receive the remission of our sins, divine life, and rightousness of Christ through the merits of His atoning blood. By this means we enter into the sheepfold or church by the door and there we find institutions belonging to the house of God for our observance through life, that we may continue to live spiritually and grow in grace. It is said except we eat His flesh and drink His blood, that is Christ, we have no life in us, and the "bread" Christ says, is "my body" and the "wine" is His blood. That we may partake of them with benefit a preparatory work is necessary. And in doing that work, we must obey the commands of God that come in as a prior service, signifying cleansing or purifying of the soul, to the end that we might partake thereof in a worthy manner, which we claim is the design of Feetwashing, at least in part. But first we remark (by way of making the matter more plain) that in the ordinance of baptism, as the Scriptures abundantly testify, there must be a relative connection with all the means of grace set forth as belonging to that matter. Water being a natural element used in cleansing and purifying there is a close connection with it, in the literal observance of baptism, and the cleansing efficacy of Christ's blood. The material water is used in washing the material man, signifying, the immaterial "inner man," shall be washed, cleansed and purified in a spiritual manner by the blood of Christ, and the same immaterial principle of man will be baptized with the immaterial effusion of the Holy Spirit of God. It would be rediculous to say water will wash away sins, yet it would be assuming a prerogative inconsistent to the divine economy of grace to say a sinner can come to Christ and receive the remission of his sins through Christ's blood without first passing through the baptismal waters of regeneration. Feetwashing as clearly shown in the example of Christ *precedes* the Lord's Supper and the Communion. Christ says to Peter "He that is washed need not save to wash his feet," as much as to say it is necessary to wash the feet, but nothing more, and for a reason you shall "know hereafter." It is a plain fact that Feetwashing was instituted with a spiritual signification attached to the ordinance, for Christ says to Peter ye are clean but not all, alluding to Judas who was doubtless just as clean as any outwardly, but *within he was unclean, spiritually, at heart a devil!* As in the case of Aaron and his sons, the feet "ought" and "should" be washed before we enter into the Holy of Holies, before we come near the altar or holy place, or in other words, before we approach the Lords Table to partake of the "body and blood" of the Lord Jesus Christ. Having sinned after our entrance into the church, it is needful we "examine ourselves," and go to Christ with the burden of our sins and in faith ask him to cleans our souls through the efficacy of his blood. Having the need of an after cleansing from sin that we may not "eat damnation" to ourselves, we have an ordinance of after washing "with water" signifying the after cleansing we hope for through blood of Christ. As baptism is not for the putting away of the "filth of the flesh, but for the answer of a good conscience," so in the example of Christ and design of the ordinance of feetwashing, it was not for the putting away of the filth of the flesh, but for the answer of a good conscience. "If ye know these things happy are ye if ye do them," and "now ye are clean through the word I have spoken to you." The answer of a good conscience, *and the cleansing power of the merits of Christ comes through obedience to his word.*

When we "from the heart" literally wash the material feet with material water, because the Lord has so commanded, we anticipate a refreshing season to the soul by divine influence; humility is made to grow, pride and self-will debased, and through the wonderful influence of love we are made to grow, and are filled and prepared for our Master's use at his table where material food for the material man, in the *full meal,* signifies we shall have a spiritual feast, full and enough to satisfy the burning thirst for the waters of life, and the most craving hunger after rightousness, especially at that time when the saints shall sup with the Lord and Master in the evening of this world, yes at that time when the Lord's "passover" shall have it complete and glorious fulfillment.

Thus we are, in a most beautiful and effectual manner, by these acts or parts of the service, brought on to forget for the time earthly cares and brotherly estrangement, and through the electrifying influences of love, we "walk as in heavenly places in Christ Jesus." Then truely we may with hearts embued in the love and faith of a crucified Redeemer "shew forth his death until he comes, eat of his "flesh" and drink of his "blood" unto life, peace and joy. How we can attain to such a desired result otherwise than by a strict observance of those things that were given unto us by the head of the church, and according to His example we can't conceive, hence we claim they are inseperably connected.

3. In the example of Christ, his apostles and the church, in the purer ages, we know of no departure from the example set by Christ, and to separate what God has joined together would be hazardous, to say the least of it. The church has, while following the "simplicity that is in

Christ" recognized the ordinances of Feetwashing, the Lord's Supper, and the Communion as being linked together by the example of the Lord Jesus and to deviate therefrom either in mode or time (the evening) would most assuredly open the way for a total repudiation of such parts of the service as would not be just so convenient, or congenial to exalted minds.

If Satan once could sunder the links that connect the parts that constitutes the service of God, he would soon make the gaps so wide we could not see from one to the other, and the observance of those things that are the most repulsive to a worldly mind would be like angle visits "few and far between."

Thus brethren, after mature thought, free from a desire to court favor from any on earth, I have expressed my honest views on the subject heading this article and claim that "United they stand and divided they fall."

J. S. FLORY.

Laffalo, Col.

A High School Among the Brethren.

In PILGRIM No. 34 will be found an article on the above subject, which evinces considerable thought and care in its preparation. In it the author gives six reasons for opposing the school enterprise. With the kindest of feelings toward the writer and all who think as he does, I desire to notice four of these arguments, taking them in the order in which they occur in his article.

1. *The Scripture nowhere authorizes such measures.* In addition to what the brother states on this point, it may be added that the church practices and upholds certain other measures which the Scriptures nowhere authorize—that is, if we use the term "authorize" in the sense of command. This, of course, does not prove that the measure under discussion is right, it merely proves that we are not consistent in condemning the school enterprise on the ground that it is not commanded in specific language in the Scripture. But admitting that there is no positive "thus saith the Lord" in favor, we must next ask, is there any against—is the measure condemned in the Scripture? In answer to this question such passages as these are quoted: "God hath chosen the foolish things of the world to confound the wise," &c. And again, "I came not with excellency of speech or of wisdom," &c. Now it happens that the writer of both these quotations, and of several others that are sometimes used in this connection, (such as, "knowledge puffeth up") was himself a man of fine literary attainments, and was, moreover, specially, even miraculously called to the work of the ministry. This seems to prove at least two things. 1. God does not always choose the unlearned and ignorant. The "chosen vessel" is, doubtless, the one which will, in any given instance, best accomplish the work to be done. 2. It is not impossible for a highly educated man to humble himself so as to "know nothing save Christ and him crucified."—When Paul speaks as he does above, he is not condemning human wisdom,—much less is he commending ignorance,—he is simply extolling Christ,—that wisdom which cometh down from above and maketh wise unto salvation. And with how much better grace such words come from an educated man than they would from a man of no education. We can not make an intelligent comparison between two things unless we have a knowledge of both. And herein lies one of the advantages of education—it gives the ability to make correct comparisons, and thus to make our thoughts intelligible to other minds. An untutored plowman may rail against the constitutionality of a certain measure which has been adopted by the government; but who cares? So an ignoramus may denounce education as worthless, but the verdict of most minds will be, "He don't know what he is talking about."

To sum up; higher education is not commanded, neither is it forbidden. The passages quoted in opposition to education may be off-set by as many others which may be construed in favor. Hence the statement that the Scripture nowhere authorizes the establishment of a high school proves nothing definitely as to whether or not such a school should be established. Is not this one of those cases in which we must be guided by the light of reason and by the wants of the day,—the circumstances by which we are surrounded? The brother says not, and tries to vindicate his stand by an argument which we are now ready to consider.

2. *The argument based upon circumstances.* That many brethren are sending their children to school under the influence of other denominations is admitted; and that some of these children unite with those denominations is not denied. But it is claimed that this is only one of many "gaps" through which brethren's children are lost to the church; and that "it then becomes our duty to guard, not only one, but each of the avenues named." Just so. That many parents are too negligent in the early training of their children is too true. Let there be improvement in this particular. It will not impede the school enterprise in the least. But it is claimed that if children are properly taught when quite young that they will not be likely to embrace the doctrines which influence them while away at school. There is, no doubt, much truth in this; early impressions are lasting impressions. But has it not just been admitted (not only admitted but urged apparently as an argument) that there is a great lack in this early training? It is folly to base an argument upon what has no existence save in the theory, no matter how good that theory may appear. But the theory in this case is not entirely faultless; one has to be well "rooted and grounded in the faith" to withstand some influences brought to bear upon him at these schools; early training will not always give this stability—perhaps it would be safe to say that it will seldom give it. "We would have the reader to know that we do not at all oppose a good common education." By "a good common education" the brother does not mean merely a common school education. The allusion to Berea and Oberlin precludes this. Hence he believes it right to patronize high schools and colleges so long as these institutions are not under the control of his brethren in the Lord! This position is fortified by an allusion to magistrates, lawyers, bankers, &c., all of whom we patronize yet "oppose their being in the church." This looks plausible at first. But is it fair to compare the teacher with the lawyer, or a school with a railroad corporation? Unless it is the argument amounts to nothing. In the first place law-offices, banks, railroads, are purely secular institutions. Not so with the school. Even our common schools are thought fit places for the reading of the Bible and the imparting of moral and religious instruction. But who ever heard of a prayer being offered, a hymn sung or the Bible read at the opening or closing of a bank! This shows that there is a marked difference between the two institutions, and hence it is not fair to apply the same reasoning to the one that we apply to the other. Because the church refuses to admit worldly-minded Mr. A is no reason why she should turn the cold shoulder upon Mr. B whose influence is on the side of morality and religion.—It seems to me the brother's position can, however be illustrated by a comparison not open to the objection afore cited. Suppose we had no periodicals owned and controlled by brethren, and that we belonged to that class of brethren who oppose the introduction of papers into the church. We, however, like to read,—indeed we think it right to read and rejoice that our brethren and their children are of the same mind. But we don't want any paper in the church (that is edited and controlled by brethren.) Brother B. wants to publish a paper called the *Pilgrim*, but let us not patronize it; let us instead take the *Methodist*. Let us patronize the *Presbyterian* instead of the *Companion*. If we train our children right before they are able to read they will not be biased by these "corrupt religious doctrines" and we will be spared from reading the thoughts or encouraging the "individual enterprises" of our own brethren in the Lord. These we fear would be "simply a pontoon upon and over which the enemy (our brethren beloved?) will march a very powerful division of his force into the camp of Israel and when the enemy once lands his forces, plants his batteries, it is very difficult to drive him back and regain the territory."—This it seems to me is a fairer illustration of the positon of those who "favor a liberal patronage of the high schools of the country, but are much opposed to erecting them in the church" than is an allusion to banks, rail-roads and other institutions of a purely secular character.

3. *The effect of an institution of learning upon the organization that founds it.*

The effects mentioned by the brother are *divisions, pride and exaltation.* In proof of this he cites the testimony of a brother who was once a Mennonite, and alludes to the popular churches of the day. Now I do not wish to argue regardless of the facts in the case. Discussing will do good only in so far as we manifest a sacred regard for truth when it is elicited. And it must be admitted that one of the strongest arguments of the opposition hinges upon this point, the supposed effect of an institution of learning in the church. I say "supposed effect," for we cannot say with absolute certainty just what the effect would be. True, it is said that we can know the future by the past; but then we must know how to interpret the past. Even then so much allowance must be made for current events and new influences that we can arrive at nothing very definite. How does the brother know that the divisions in the Mennonite church can be traced to their high school? Again, is he sure this is a natural inevitable consequence of higher education in all religious bodies? Do we not all know of churches that have had high schools and colleges for centuries and are as firmly united to-day as they ever were? On the other hand I know of a small body of beleivers who never thought of establishing a high school (and who believed it wrong to build meet-houses until within a few years; perhaps some do yet) but who are divided up into almost as many factions as there are congregations. There must be some other things besides high schools which cause divisions, even among the humblest churches. Almost the same line of argument may be use in regard to pride and exaltation. The brother refers to the popular churches and to certain members in our own church in such a way as to lead us to infer that he attributes all the pride (and perhaps every other evil) to high schools. A little to sweeping when we remember the effect of distinguished parentage, wealth, beauty, praise and a hundred other things which all conspire to make men what they are. Why lay all the blame upon an institution which has perhaps the least to do in bringing about the much-talked-of but little understood evil of pride? The brother evidently does not believe Pope.

A *little* learning is a dangerous thing,
Drink deep, or taste not the Pierian spring:
There shallow draughts intoxicate the brain,
And drinking largely sobers us again.

The friends of higher education think there is another class of *effects* coming from institutions of learning. Among these are intelligence, higher purposes in life, mental and morsl culture, books, literature, &c. And it is furthermore thought that these are the *legitimate* results of such an institution just as faith, love and obedience are the legitimate results of the church. But we know that evil mixes with the good even in the church of Christ; should we expect better things from an institution less divine? No institution has ever yet been established upon the earth by either God or man that has not been more or less abused, and thus it will continue so long as sin prevails. "Virtue itself turns vice, being misapplied." Says some author.

Our dangers and delights are near allies;
From the same stem the rose and prickle rise.

Some people are always fretting about the *prickle;* they never see the *rose.*

4. *The class of brethren who favor the school enterprise.*

The brother introduced his fourth argument by saying that our fraternity are not fully united upon the principles of humility, there being those who think we ought to 'wear modest apparel,' not being 'conformed to this world,' "while there are those who do not believe in the above external manifestations of humility, and hence are drifting with the world." This is assuming something which itself needs demonstration. *Is it true* that there are brethren who do not believe in wearing "modest apparel" and in "not being conformed to the world?" I can hardly think so. True, I have seen a few brethren whose apparel seemed to me to be more slovenly than modest, but had they been consulted in regard to it, they would no doubt have felt hurt at the slightest hint of immodesty. So there are others whose apparel is finer than that worn by the majority of their brethren, but who still claim to dress in modest apparel. So while there is a difference of opinion as to the meaning of the term "modest" it is not true that a class of brethren do not believe in wearing modest apparel. And it is almost the same with regard to conforming to the world. None claim that Paul was wrong and that it is right to conform to the world, but there is a considerable difference of opinion as to the meaning of the

apostle. Some seem to think that he has special reference to the external appearence—to dress—while others think this is only one of many ways in which we may conform to the world. They see in the apostle's language, no specific allusion to dress, much less to its cut or color. He says, "And be not conformed to this world: *but be ye transformed by the renewing of your mind*, that ye may what is that good, and acceptable, and perfect will of God." Some brethren seem to think that the *renewing of the mind* is the important idea in this injunction, and it so happens that some of these brethren are in favor of a high school movement. The brother cites us to at least two of this class who came under his own personal observation. The first had not a single "external mark of our fraternity" upon him; but we are glad to learn that he preached some "telling sermons." This is at least something in his favor, and seems to indicate that he is trying to show himself approved unto the Lord if not unto men. Perhaps he is young and has not yet learned the secret of becoming popular among his brethren. "An old brother once told me when young that unless I became plain and humble that I would never have much influence in the church."

But says our brother, "we are however frank to admit that there are some plain humble brethren who favor a high school, the lamentable truth in this is, that their presence is what gives the enterprise a show in the eyes of the church." Yes, we trust there are many of these good, pious fathers in favor of education. And such can rest assured that they are loved and reverenced all the more by the younger members of the church for their plainness and humility. And if the "order of the brethren" is to be perpetuated it will be done by just such brethren as these who show some little sympathy with the wants and wishes of the young, and some regard for the times in which we live. It is a pleasure to walk hand-in-hand with those we love and then to follow in their foot-steps when we can no longer be by their side. Our liberal minded, generous-hearted old brethren can make a high school a powerful engine for the dissemmination of the truth and perpetuation of their ideas on simplicity and the many other Christian virtues; but they can do this only by engaging in the work and throwing around the enterprise the dignity and worth of influence of their own lives. The Quaker character (simplicity and plainness included) is known and respected in all parts of the civilzed world; their devotion to education and institutions of learning is equally well known.

J. M. ZUOK.

Lebanon, Ohio.

From the *Christian Standard*.

Salt Lake City and the Mormons.

ISAAC ERRETT—*My Dear Sir*:—We left the Pacific Rrilway at Ogden, and after four hours run through the valley and along the eastern side of the Great Salt Lake, we arrived at this wonderful city. Salt Lake City is situated on the foot-hills, and on the slope descending from the same to and into the valley of Salt Lake, and about ten miles distant therefrom, being ten miles south from the south end of the Lake—as the Lake has no outlet, it is difficult to determin which the head or foot of the Lake is. Behind the city, viz, on the east and southeast, is the Salt Lake range of the Utah mountains, rising high above the city, upon which the *prophet* stood with his band of enthusiastic follwers, and proclaimed the valley that lay before them, "The Promised Land," and named the little river that flowed through the valley from the southwest into the Great Salt Lake, "The Jordan."

The city is beautifully laid out, with broad streets and alleys, and large squares, all at right angles or, as the saying is, "squares with the world; the lots well improved with shade trees and plenty of shrubbery. One great source of comfort and beauty, as well as absolute necessity, is the abundance of water, which is procured by utilizing a mountan stream, or streams, so as to supply the streets and lots with abundance of water, which is a source of untold wealth to this city. With it they have made the barren wastes to "blossom as the rose;" without it, the productive valley of the Great Salt Lake would be worthless, even to the *Mormons*.

The city is well built, with many good, business blocks of stone and brick, of modern style and good architecural taste. The resident portion of the city is neatly improved with, for the most part, small cottage buildings of various styles, neatly painted and having an air of comfort and satisfaction. On the right, as you stand facing the Lake upon the foot-hills, or rather close to them, is situated the square of land first occopied by the *Prophet* on the arrival of the Mormons in this valley, and it is still occupied by the head of the church. This square of land was early walled in by a stone wall from eight to ten feet high (some places being higher than others,) as a protection from the Indians, but the wall still remains. Situated within this wall, on the front is the "Bee Hive," one of the President's residences, and the general business office and councilrooms of the head of the church. On the north end of this square is the "Tithing" office and stone house, in which is deposited the one-tenth, in kind, as it is brought in and offered up to the church, and, as they say, redistributed to the poor of the church "as they have need," which I think is true, judging from my own observation during the few days I have been in their midst.

Passing to the north one square, is located The "Great Temple of the Lord," now being built. This building is not very large, but wonderfully substantial. The foundation and basement stories, with walls eight feet thick, are now finished. The material is granite rock, obtained in the mountain twenty miles distant, the superstructure of the building to be built of same material. The foreman of the work told me they expected to finish the building in twelve years. The building is not purposed to hold meetings in, but for the *ordinances* or *rites* of the church. Passing to the next square north, you will find the Tabernacle or house of worship. This house is large enough to accommodate fifteen thousand people at one sitting. In one end is the largest and finest organ in the United States (except the great Boston organ,) which was built entirely by one man. This man is from Australia. He was converted to the Mormon faith and came to Salt Lake, and has spent twelve years in building this organ. It is a beautiful piece of work. Immediately in front of the organ is the President's or Prophet's seat; next in order are the twelve apostles, twelve counsellors' and so on by twelves; and lastly the twelve deacons.'

On the first day of the week, church at 10½ A. M., and services at 2 o'clock. At this hour communion is served, as in other churches, except that they use bread and water instead of wine, holding that the use of wine is communion contribute to intoxication by creating an appetite for strong drink.

It is the custom of these people to attend church on Sunday at the Tabernacle, and Sunday evening in each ward, in the city, there being a meeting-house in each ward; the same building being used during the week for schools.

These people are emphatically "a peculiar people," and this is, as I said, a wonderful city. And Bro. Errett, it has not its parallel in the civilized world, and never was equalled in the history of the world. Here is a city of over twenty four thousand people; over twenty thousand of them attending the same church every Sunday, holding the same religious faith, worshiping at the same altar, communing at the same table.

I have had some knowledge of the Mormons in years past, and have been perfectly surprised and astonished to know of their success in all countries and nations, in bringing people to their standard. But it is no wonder or surprise, when you come to know what their teachings are. They go forth as the apostles were taught to go—"without money or script"—and preach the gospel; as the Apostles preached it, and as Alxander Campbell, Walter Scott, Sidney Rigdon, and a host of true men preached it forty years ago. "1. Faith; 2. Repentance; 3 Baptism for the remission of sins; 4. The gift of the Holy Ghost." That, preached in its purity will meet with abundant success. I am told they never mention the book of Mormon in their proselyting tours, but stick closely and entirely to the New Testament—in short, they preach the word. The book of Mormon is brought in in after times, to sustain "New Revelation" by the voice of the prophet. Hence the authority for the many extravagances and peculiar views of this people.

With the exception of the practice of polygamy, I doubt whether there can be much exception taken to this people as a religious body.

They are indebted to their President, Brigham Young, for their success, religiously, morally and financially. He has brought them out from all nations and from among all people, and planted them in this wilderness, and has attained a measure of success that is truely wonderful.

They came here poor, but Brigham Young has established a credit in New York, London, San Francisco and all over the commercial world equal to Astor's or Vanderbilt's.

In my opinion there are very few men with the peculiar ability to control a large a body of people, in the main ignorant, with such perfect submission and with such financial success. At the present time there are over one hundred thousand Mormons in Utah Territory, controlled by the one head, the prophet of the church of "the Latter Day Saints."

W. S. STREATOR.

SALT LAKE CITY, May, 1874.

SLANDER.

No man can tell how soon he may be called upon to defend himself against the accusation of enemies, or interested, perhaps hired, assassins of character. The best of men are not safe from the tongue and the pen of the slanderer. We have fearful illustrations every day of this sad truth. The brightness of one's character invites assault. Reckless men throw mud at the cleanest surface. No one may safely rely upon his integrity as insurance against the attacks of the wicked. The innocent and upright will eventually be delivered from the serpent and bear, but they will suffer in the fight. The injury done to the truth and righteousness by the temporary blackening of a good man's character is incalculable, and can never be wholly repaired. A pure preacher of the Gospel publicly charged with crime, suffers by the charge, because human nature is so greedy of evil that some will believe a story, which is afterward prove to be a lie. And so we that tongue and the pen ought to be under the law of charity. Words once spoken, once published can never be recalled. They go on forever. Swift to hear, slow to speak, is a good rule, and yet a hard one to observe, when every man who makes a newspaper wishes to speak first.—*N. Y. Observer*.

A Child's Faith.

How straight and simple is the way a child comes to Jesus! No doubt, no hesitation, only simple faith and perfect love. A little girl of my acquaintance was once looking at a picture, with which most of you may be familiar, which represents a rock in the midst of a stormy sea, bearing upon its summit a cross, to which a female figure, just recovered from the angry waves, clings, faint and exhausted, while at her feet a hand grasping a part of a wreck is just disappearing in the black water.

"What does that mean?" asked the child.

"It is called 'The Rock of Ages,'" was the answer.

"That means Jesus to whom we cling for salvation."

"You know the hymn says, 'Other refuge have I none.'"

"Oh yes!" said the child, after a moment's hesitation, "but that rock isn't my Jesus; when I cling to him he reaches down and clings to me too."

Teach the little ones of this Jesus "who reaches down and clings to him," to whom we hold not so much from fear of falling, since underneath us are his everlasting arms; but because, like the trusting child whom his father safely carries, we love to cling that we may draw him closer.—*National Sunday School Teacher*.

A Scriptural Answer.

Some weeks ago it fell to my lot to stop over night with a Campbellite elder, and during our interview I discovered that he made a very free use of his tobacco. Some remarks being made regarding the propriety of Christians using the weed, he simply stated that he used tobacco, and had *Scripture* for it. I then requested him to produce it. He then quoted the following passage: "He which is filthy, let him be filthy still." Of course I had nothing more to say.—*J. H. Moore*.

THE bold defiance of a woman is the certain sign of her shame. When she has once ceased to blush it is because she has too much blush for.

TRUE modesty blushes for everything that is criminal. False modesty is ashamed of everything unfashionable.

The Weekly Pilgrim.

HUNTINGDON, PA., SEP. 8, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

A Book Bindery.

For some time we have had under contemplation the idea of starting a book bindery, but as yet we are not fully assured that such an enterprise would be sustained. For years our brethren have been filing or preserving that Pilgrims and *Companions* with the expectation of having them bound. If we could get all these together it would give us a good start. This could be done at a very small cost by having some one at each office, or several offices could join to send the whole lot together. They could be sent as freight and returned in the same way thus only costing a trifle. Brethren, what say you? How many volumes could you give us? Again, we are getting books and pamphlets published.—This we could also do as well as anybody else. If there are any of our readers interested in this matter, we shall be glad to hear from them, and if there is any encouragement given we will start a bindery and also prepare ourselves to publish books.

Almanacs for 1875.

We again call the attention of our readers to the fact that all matter intended for the Almanac and all corrections to be made, must reach us again the middle of September or before the first of October. We are especially anxious to have the Ministerial List as correct as possible. Remember we want your address as it will be for 1875. Some sent us corrections soon after the publication of this years Almanac. We were not then prepared to make a note of them so that they are now lost. Therefore we want all corrections to be made *now*. Also all the names of those not in our present list including those elected during the present year.

As there are some inquiring about our rates for advertisements in the Almanac we will again state that we intend to publish for the two papers *Pilgrim* and *Companion*, 8000 copies and have fixed our rates for advertisements as follows: 1 column $30. 00. ½ Col. $16.00. ¼ Col. $10.00, and ⅛ Col. $6.00. This offer affords rare opportunities to good advertisers and those wishing to avail themselves of them, should apply at once.

THE VIRDICT.

One of the strange things of the age was the Beecher investigation. Never before, in the history of the country was there such an outloudish outrage upon justice and fairness played off, or tried to be, upon an intelligent public. Truly the Christian name is brought to shame. Well may heathens rage and infidels scoff at the religion of Christ, if such proceedings are to be recognized as that of his followers. A libertine in religion, if not in passions, through the force of circumstances of his own generating, gets into serious difficulties, so serious that the Plymouth Rock in the estimation of an observing public, begins to quake and tremble. The great builder upon this rock becomes alarmed and a sham investigation is called, not to investigate but to cover up and hide the truth by ignoring the veracity and even destroying the reputation and character of those who were acknowledged by him as being his best friends. To accomplish this most completely, the committee is made up of three of his prominent church members and three others called outsiders, but really hisdisciples, as they were converted into his good graces by hearing his exceeding loose and carnal doctrine.

This committee has been investigating, subverting and laboring to cover up the Plymouth stench for the last month and the other evening, in Plymouth Church, in the presence of an infatuated and most indecorous assemblage, the great verdict of "not guilty" was given. In this, no intelligent and observing man was disappointed as it was so "ordained" in the beginning. But will this satisfy a justice and mercy loving public? A desire for popularity will do much, money will do more, but it is very doubtful whether the man who has acted so unwisely if not criminally will ever be permitted to sit and remain on his former seat of glory.

CONFLICTING CONTRAST.

Under the above head we read the following in the August No. of *Der Waffenlose Wechter*.

"We could hardly present our readers with an idea of the conflict among the old Brethren society, generally called Tunkers, better in any way than by contrasting the two following articles selected from late No. of two of their constantly differing papers."

The two articles referred to are first, "A Serious Departure" by H. R. Holsinger and published in the *Companion*. Second, "The Pressure of the Times," by Jos. W. Trostle, published in the *Vindicator*.

This is the natural outgrowth of too many Church papers when they are disposed to be theologically sectional. There is no truer saying than the old adage. "There are many men of many minds." These many minds are found in the Church as well as in the world, and are resolvable into as many parts or clans as they can have organs through which they can give expression to their peculiar notions, and as birds of a feather go together, so these parties patronize the paper that most nearly express and given expression to their views. Therefore if we want to get up a regular Babylon in the Church let us have an organ or paper to represent each notion or belief that may obtain among the members of the brotherhood. These things at first are simply a difference of opinion as a result of a different education and circumstances by which we are surrounded, but if they are contested and persisted in and have an organ or paper through which they can be sown broadcast throughout the membership, they grow into heresies and the paper thus made use of is largely responsible.

In the general plan of salvation we are united but that we must be alike in all of these little outside issues cannot be expected and to discuss and compare our different views in the spirit of love, we can see no impropriety. But it should be done in the same paper or if there is to be more than one, each should be alike open and free to the discussion of both sides of all subjects that it is proper to discuss. Just so long as we ignore this fact and continue to allow our papers to be advocates for some special theories now obtained and obtaining among us, we are nursing the spirit of heresy, and upon whom shall the responsibility fall most heavily? Most assuredly upon those who are the instigators of the means by which it is encouraged and carried on.

The assertion, "constantly differing papers" is a little too strong a term, yet it is evident that it is very much too near the truth and to our shame be it said. Because we cannot see alike relative to the propriety of education, high shools, a supported ministry and some other things, is no reason why we should become sectional in our feelings toward each other, neither is it any reason why we as publishers should accommodate our papers to such feelings and thus encourage those whose inclinations naturally run in that direction.

Qualifications of the Christian Warrior.

The apostle Paul compares the Christian life to a conflict, and if you have ever tried to subdue your passions, control your temper, and rouse yourself to a better manhood, or womanhood, then you can know what he means. There are those, who, apparently, expect to be carried to heaven on flowery beds of ease, and these can not enter into the feelings of Paul when he represents our life on earth to a war with the world, the flesh and the devil. But the Christian, he who has cut himself loose from the world and has enlisted under the banner of Jesus, realizes that it is a hand-to-hand fight, that we are beset on all sides by a dangerous foe, and that there is no peaceful encampment beyond the grave. How good Paul felt as he saw death approaching, the time when he would be released from the conflict and be at rest. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me in the last day." Oh, that all men might so fight that when they see death approaching, it may appear to them only as a time when they can lay their armor by and be at peace.

In order that we engage in this war successfuly, that we be enabled to overcome the foe and have that blessed and consoling hope within us that Paul had, there are many qualifications that we should ever keep before the mind, and a few of these we shall endeavor briefly to notice:

1. When starting out on this conflict we should have engraved in large capitals on our banner, TRUST IN GOD. This we should ever keep before us,—filial trust in God. 2. We should perform our duty to God faithfully and fearlessly. 3. We should be watchful.

1. *Trust in God.* There are many examples in the Scriptures to illustrate these points, but we prefer some circumstance in which all these ideas are embodied, and therefore refer to the message which Jesus sent to Herod. "And he said unto them, Go ye and tell that fox, Behold I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected." Previous to this message Christ had preached repentance upon the punishment of the Galileans, healed the crooked woman, showed the power of God's word by the parable of the grain of mustard seed, and of the leven. The miracle which he performed, the manner of his preaching, and the pointedness and aptness of his illustrations, exhibited his supernatural power; and as Christ's preaching was foreign to the opinions of the Jews it was very offensive to them, hence certain of the Pharisees say unto him. "Get thee out and depart hence; for Herod will kill thee." But this did not in the least intimidate Christ; he trusted in his Father who sent him, and with this feeling of reliance, he told them plainly that he would continue among them yet three days and do cures. Then he would depart but not through fear of Herod. In this then, we have this reliance, this trust in God, illustrated by Christ our great exemplifier.

Reader do you have this trust in God? If you have not, you can not expect to rout and put to flight the great enemy of your soul. There are fierce struggles within and without and unless there is a reliance upon the strong arm of him who hath power to save, you can do nothing. God helps those who put their trust in him. David says the Lord is a buckler to all that put their trust in

him. This expresses the idea very clearly. The buckler was a kind of a shield or defensive piece of armor, used by the ancients in war. It was often large enough to cover the whole body. To this David had allusion when he spoke of the buckler, and used it to illustrate God's protecting care over those who put their trust in him. But without this trust God will not be as a shield, we stand out unprotected, unsheltered and alone. Reader how would you like to stand out alone without protection, while the enemy is firing shot and shell at you? You would think your condition a very critical one indeed, but not more so than he who leaves the ranks of the enemy without reliance upon God. It is that which brings about your shield, it is that which protects your soul in this great conflict and enables you fearlessly and faithfully to go forth although "fiery darts be hurled," in the performance of your duty. At this age of the world the battle is becoming fierce and it is to be feared that there are many of Christ's soldiers who are standing too much alone. May God help them to draw near to him who is their help in this the day of trial.

2. *Faithful to duty.* This qualification is also seen in the message, from the fact that Jesus went on fearlessly and faithfully in the performance of his duty regardless of the threats they made to take his life. God is to be obeyed even though obedience should involve us in difficulties and trials. Notwithstanding all this we should not hesitate to commit our cause to God and press onward. Jesus did so. He only wanted to remain three days at Gallilee, and during that time he worked with untiring zeal and perseverence.

In the faithful performance of duty it is necessary that we first have a knowledge of duty, and from whence we obtain this knowledge; and secondly we should consider the benefits arising from a performance of duty.

We remark first that duty arises from the moral obligations we are under to God. We obtain a knowledge of these obligations from the Scriptures. The Bible contains the will of God concerning his creatures, that is, through it we are brought under obligations to him. But while this is so, it contains much that is merely history, a narrative of the actions of good and bad men of former ages. Much of it has reference to a particular people, and for a special purpose. It also consists of exhortations and reproofs addressed to persons in reference to laws that are now abrogated. Amidst all this great variety of instructions given to men at different times, and of different nations, it now remains for us to determine what is binding upon us at the present time. we have God's revelation to us in language, and it is taken for granted that whatever is our duty will be signified by a command, hence it is only what is commanded that brings us under obligations to God. This we think is certainly a proper conclusion, for if it were not so, the doings of both good and bad men might be regarded as authority, and thus the revelation of God designed to teach us our duty, be used as an instrument to confound the distinctions between right and wrong. In short the ground work of all moral obligations is a command of God. With this view of it man has ever been under obligations to God. As soon as our first parents were put into the garden of Eden a command was given. It was their duty to keep their fingers off the forbidden fruit. But shortly after this command, the two antagonistic powers, right and wrong, met, and then ensued the great battle. What a struggle that must have been! We imagine that every nerve of mother Eve's moral strength was strained, but unfortunately wrong was too strong to combat with right; the moral obligations were violated, and man fell a prey to the great foe. He alienated himself from God, and as a punishment it was said unto Eve, "in sorrow shalt thou bring forth children, and thy husband shall rule over thee." Unto Adam it was said, "in sorrow shalt thou eat it," (the fruit of the tree) "all the days of thy life." Man is now spiritually dead and in this condition must remain unless an atonement is made. A very faint hope is given of this in the far distant future. God still continues to communicate to man; he gives unto him commands, and places him under obligations to him even for his temporal existence. A violation of God's law was a temporal death unless an atonement was made by means of sacrifices, which were not acceptable to God without the shedding of blood. Hence the apostle says, referring to the law, "And almost all things are by the law purged with blood; and without the shedding of blood there is no remission." This of course has reference to the atonement for our temporal existence, but in the course of time it pleased God to make an atonement for our spiritual existence, and this is accomplished by the shedding of blood and that too, the blood of God's own Son. The sacrifice is now made, and a way is opened by which we may again be restored into our primitive condition. But this is only upon the conditions that we comply with his will which he has revealed unto us. He has given us commands, and these places us under obligations to him for our spiritual existence. In the New Testament is contained the commands from a compliance of which we are promised eternal life. We have, as had our mother Eve, the same enemy to contend with, and many are the attacks he makes upon the soldiers of the cross; but can we not, Christian friends, having our duty so plainly revealed to us, and having a knowledge of the manner in which our redemption was accomplished, successfully refute him? Will not the thought of what Christ has done for us give us strength for the conflict. May God help us all to meditate upon our duty and feel the obligations we are under to him, and may this feeling strengthen the back-bone of the inner man, so as to stand up erect in the hour of trial and combat faithfully with the enemy of souls.

We come now to consider briefly the benefits of a faithful performance of duty, or its relation to the great conflict. In any conflict, or in surmounting any obstacle it is necessary to have strength. This is of very great importance. Strength of body is very desirable, but how much more desirable is strength of soul, the power to resist the flesh and the devil! As the body becomes strong only by exercise, so does the soul. This is one of the conditions of its developement. Every time there is an effort made to perform a Christian duty the enemy resents, there is a conflict for the mastery, and when we overcome, the soul is strengthened, it is prepared to surmount greater difficulties. To illustrate we will suppose a case although it may have been actual experience with some of us. A brother has been overcome. He has been captured by the enemy. We see this, and then it is that duty presses upon us. Jesus says that if a brother commit a fault we are to go and tell him of that fault. But this requires Christian strength, for we always feel more fearful of the enemy when we see he has gained the victory, than we do when he is refuted. But if we can just have strength enough to go and perform our duty how good we feel afterwards, how much stronger we feel, and how much more ready for another conflict. Another actual occurrence illustrates it. A brother who had been brought up in habits of industry and economy had accumulated considerable wealth. It so happened that in the congregation where he lived there were some three houses of worship needed, and these were built successfully one after another. When the first call was made for money, although he saved hundreds of dollars every year, he concluded to give a very small sum. The brethren tried to impress him with the idea that it was his duty to give more, but this he said he felt; it was only the enemy that said keep it, hoard it up, you have labored for it and you have a right to it. While the spirit of right and wrong was thus conflicting he felt unhappy and was not relieved until he made up his mind to contribute more liberally. The next house that was to be built he contributed still more liberally and felt better. After the last one was built he remarked that it was no more a cross to give money for church purposes if he had it. So it is brethren, it is our duty as Christians to tell our brethren of their faults, it is our duty to give of our money to the church, it is our duty to relieve the distressed, to give to the poor, to return good for evil, and do good to our enemies, all of which are fearfully resented by the enemy, yet we have the power to overcome, and the more we exercise this power, the easier will our Christian duties become. Thus the benefits of a faithful performance of duty are apparent. The more we do the stronger we become. If we wish to be strong active soldiers of the cross, we must exercise in the christian duties. It is to be feared there are too many inactive Christians, and in consequence of this, their moral powers are too weak to hold up the banner, and fight for Jesus. Reader, let us labor. Let us exercise every bone, sinew, and nerve of the inner man, for upon this depends our spiritual growth, and strength.

3. *We should be watchful.* Going back to the message of Jesus to Herod again, we find also embodied in it this idea. "*Go tell that fox.*" The fox is an animal that is noted for its sly, cunning, artful manner of doing mischief, and this nature Herod seemed to have. He had just performed a very artful trick that called forth this metaphor from Jesus. He wanted Jesus to leave the country and of accomplish this end, he employs the Pharisees to pretend to be his friends, and as such advise him to get out of their territory. Jesus however perceived their strategy, and immediately sent the message informing him that he would leave only when his work was completed. There are, no doubt, some Herod's in the world to-day, and unless we watch closely, they may deceive us. The enemies to the cross are around us on every side, the simple teachings of the gospel are not in harmony with their feelings and consequently every effort will be made to impede the Christian work. Christian reader there must be no sleeping done in this great conflict. As the fox in the dead of night, when all animated nature is wrapt in the arms of Morpheus, seizes upon his prey, so the enemy of our souls will, when we slumber and sleep, make his inroads upon us. Oh that we all could be wide awake! Brother, sister, if you are asleep, awake! If you feel sleepy let the thought of the awful consequenees of a defeat drive it all away. This is a dark age of the world, the battle is growing fiercer. Awake! O thou slumbering one, on to victory! "Watch ye, stand fast in the faith, quit like men, be strong."

In conclusion dear reader let me exhort you to see that you have these qualifications. We must trust in God for he says "without me ye can do nothing. We must be faithful to duty that we become strong in the Lord and in the power of his might. We must be watchful that we be not deceived. Stand in readiness having on the whole armor of God, then,

"Fight on my soul, till death
Shall bring thee to thy God:
He'll take thee at thy parting breath,
To his divine abode."

J. B B.

MOST persons are apt to think that God can be glorified only in certain ways or at stated times, but we may glorify him in all that we do, wether we eat, drink or work it may all be done to his glory.

YOUTH'S DEPARTMENT.

Clean Hands.

Philip and Katy were much more together than brothers and sisters commonly are. Though very unlike, they liked each other's society, and were a mutual benefit to each other.

Katy, who was delicate, grew stronger and healthier by living so much out doors with Philip. And the boy, who was inclined to be rough and careless, was daily trained and trimmed by his bright, kind little sister. Boys who have not the benefit of such loving, little pruning shears to snip off the crooked twigs as they sprout, miss a great deal.

Aunt Lois was "dreadful 'fraid Catherine would get to be a tom-boy," but her brother, Katy's father, said, "he hoped she would. Just think, Lois, how much sickness and trouble it would have saved you if you had been allowed to fish and drive around with me through the woods and meadows at her age."

Aunt Lois shook her head gravely. Little girls ought to be "little ladies," at any cost.

But all were glad to see the glow of health flush up on Katy's cheeks, even if it was a little brown.

She used to play and work in the garden, and get her hands sandy and muddy, but when she came in she always put them in the neatest possible order. She kept a strict look out for careless Philip, in this respect also.

"Let me turn back your wristbands, Phil," she would say. "You can't half wash with them buttoned." She was sure to shove his cuffs as far back as she could, and see that his hands and wrists were perfectly clean.

"Will you take my knife to clean your nails?" she would ask.

"No, thanks," said Phil, accepting the hint, "I will use my own; it answers well enough. There, how will that do?" and he spread his hands out for inspection

"Nicely," was Katy's answer, as they walked into dinner.

What a blessing if some other boys I know had tidy little sisters they were willing to hear to, who would give them line upon line as patiently, for it takes it to make the average boy keep his hands neat. And depend upon it, boys, clean hands tell a great deal about your character and future fortune—a great deal more than the little crooked lines inside of them which the gypsy fortune-teller makes so much account of.

What sort of a story do your hands tell?—*Schoolday Magazine.*

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Epistolary.

A LETTER TO WASHINGTON DOVE.

Dear Bro:—

It is with pleasure and according to promise, that I now endeavor to write you a few lines, though it is after such a long delay that perhaps you think we have forgotten you. But we *have not*, and I hope we never will forget the good counsel *you* gave us while *you* was with us, and my desire is that we would ever strive to obey the same, some that way hold out faithful unto the end of our journey, and then all be brought together in that *better* land, where we can enjoy the society of all the happy ones forever. But O, how sad we are made to feel, when we see so *many* and *some too*, who are near and dear to us by the ties of nature, that are not taking hold of the good work, and not *trying* to walk in the way the good Spirit would guide them. But I hope and pray that the Lord will be merciful to them, and will awaken them so that they can see the error of their way, before it is forever too late for them to retrace their steps and return to him from whom they have stayed away.

We were glad to hear that you arrived home safely and well, and found all well. However by the inference in your letter, your escape must have been a very *narrow* one. We are enjoying a resonable health at present, and we desire that these few lines may find you all enjoying the same blessing. There has been but very little sickness in our neighborhood this Summer. We have great reason to be thankful for *this* and other blessings that we enjoy. We hear that crops have failed in some parts, so that people must suffer if they don't get help. We are blessed with good crops here, in this part of the State. We have had some very dry weather for a short time, but it was just at such times that the crops did not suffer very much. Now for fear of wearying your patience I will close. We join in sending our love to you all, we would be pleased to hear from you often through the PILGRIM. We remain your unworthy brother and sister. I. & C. BLICKENSTAFF.

Schools.

Not having been a reader of the PILGRIM for a very long time, I do not know the position of the paper on the subject of denominational schools among the Brethren, and therefore do not know whether the management of the PILGRIM allows contributors to advocate views antagonistic to its own, to some, or to a large degree, neither do I feel seriously concerned on the subject, only I do not feel to spend precious time in writing up matter for publication that would likely be subject to rejection by the printer on those grounds.

I felt prompted to look briefly into the "six arguments" of brother Rosenberger against "A high school among the Brethren."

The *first* argument is based upon the declaration that "the Scriptures nowhere authorize such measures," which declaration he endeavors to tro ify with quotations and observations as follows: "out of the mouths of babes and sucklings God has orpained atrength." The "babes and sucklings" alluded to in the text, are babes in point of worldly wisdom, education, &c., yet amidst this weakness they are provided with strength. Again "God hath chosen the foolish things of this world to confound the wise," and "God hath chosen the weak things of the world to confound the things which are mighty." The "foolish and weak things" here spoken of by the apostle it is true have a broad application, but it is evident that we may safely apply them to the illiterate and unlearned advocates of Christianity in the Saviour's time and their successors up to this day. Now if we raise the standard of education to a level with the education of the world, then we will have passed out of that chosen class. And right here in the begining we find our way in search of the truth obscured, because we do not clearly apprehend what Bro. R. means by the expressions, "worldly wisdom" and "education of the world," but suspect that he means *all* the "wisdom" and *all* the "education" required by *all* the people outside the Brotherhood.

We come to this suspicion or conclusion from the fact that Bro. Bucher and nearly all other brethren, who write against our denominational schools, argue from *this ground*.

An explicit definition or explanation of their views on this obscure point in their writings from themselves, would be exceedingly welcome to us, and would go very far, I believe, in bringing out a clear conception of the merits of this *school* proposition. We will, therefore wait for further *light* on this point, and see what ground the brethren take.

Truly, &c.

P. H. BEAVER.

ANNOUNCEMENTS.

On cash Creek near brother and sister Hartman's 4 miles west of Woodland, Yolo Co., Cal., Oct., 15th.

At the Brethren's Meeting-house 1½ miles north of Plattsburg, in the South York congregation, Clinton county Mo. September 26 and 27.

In the Buck Creek church, Henry co. Ind two and one half miles west of Blountville, on October 20th and 21st.

In Clarion co., Pa. on the 26th and 27th of Sptember.

In the Desmoines church, Polk co., Iowa, on the 26th and 27th of Sep'ember.

In Otter Creek congregation, Macoupin Co., Ill. in the Pleasant Hill meeting-house on the 24th and 25th, of September.

Warriorsmark, Blair county, Pa. on the 17th of October.

On Empire Prairie, Andrew county, Mo. on the 17th and 18th of October.

In Bear Creek congregation, Garrett Co., Md., on the 26th of September.

In Hopewell congregation, Bedford Co., Pa., on the 24th of Septomber.

In the Yellow Creek congregation, Bedford Co. Pa, on September 25th, in the Claar meeting-house.

Also, same congregation, in the Snowberger meeting-house, on October 15th.

In the Conemaugh Church, Cambria Co. Pa., on the 24th of September.

In the Black River congregation, Medina Co., Ohio, on the 26th and 27th of September.

In East Nimishillen congregation, Stark County Ohio, on September 26th and 27th.

In Hill Valley, Huntingdon County, Pa., on September 19th.

Linn Co,, Iowa, in Dry Creek church, on the 26th and 27 of September.

In Union congregation, Marshall Co., Ind.,on October 16th.

In the Falling Spring church, Franklin Co., Pa., on Oct. 20th, in the Antrim meeting-house.

In Springfield church, near Mogadore, Summit Co., Ohio, on September 24th.

In the Mowar church, near Kokomo, on October 23rd.

In the Coldwater congregation, Iowa, at the church at Greene, on Sept. 26th and 27.

At the Brethren's new meeting-house, Fayette Co., W. Va., on the 17th and 18th of October.

Bro. Brumbaugh:—

Please announce that the Brethren of the Milmine church Piatt county, Ill., will hold a Communion meeting at their church 3 miles north-west of Milmine and 4 miles north-east of Cerro Gordo on October 27th. A cordial invitation, especially to ministering brethren.

B. BOWMAN.

Dear Pilgrim:—

Please announce that our Communion meeting will be held at the Limestone church, Washington Co., Tenn., on the 26th and 27th of September. All are invited to attend that can. HENRY M. SHERFY.

The Lord willing, there will be a Communion meeting in the English River church district, Keokuk Co., Iowa, in the meeting-house 2½ miles east of South English and 6½ miles north of Harper, nearest railroad station, on Friday and Saturday, Sept. 25th and 26th, commencing at 10 o'clock A. M. A hearty invitation to all, especially ministering brethren.

B. F. F.

Bro. Brumbaugh:—

Please announce through the PILGRIM that on the 17th and 18th of October, we purpose holding a Communion meeting at brother Newton D. Hadsell's, 8 miles west of Howard City, and 4 miles west of Union Center, Howard Co., Kan. An invitation is extended to all who wish to be with us, especially ministering brethren. B. A. HADSELL.

Our Communion meeting will take place at Welty's meeting-house, Franklin Co., Pa., on September 22, commencing at 9 o'clock A. M., closing the same day. An invitation is extended to all, especially to ministering brethren. D. F. GOOD.

Bro. Brumbaugh:—

Please announce that we, the brethren of Dunnings Creek congregation, Bedford Co., Pa., intend holding our Lovefeast on the 29th and 30th of September, commencing at 4 o'clock P. M. The usual invitation is given for all to be with us. JOHN B. MILLER.

H. B. Brumbaugh:—

Please announce that the brethren comprising the Ocaw congregation, Piatt Co., Ill., have appointed their Communion meeting on the 26th of September, at the house of brother Jacob Wagoner, 1 mile north-east of La Place. The usual invitation is extended in behalf of the Church. J. P. REPLOGLE.

Brother Brumbaugh:—

Please announce that the Brethren of Root River congregation, Fillmore Co., Minn., intend to have a Communion meeting, at their new meeting-house, on the 17th and 18th of October at 1 o'clock in the afternoon. Also preaching on Sabbath at 10 A. M. and 3 P. M. The usual invitation is extended, especially do we invite ministers as we want help.

S. M. SHUCK.

H. B. Brumbaugh:—

Please announce that our Communion meeting in the Monroe County Church, Iowa, will be held on the 19th and 20th of September, 4 miles east of Albia at my house. The usual invitation is given, especially to laboring brethren. Those coming from the west on the B. M. R. R. will stop off at Avery 1½ miles from place of meeting. Those coming from the East, on the same road, stop off at the same place.

DAVID KINGERY.

DIED.

SHELLER.—Brother John Sheller departed this life on the 11th day of July, 1874, aged 23 years, 10 months and 11 days. He was subject to the falling fits, lived near Jack's creek and he went fishing with hook and line, and it is supposed that he took a fit, fell into the water and drowned. He was found in the water dead, his hook and line laying at the edge of the water. He was a consistent member of the Lewistown arm of our Church, Mifflin Co., Pa. Funeral occasion improved by Bro. William Howe and brother Samuel I. Swigart.

PRICE.—Also brother John B. Price departed this life on the 22nd day of August, 1874, aged 45 years, 2 months and 9 days. He was in the second degree of the ministry. He preached loudly by his actions, his walk and talk and by his demeanor in life. He left a mother and six children to mourn their loss, though they do not need to mourn, as those that have no hope. We think their loss is his gain The neighbors have lost a good neighbor and citizen. Funeral occasion improved by brethren William Howe and Samuel Swigart.

JACOB MOULER.

MISCELLANEOUS.

—Send us the news.

—The Rev. S. H. Reed (Reformed) preached a very able and instructive sermon on the "Unpardonable sin," in the Reformed church of this place on last Sabbath eve.

—News items wanted from every congregation in the brotherhood.

—A brother says: "Your news column is the first thing read, make it as full and interesting as possible." Help us to make it so.

—The Eastern District of Pa. have lost, by death, the following bishops, whose places, we are informed are not yet filled: John Zug Shafferstown, Lebanon Co., Philip Zeigler, Mastersonville, Lancaster Co., David Eshleman, Mohrsville, Berks Co., and David Merkey, Bethel, Berks Co., all of Pa.

—Don't forget the book-binding enterprise, let us know how much binding you can give us.

—Bro. Wm. Hertzler of Elizabethtown Lancaster Co., Pa., says: The Spring Creek Church in Dauphin Co. is still alive to the cause of Christ, although satan desired to sift us as wheat. The ark of God is still moving slowly forward, and the ministers seem to labor together for good. Our old brother Jacob Hollinger, is fast failing physically, his eye sight is very poor, one eye blind, the other so weak that he often does not know his near relatives. Otherwise he is strong in body for his age, and occasionally attends meeting and preaches a long sermon.

—We have under contemplation for 1875, greater inducements than ever before offered. They will be made known in good time.

—The Juniata Valley Camp Meeting which has been in session for the last ten days, closes to-day. It was held under the general superintendency of Rev. M. K. Foster, P. E. of this district and resident of this place. The meeting is said to havebeen a complete success and the largest ever held on the ground. The meeting was graced by some of thier most eminent ministers.

—What has become of our sister Carrie who dwelleth in the land of "Big Trees?" Items from the Pacific Coast are always acceptable.

—From Bro. H. M. Sherfy of Limestone, Washington Co., Tenn., we have the following: "In early spring we had about four weeks rain, then dry, with an occasional shower, till the latter part of July when we had some rains, then dry again. At the present writing we are having a good deal of rain. Our wheat crops were tolarbly good, oat light and short, corn promises well.

We have had one accession to the Church and hope that many more may soon cast their lot with the people of God. The Limestone Church seems to be in peace and union since we have got over the Granger excitement, for which three were expelled but one has been reclaimed."

—With every letter you send us, let us have an item of news. Put it in on a separate slip of paper or in a shape that it can be detached from the other matter sent.

—The Rev. Mr. Plannet, a Baptist minister was in attendance of the Juniata Valley Camp meeting and preached a sermon. The editor of the *Daily Camp Journal* in his next issue remarked "that it was rather a dry region for a Baptist." In the next issue appeard the following:

"Mr. Editor, You say in your issue of the 29th ult., in refering to Bro. Plannets presence at Camp, "that is rather a dry region for a Baptist." We were suprised at this. When according to the historic statement of St. Matthew, the first Baptist preacher who lived, preached in the wilderness of Judea and found at Enon sufficient water to baptize all who believed and brought forth fruits meet for reopentance.

—More good essays wanted. The days are growing shorter and the evenings longer, more time to read and more to write, improve your time, write that others may read.

—Some of our readers are fearful that the form of the Pilgrim Almanac will be changed by the late arrangement. Not at all. The only change, except improvement, will be the name. As it is not intended to be either a Pilgrim or *Companion* Almanac, but for the Church, it will be called the Brethren's Almanac. But the size, form, astronomical calculations and ministerial list will be the same as the Pilgrim Almanac.

—The cry is, "What has become of brother Saylor?" Bro. Saylor last heard from, was living and well, but as he does not care to have his writings made the subject for queries for Annual Meeting, he has concluded to write no more, for a season at least. We wish Bro. Saylor would "mind none of these things" and continue to accede to the wishes of his brethren.

—A number of our readers are anxious to hear from sister Mattie Lear. Will not our sister take the hint and make use of the talent with which God has so richly blessed her?

—In another column will be found an interesting letter from the *Christian Standard* relative to Salt Lake City and the Mormons. As we are to learn from the "Open Book," this body of religionists give us a leaf well worthy of our careful study. It shows what can be accomplished under the most severe persecutions when a living zeal and faith is connected with the work. Had we, as a Church, exercised half the zeal as did the Mormans, to-day the principles of primative Christianity would be known and taught on every continent and island on the globe.

—The school question is becoming quite lively but we are glad to say that the writers, so far, manifest quite a Christian spirit in their interchanging of ideas. The subject by the nature of circumstances, is before the Brotherhood, and those who have anything either *pro* or *con* should say it now, but let it be done in the spirit of love. We want it understood that the columns of the Pilgrim are equally open to both sides of the question, and that there shall be no partiality shown in the investigation of this or any other subject as long as personalities are avoided.—As before stated, we are in no way financially connected with the school enterprise neither do we expect to be. The position we have taken is the result of principle and a sense of duty we owe to God and our fellow beings.

—The Annual Meeting for 1875 is now located about one and half miles west of Covington, Miamia Co, Ohio., on the premises of Bro. John Cassel, in the Covington congregation.

—At the Urbana O. Methodist camp-meeting, Aug. 10, the Rev. Osborne, said he thought the people were tired of the common kind of religion. He urged the people to seek a salvation which would save them from tobacco, croquet and Freemasonry—a salvation that would save preachers from the follies of the day, and the Bishops from traveling on Sunday and going to wine dinners. His charges against the bishop occasioned some excitement, and he was interrupted and interrogated, but refused to give particulars, and said he would answer at the Conference for his action.

—On account of the ravages of the grasshoppers in Kansas the people in many places cannot afford to pay their preachers as much as they think they should have, and some of the Episcopal ministers are about leaving their charges in care of the grasshoppers. Their church paper thus speaks of it. "Shall our missionaries be recalled? Shall our little churches be shut up? In this day of sorrow shall the preacher of consolation in Christ be withdrawn?" A dear consolation such preachers are—good shepherds indeed are those who when they see the wolf coming are the first to leave the field—to run. The Good Shepherd, it is said, layeth down his life for his sheep, but these shepherds are being scared at a sworm of grasshoppers. Truly "when the wolf cometh the hireling fleeth."

—The following is a general statement of Iowa's present prosperous condition and if not greatly exagerated we may expect heavy subscription lists from that direction for 1875. "We have never been more inn pressed with the greatness of the state of Iowa than now. All this western portion is rolling and beautiful, and vastly productive. The unimproved lands are being rapidly converted into farms, and the villages are increasing with an enterprising population. The wheat harvest just gathered exceeds anything that has preceded it, in average quality and in quantity. The corn and coarse grains and fruit were never better. The people of Iowa have never been so free from debt as now, and they have never possessed so much solid wealth.—*Ex.*

A Granger Burial.—The follies of this order are manifesting themselves more and more every day, and demonstrates more clearly that it is an organization with which the humble follower of a non-resistant christianity ought to have nothing to do.

On the 4th of June, 1874, Abraham Vories, a member of the organization known as the "Granges" was buried according to the ceremonies of the order, in Union township, Marshall Co., Indiana. Each Granger had on his sash and apron; each also had a sprig of evergreen which were placed on the coffin. They marched both to and from the grave in double file, and when the coffin was placed in the grave, the evergreens were removed by a master granger, after which the members marched round the grave and each threw a sprig of evergreen. Both men and women who joined the ranks, while marching from the house, passed under long staffs held by others for that purpose."

We hope our brethren will begin to see whither these things are leading and avoid them. They are nothing for those who love the Lord Jesus Christ with a pure heart fervently.—*Herald of Truth.*

—From the New York *Sun* we have the following:

The steamship City of Richmond, of the Inman line, arrived yesterday and anchored in the North river off Pier 45. Among the passengers were 497 Mennonites from Russia, on their way to join the colony lately established in Dakota by members of their order.

A *Sun* reporter boarded the City of Richmond yesterday and spent two hours in conversation with the leading Mennonites. He found them intelligent, earnest men, bent upon the one object of securing for their people perfect freedom to worship as they pleased—such freedom as is not vouchsafed by the laws of their native country.

"We have never been revolutionists," said a white-haired patriarch, who spoke English with remarkable fluency; but we have our opinions, and are detemined to give them full and free expression. We do not think that it is right for nations to engage in war; and as in our country we are all liable to military duty, we have come to a land in which our religious prejudices will be respected. Our people are honest and industrious. We bring no paupers with us, nor shall we breed any. The money we hold to-day is equal to nearly half a million dollars, every cent of which will be invested in the United States. We have been called religious fanatics, but no one has ever questioned our integrity, and as time rolls on Americans will learn to respect our community as honest, law-abiding, hard-working, earnest citizens."

The Menoonites on board the City of Richmond, like the thousand who have already landed here, are all plainly but neatly dressed, and without exception are strong and healthy. They will come ashore to-day, and will at once take passage for their Western home.

—B. B. Bollinger of Louisville, Ohio says: "We have built two sheds, twelve by sixty feet each, at the Center Meetinghouse, to protect our horses from the inclement weather during worship. Brethren let us not forget the wants of our creatures."

LITERATURE.

Through the kindness of Mr. Steiger the great American publisher of German and other text books, we have been favored with two more of his popular German series.

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The Centennial is a handsome eight page monthly devoted exclusively to the interest of the coming Centennial Exhibition of 1876. Those wishing to learn all about the preparations being made for this great coming event should subscribe for it $1.00 per year Pub. by H. W. Crotzer 521 Chestnut St. Philada. Pa.

Magazines.

For September we have on our table the following Monthlies:

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Lippencott. By J. B. Lippencott &c. 715 Market Street Philada. 168 pages $4.00 per year.

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—The Royal Family of England are considerably mixed in their church relations. Queen Victoria is Presbyterian and Episcopalian by turns, according to her residence. The Prince of Wales inclines to Ritualism, while his eldest sister, the Princess of Germany, is a Lutheran; his brother-in-law, the Prince Imperial of Russia is a Protestant Lutheran; a sister-in-law, the Duchess of Edinburgh is a Greek Catholic, her husband is a Low Church Episcopalian; the other brothers and sisters, like their mother, alternate between the Episcopal and Presbyterian Churches, depending on their residence for the time being.

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The Weekly Pilgrim.
PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. B. & GEO. BRUMBAUGH.
Corresponding Editors.
D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 5. HUNTINGDON, PA. SEPTEMBER, 15, 1874. NO. 37.

POETRY.

Out on the Shore.

BY WESTLEY.

"Out on the shore," my spirit stands,
Upon the treacherous crumbling sands;
Alone, alone, no arm is nigh,
To interpose 'twixt death and I.

"Out on the shore," earth's outlines fade,
As twilight yields to nights dark shade;
I hear the sob of the murky tide,
Like griefs low wail when hope has died.

"Out on the shore" of deaths dim coast
The drear abode of the loved and lost,
Chilly the breezes whisper by,
A down the gloom I hear them sigh.

"Out on the shore" the wild wave beat,
The frowning beach beneath my feet;
Over the foaming caldron wide,
I catch a gleam from from the other side.

Out on the shore" the billows rage,
Ood's power can their wrath assuage;
His voice can calm the raging tide,
For this His Son was crucified.

Out on the shore hopes pinions spread
In snowy silence o'er my head
His mercy bids the darkness break
His light illumes the surging lake.

ORIGINAL ESSAYS.

JUSTICE.

One among the most lovely of the characteristics of the true Christian is that of justice. Love mercy and do justice is a divine precept of more than ordinary value in the economy of grace. Justice is one of the attributes of God and was it not modified in its rigidness by mercy, few could be saved, or perhaps I had better say none could be saved. Knowing then, as we must, that by grace we are saved, should it not impress upon our minds with double force, the necessity of exercising the divine principle, justice, towards our fellow men in all the different relations of life and in all of our worldly and spiritual associations. In all of our daily associations, this great principle is more or less severely tested, and were we not so strongly fortified by grace, who would be able to stand? Our humanity is demoralized through sin and because of this, self is always made the object of our first service, which runs directly opposite to the golden rule, "love thy neighbor as thyself" upon which it is said "hang the law and the prophets," or which properly includes the whole duty of man. This is justice and precludes the idea of mercy. Mercy is so far beyond justice that while we are commanded to do the one we are only asked to *love* the other. Justice demands of us, to give to our brethren, sisters, and neighbors what strictly belongs to them, and expect the same in return, that is, an eye for an eye and a tooth for a tooth, but mercy reaches much further and gives us more than what justly belongs to us. This principle is fully set forth in the divine precept, "Love your enemies and do good to and pray for them that despitefully use and abuse you."

To do justice then, common humanity demands of us and is the step which introduces us into a higher sphere, a life in Christ Jesus. Brethren and sisters, let us not over step this great principle, as I fear some do. All have certain inalienable rights which should be honored and respected, no matter how averse they may seem to our way of thinking. We are, to a very considerable degree, what the force of circumstances make us. Of course we do not feel that this is so, the fact is it is extremely difficult for some of us to believe it, yet, nevertheless, the fact is so evident that we cannot well avoid the conclusion. To fully realize the truthfulness of the assertion, let us suppose ourselves to be the child of the roving Arab or the benighted African. Would we not be an Arab or an African too? Not because in our veins flowed the Arabian or African blood, but because we were brought up and surrounded by the same circumstances. It is true, the contrast in our case is not so great but the principle is the same, our minds are greatly biased by surrounding circumstances, whether right or wrong, good or bad. In consideration of this fact, supposing all to be equally honest, does it not enforce upon us the necessity of doing justice to all.

Even in the "One Body," the Church of Christ, different views obtain among us, not because we desire to differ, but because we *cannot* help it. It is true, the "One Spirit" presents to us the same light and truths, but on account of our dissimilar organizations they are differently received, generate different impressions and result in slightly different opinions, especially in things not clearly set forth in divine revelation. For these things we should make great allowance and be slow to condemn those who differ from us. I am glad that this spirit is made manifest and is growing among us, especially am I glad to see the PILGRIM taking such a wise course in regard to issues now before the Brotherhood. To give fairly, both sides of all questions discussable in our periodicals is to do justice to all, and to accept those different views with due allowance for the circumstances that called them forth and in love, is the spirit of Christ.

A BROTHER.

THE POWER OF PRAYER.

"Peter, therefore, was kept in Prison but prayer was made without ceasing by the church unto God for him." It appears after King Herod had killed James with the sword, when he saw that it pleased the Jews he proceeded to take Peter also.

This was Herod Agrippa the son of Aristobulus and grandson of Herod the Great. He was a nephew to Herod Antipas who beheaded John the Baptist and closely related to Herodias also. He was made King by the Emperor Caligula and was put in possession of all the Territory formerly held by his uncle Philip.

After he killed James he took Peter because he supposed these two to be pillows on which the great cause rested and if these were removed the building must necessarily come down. Peter was delivered to four Quadrenions of soldiers, sixteen, four companies of four men each, who had the care of the prison, and the four watches of the night also. Peter being cast into prison, he now lay bound and sleeping, bound with two chains, his right arm being bound to the left arm of one of the soldiers, and his left arm being bound to the right arm of the other. This was the Roman method of guarding their prisoners.

This was undoubtedly in the city Jerusalem, and as Jerusalem was surrounded by three permanent walls, and the prison included, also made four places to watch for the four companies of soldiers.

While Peter was thus sleeping and the soldiers also, all unconscious of any thing that might happen unto them, there was an angel dispatched from heaven in the rapidity of lightning and came upon him, and a light shined in the prison and he smote Peter on the side, he struck him in such a way as was just enough to wake him from his sleep and his chains fell off from his hands. It would appear that the two soldiers were unconscious of what was going on. He was now commanded to gird himself and bind on his sandals and follow the angel. He wist not what it meant but supposed himself to be in a dream. He now passing through the different wards, comes to the Great Iron Gate which is said by critics to be a Gate of twenty men's power to open, but to his great astonishment it opened of its own accord, and they went on passing through the street and forthwith the angel departed from him. It was at this time that Peter comes to himself and says: "Now I know of a surety that the Lord had sent his angel and delivered me." And when he had considered and weighed everything and was fully satisfied of the divine interposition, he went to the house of Mary the mother of John, where the church had conveined together praying for *his* release, without ceasing. When Peter knocked at the door, which had undoubtedly been kept shut for fear of the Jews, a damsel came to hearken by the name of Rhoda, and when she knew Peter's voice she opened not the door for joy but ran and told how Peter stood before the door, but he contined knocking till they opened the door, and when they saw him they were astonished.

Now we conclude that all this was brought about by the prayers of the church. Oh how fervently they were eugaged for their dear brother and prisoner, and by sending their repeated appeals to heaven without ceasing, God heard their petitions and sends an angel to release *him*. Oh what emotion, what joy among this little flock. Brethren and sister, will we not continue to pray for brethren and sisters who may now be imprisoned by satan? And what shall I say to those brethren and sisters who neglect this duty? I feel to say to you, as one that loves your souls dearly, may God help you to gain confidence enough in him that you can call on his great and holy name for he will not hold you guiltless.

Now as soon as it was day there was no small stir among the soldiers what had become of Peter.

When Herod had sought him and found him not, he examined the keepers and commanded that they should be killed as he pretended to believe that Peter's escape was through their own neglect.

Jailors and Watchmen ordinarily suffer the kind of punishment which should have been inflicted on the prisoner whose escape they were supposed to have favored. It was probably not decided in the mind of the King in what way to execute Peter, but undoubtedly he expected to bring it about in the way it would please the Jews best, and thus he found a way to execute the keepers of the prison.

Thus we can see that among the ungodly there is no safety, that earthly Kings are not only unreasonable but also unjust towards those who are under their special employ. Between them and the subjects there is no middleman or mediator to plead their cause or hear their prayers. How much better then is our condition when we have the assurance that we have no high priest to approach who cannot be touched with the feelings of our infirmities but one who in all things had been tempted as we are. Then let us, with the unmistakable

example before us, boldly approach the throne of grace freely assured that whatsoever we ask in faith, nothdoubting, we shall receive.

SAMUEL ULERY.

Pyrmont, Ind.

The High School.

In No. 34 of the PILGRIM is an article on the above subject which we would have passed by, were it not that the author, like may others, entirely misconstrues the object of education. Education from *educere* means to lead forth—to draw out, and not to pour in or to stuff. We educate to give strength and capacity to the mind and not to fill it with facts, theories and principles, though many facts and truths may be gathered in the process of mental development. The educator does nothing more nor less than furnish to the mind that food which is necessary to develop those powers which God has placed within; and, to withhold a certain amount of mental food from our children to prevent their minds from growing larger, is as heinous a crime before God as to withhold material food from their bodies to prevent them from growing to a proper size, simply because *we* happen to be dwarfs.

This writer objects to high schools because he says, they are unauthorized by Scriptures. Why does he not immediately turn around and say he advocates them because the Scriptures nowhere condemn them? One is just as logical as the other. If he has adopted the principle of making use of nothing which is not clearly pointed out by the Scriptures, how can he without violating those principles make use of the press to spread his ideas before the public? Does he find printing presses better authorized by Scriptures than high schools?

Again he says, "It is evident that, emulation and exultation has been the invariable fruits of a high school enterprise with every church." Surely he cannot be acquainted with the society of Friends who have maintained their own high schools for more than a hundred years and still maintain their simplicity of speech and general dress.

Again he asserts that he would patronize an institution of learning outside the pale of our church rather than one within. All I have to say to this is, that our tastes differ. I would sooner have my children under the influence of the Brethren while they acquire an education and he prefers to have his under the influence of some other church, that is the difference between us, and may be a mere matter of taste.

The allusion to the Mennonites by your writer was an unfortunate one for his side of the question. Having been brought up by one of the numerous branches of the Mennonites I happen to know something about them, and beg leave to state that they were not perfectly united, even in the day of their founder Menno Simon; and, not long after his day, the Amish faction severed itself from the mother church and, though it is one of the smallest churches in America it is the most divided—numbering about ten thousand souls, it is split into five divisions. They have never had any high school among them nor even a single classical scholar. One faction enforces the "old order" so strictly as to prohibit its members from using such worldly utensils as grain drills, reapers and threshing machines. All these factions of these Amish Mennonites enforce strict plainness of dress, but neither their plainness nor their want of education could save them from the most woeful divisions and subdivisions. The truth of the matter is, want of better education is the cause of all their divisions.

Your writer also states that well educated members were needed in the church, but throughout his article he holds to the very novel idea that members educated by the enemies of our church were more efficient than those educated by ourselves.

Before I can accept his views I want to see the Brethren establish a good school, put it in charge of sound brethren and give it a fair trial. Never condemn before trial, but, "prove all things and hold fast to that which is good."

S. Z. SHARP.

PRIDE.

Pride, like many other evils proceeds from within, out of the heart and defiles the man, Mark, VII. 22. If we examine the Scriptures we find that pride is from the enemy, the devil for through pride he first transgressed and fell thereby. After this, we find his next move was to implant this foul spirit into the minds of angels, he succeeded and they also fell, all those that gave heed to the seducing spirit. We next hear of him in the garden of Eden endeavoring to instill this same spirit into our mother Eve. By using much guile he again succeeded and as a result, they also fell and were driven out of the garden. It was pride that gave place to the desire to become wise like gods and to accept the condition by which their eyes should be opened. Their eyes were truly opened but they were made to see what they did not expect or desire. The first was that they were naked. Second, that they were deceived. Third, that the serpent—the devil—was their greatest enemy. Fourth, that they had done a great wrong in disobeying God and fifth, that they, in consequence, would be driven out of the garden and be to earn their bread by the sweat of their face and to endure many sorrows and privations of which they never before had heard. All this was the result of giving heed to the spirit of pride. Thus we can easily determine the origin of this greatest of all evils that now threatens the destruction of the world.

Pride was the first sin and will be the last one to overcome. Well has it been said; O thou detestable vice, the source of so great an evil, from which none can deliver us but the Lamb of God. Pride, by nature, exists in all men to a greater or less degree as long as they are unregenerated—have not yet been changed from the natural to the spiritual man in Christ Jesus. As long as we are proud we cannot be a child of God for by pride we cannot please God, therefore to please him and meet his divine approbation we must become humble.

Brethren and sisters, let us be on our guard, lest we also be overtaken by this evil spirit and thus become entangled in the meshes of the net which satan has set for our destruction. He is very cunning and excellent of speech and will tell you many things that will have the semblance of truth but are full of guile. His first advice is, do not be so careful about complying with every little command, it is not neccessary to be so particular about little things, such as the hair, dressing, &c., if the heart is only right all is right. But we should remember that it takes something to make and keep the heart right. God has told us what we shall and what we shall not do. If we are obedient and do right the heart is right, if not, the heart is not right and as God resisted our first parents for disobedience so will he resist us if we obey not his word. Pride is sin. the fruits of which is seen on the outward of the person. There is no use of talking about a good heart wrapped all around with sin. A good heart does not desire such things neither will it put such a sign out As a rule we judge that which is within from that which is without and when we see the sign of sin on the outside we suppose there is a little in the heart. "God resisteth the proud but giveth grace to the humble.

ABRAM BAUM.

Ashland, Ohio.

THE BEARD.

The question of wearing the beard has been agitated for some time past, and while it may not be relative to salvation, it may still have some moral influence in connection with religion, hence it may not be out of place to give it a passing notice.

In our humble opinion, the beard being worn all over the face, or full, is out of the question of custom, simply because it is natural, and requires no planting, no culture, nor anything else, but let alone.

Every Bible reader knows that man was made in the image and likeness of God, then we naturally suppose that the beard has its place in that image and consequently we disfigure that image whenever we impair the beard, it being natural. If man was willing to be just as God made him, he would of course not "mar the corners of his beard." Mar means to hurt, to impair, or to shape differently. Hence we understand that we should not disturb the shape of our beards, but simply leave them to shape themselves—so to speak—just as much so as any other part of the body, and as God made it.

But one will say, if I were perfect I would wear a full beard.

Is there a shadow of evidence in the Bible where we should wear a type of imperfection? We think not, but on the contrary Christ tells us, "Be ye therefore *perfect* even as your Father in heaven is *perfect*." Matt. 5:48. And Paul tells us to "Be *perfect*, be of good comfort, be of one mind, live in peace" "till we all come in the unity of faith and of the knowledge of the Son of God, unto a *perfect* man unto the measure, of the stature of the fullness of Christ." Eph. 4: 13.

From the above we infer that we need not portray any imperfections, but should rather strive to become perfect, even unto the measure of the stature of the fullness of Christ.

And it is also asserted that a full beard is not nice, decent, nor clean. What God has made (clean) call thou not unclean.

As we have said that the wearing of the full beard cannot be termed a human custom, because it is natural, and a part of that likeness which God gave man of himself. With the same propriety we assert that the cutting of the beard—we care not what the shape may be—is after the custom of men. It is a custom of the world to cut and shape the beard, and not a natural consequence, and I don't see that it makes much difference how the beard is cut, since it is only custom anyway, and it is fashion that does all the cutting.

It may be proper to notice whether the beard has a purpose or not. We are inclined to think it has. First, it is a grand distinguishing point between the sexes. Second, it is a mark of manhood, or shows when the person has arrived at manhood. And lastly, it is generally agreed that it is healthy to wear a full beard. So we say that God had a design in the beard, and when we impair the beard we interfere with that design.

Then again, conscience is talked about in wearing the beard. There need be no conscience in wearing the beard, for it is of itself natural, but there must necessarily be some conscience in cutting the beard, for it is conscience that dictates the shape, and it is cut for conscience sake. But on the other hand it will grow if we have consciences or not.

It does not appear that the wearing of the beard was ever called in question among the children of Israel when they were directly under the control and under the immediate government of God himself. But it seems that all the old fathers in Israel wore their beards and that full too. And according to history Christ and the apostles all wore the full beard. Who ever said that they were not decent.

Then if Christ gave us the example in wearing the beard, and never said "cut it" why should we cavil about a certain cut, or cut at all. Who will say how it should, or must be cut or what the particular cut is?

Talk about baptizing just as Christ did; talk about washing feet just as Christ did; talk about eating the Lord's supper just as Christ did; and talk about saluting the brethren with a holy kiss just as Christ did, and then talk about wearing the beard just as Christ did not. He gave the example in that as well as in other things.

Now in conclusion I would say if the beard is not essential to salvation, why talk about it at all, and if it be essential, then why talk about a *cut*, for if we take examples and Scripture we find that cuts are ruled entirely out of the question. But if one will cut for conscience sake, and another will wear the beard full because Christ did, let the first ask no questions for conscience sake.

Your weak brother,

J. B. LAIR.

Mexico, Ind.

For the PILGRIM.]

HAPPINESS.

Some sagacious person has truthfully observed, that, "Health, Wealth and Happiness, are the three common pursuits of man." This we believe is the great pursuit of all who enter this world, yet Alas! how few, how very few, confess that they have found real happiness.

Many indeed, are possessed with health and wealth and yet lack this coveted prize, happiness. It must be acknowledged that mankind has the capacity of being happy, and that it is possible for him to contribute to the happiness of others, and yet few are really happy, some indeed fancy themselves so in the hoarding of wealth, others look for it everywhere. The poor loath their own portion and envy the happiness which they imagine, is the boon of the rich. The rich, who are possessed of unbounded wealth sigh, as they look upon the dwellings of the poor, and say "they are happier than we."

Wether we question the inmate of the palace, or the occupant of the most miserable hovel, the reply is the same "not happy." And why not happy? We will not affect to answer unanswerable questions. This, however, we observe by the way, that the belief of a Being infinitely wise, powerful, and good, the faith in an all ruling Providence contributes to the happiness of man in

an eminent degree. Without this their is no real happiness, in short the Christian is eminently happier than other men, whether he is rich or poor. Without faith in God, and a belief that Providence superintends the whole chain of events, man must necessarily be in a state of anxiety, he is daily subject to calamities and distressing events. But the Christian man or woman believes that nothing can come to pass without the direction of divine goodness. In the midst of sickness and calamity the Christian can live a life of joy and happiness, if he meets a reverse of fortune, if he loses his all of this world's goods he still can be happy; he not only enjoys the present good, he looks far beyond the vicissitudes of this transitory life, the glorious reward to the righteous is, constantly kept in view. He is happy to know that life is of short duration here, only a moment of time compared to that never ending eternity of unceasing bliss and unalloyed happiness, joyfully he anticipates the time when this mortal must put on immortality," when all worldly temptations must cease. He knows that the eternal purposes of God must be fulfilled, calmly he looks upon the closing scenes of his short life, in perfect peace and happiness he bows his head in death, he passes over the Jordan of death, his immortal soul wings its flight to that haven of rest, to regions of immortal glory. There! yes there, in yonder celestal mansions, arrayed in white and shining garments, his tranquil soul will enjoy sweet communion with its Maker and its God. How sublime, and how animating is the thought. Will not the Christian overlook all temporary cares, and ever center his thoughts to that inheritance, incorruptible, undefiled, and that fadeth not away. But how different with the man, who though he possessed health and wealth, knows that he is totally excluded from any happiness beyond his present existence. He does not anticipate a future and more glorious state after death. His happiness is not real even here, and suddenly and unexpectedly, the terrible realites of eternity are upon him.

Oh! what agony of soul. What unspeakable terror will seize him as he sees his doom approaching. Can mortal tongues tell, can mortal hearts feel the solemnity of that moment. Oh what direful shrieks will be heard when he hears the terrible voice of God pronounce the soul rending sentence, "Depart from me, ye cursed into everlasting fire." "Depart," oh what horrible anguish will pierce the soul when that irrevocable word is pronounced, it will not be depart to a world of sensual pleasure, such as he once inhabited, but to regions of eternal despair and everlasting punishment.

We would then most seriously exort all who are in pursuit of happiness, listen with earnestness to the sacred commands of God, and do not for the sake of such fleeting happiness as this world affords forfeit the enjoyment of perfect happiness in the celestial world on high.

J. J. Brown,

Hampton, Pa.

A Collection of Lively Stones.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter, 2:5.

To prepare for the erection of a structure, intended to be set forth as a world's model, and to defy the inspection of all the universe; what a scrutinous selection, and immense collection of material must be required! How rich a field must that be, or how great and precious a treasure hid in the field, that is sufficient for such a work. A treasure is a collection of precious things. If stones, can any stone excel a *lively* stone? Whatever the object that is to represent a constituent of that "spiritual house," even a stone which neither animal, vegetable, nor spiritual life, must of its lifeless, dormant state, awake, revive, come forth, be collected in, join in, correspond in size, shape, consistency, and become subject to the great master builder. How could we then, who claim or profess to constitute and represent such a "spiritual house, an holy priesthood," how could we, I say, then be in any degree indisposed to be often collected together, "to offer up spiritual sacrifices."

The duties of the holy priesthood are daily, they are frequent, and they are very sacred. Can we who offer up the sacred sacrifices, be negligent of his duties at times? No, no, and to whom does this apply in our priesthood? Ye, says the text, and it is the church the apostle addressed here, and not any particular part, such as the clergy alone, but all ye who are as lively stones, built up into a spiritual house. Hence it now appears why we cannot be recognized as components of the spiritual house who forsake the assembling of ourselve together as the manner of some is, and can one dare to be indiffent to a position in the offering up of sacrifices "acceptable to God by Jesus Christ." Who has himself sanctified things to be offered, which are equally richly possessed by rich and poor, by high and low. No one need be seen to offer up a turtle dove or a young pigeon, by those who offer bulls and goats, simply because they are not rich like their neighbor. Then see how gracious and how kind is our Great High Priest, and how impartial is the great Master Builder of the spiritual house we are honered and called to be components. Should it be our lot however to require a dressing in order to fit the honorable place that He has assigned us, will we resist and finally be rejected, and cast away, or will we count it an honor to pass through the hands of a dresser, submitting to his will and command and attain unto a position high and nigh "the head of the corner?" In trying to fit a stone, and well nigh ready to pass it for perhaps the best shaped one of a large number, only that it is for this reason to occupy a very conspicuous place, a few more gentle taps, and behold a rend least expected and rending the stone quite useless and rejected.

Lively stones. In the life of a stone is implied first a will, the power of choice; choosing to be collected or not collected. And if collected, a disposition to submit to the requirement of whatever law or order governing the great work in which it is employed. We are sometimes lost in wonder and surprise, that we cannot more appreciate that greatest of favors that our kind Father could in His providence confer upon us, namely the power of free moral agency.

In the life of the stone is implied secondly, the power of bringing into effect, the object of choice. To choose to have a position in the "holy priesthood," or to be a "follower of the Lamb," is one thing; but to make use of the means prescribed and provided is quite another. To lay hold aright, and execute the proper powers in the hold are too, very different. Demas was doubtless in the right way when he accompanied St. Paul. (Philemon 24,—Col. 4: 24.) But see him two years later having deserted the apostles, through love of this present world, and gone to Thessalonica. 2. Tim. 4: 10.

In the stone itself is implied, steadfastness, stability and strength. "None of these things move me," should be a motto inscribed upon a Christian character, as lasting as the inscriptions found in the modern Oriental dissoveries. It is said, that in the secret chamber of the *conspirators of darkness*, is located a massive stone emblematic of that remarkable reservedness and trueness to the great WE, that characterize members of that craft. Let us keep a fair view of the Chief Corner Stone, once "disallowed and rejected;" but now having become the head of the corner stone. Let us so imitate his character, and so live of and by Him, that we may become partakers of his nature, having escaped the corruptions which are in the world through lust."

It is true, a stone is metaphoric of hardness and insensibility; but in the case of Nabal it is said that "his heart *died* within him and he became as a stone." 1 Sam. 25: 37. But his heart having died he could not have represented a lively stone. Oh, for a live heart in us, as components of that spiritual house—hearts filled with brotherly kindness and charity; a heart that can be elicited in sympathy, and that can send forth a tear to mingle in those of the afflicted brother, sister, friend or foe,—hearts great and bold who, like Bunyan, can pass hard by the lion, seeing he is in chains,—hearts that like that of St. Paul's, a great propelling power through danger of every kind. "Perils of waters, perils of robbers, perils by his own countrymen, perils by the heathens, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren; in weariness and painfulness, in watchings often, in hunger, in thirst, in fastings often, in cold and nakedness." Oh! for more invitations; nay more such real stones.

C. C. Reer.

Danger of Half-Knowledge.

The pretice of taking advantage of the early morning for travelling is a necessity in the East, in order to get the full benefit of the cooler hours of the day, and to have time for the rest and repast at noon, when traveling would be intolerably oppressive, and often dangerous. But while this is the unvarying practice when proceeding day by day on a pilgrimage, it is never done on the first day of a departure. On that day, the the party does not leave untill within a few hours of sunset, and often pitches its tent the first night within sight of the place which it has left. This was our uniform experience. The custom, which has all the authority of a law, is very ancient, and allusion to it can be discovered in Jewish writers at least a century before Christ. The reason in which it appears to have originated was the very simple one that it, on the evening of unloading the baggage, it was found that anything of value had been left behind, or anything indispensible to the journey unprovided, there might yet be time to run and procure it. This custom illustrates one of the most beautiful passages in the history of our Lord. When Joseph and Mary were on their way back to Jerusalem, on the first occasion of their visit with Jesus to the Temple at the feast, they discovered, when halting at sunset, that their wonderous child was not in the company.

This fact had long been used as a stock objection with infidels, and with interpreters who dwell on the border-land of infidelity, and it has even been picked up and appropriated by Strauss, as casting a doubt on the reality of the entire narrative. Was it credible, it has been said that our Lord's parents could have taken a long day's journey, and never once have inquired for a child so deserving of their love? This is another instance of that sceptical quarrelling with the Scripture narrative which has its origin in half-knowledge. Joseph and Mary, it is probable, were only a few miles distant from the city when they made their painful discovery. We saw Jerusalem on the first day of our encampment on our way southeastward.—*Dr. A. Thompson.*

A Mother's Counsel

Mary Clarke, wife of the learned Adam Clarke, was the mother of six sons and six daughters; and the love she bore to them would astonish many in these days. To one of her sons, she wrote the following instructive words: "Do nothing carelessly, and then, I venture to say, that, with the ability you have, you will do most things well. Be exact in all you do, nor let the least matter pass you unexamined. In your reading, too, investigate your subject, and be not satisfied with skimming on the surface of things, nor make an attempt to grasp the whole, without attending to every part in order. Paying attention to particulars, as well as to generalties, will by degrees make you a habit of mental observation, which at the same time will deepen your knowledge. But endeavor to gain healthy wisdom. Do not forget to bear you needs and your heart in private before God, that he may grant you his grace, and direct all your future path in life."

Where Beauty is Found.

Beauty is not found where vanity sits as a queen upon the uplifted head. She is not found where envy and scorn looketh through the eye. Her dwelling place is not upon the pouting, scoffing or idle talking lips. Neither does she live in close alliance with a fashion twisted and deformed lady. In all this satan mars the "human from divine."

But she may be found where sweetness of temper walks in smiles; where an amiable disposition sheds a radiance upon the cheek, she lingers long. In those glancing eyes expensive chastity in the soul, she may be found. In that voice so full of sympathy and love for the suffering her steps may be heard.

In the "form divine" where humility, submission and all the Christian graces thrive together in harmony. Beauty is at home. *Virtue* is her wreath of fame and *religion* her crown of Glory!

J. S. Flory.

Did you ever consider the significance of the names of the places connected with the early career of Jesus Christ? He was born in Bethlehem, in the house of bread. He was brought up at Nazareth, the place of shrubs and sprouts. He is a tender shoot out of the stem of Jesse. He agonized at Gethsemane, the oil press. "He trod the wine press alone, and of the people there was none with him."—*Dr. John Hall.*

—Labor is the law of the world, and he who lives by other means is of less value to the world than the buzzing, busy insect.

The Weekly Pilgrim.

HUNTINGDON, PA., SEP. 15, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

To Delinquents.

The time is now here that all who have not yet sent us their subscription should at once do so if possible. We of course promised to wait and have done so willingly, but any one who is able to pay at all, can surely by this time raise the small sum of one dollar and a half. We have a paper bill that should have been paid before now, and must be paid soon. If our patrons will not pay us soon, we will be obliged to borrow the money and pay interest for it, which seems unfair, when we have at least $1200 that is honestly due us. Now brethren this is really a fact, and you surely do not want us to suffer in this way. Please think of this matter. It is surely a small matter to raise $1.50, and we are inclined to think that many neglect it on account of it being so small a sum, but you should remember that it amounts to considerable with us. We want to pay our debts as every Christian should, and this we can do if our patrons will pay us. We mean this only for those who can pay. If there are any who cannot *really* pay they can feel assured that we will still freely wait on them.

There are some who owe us for hymn books, and we would be much pleased, if it is possible for them to do so, to remit at their earliest convenience. J. B. N.

A Visit to Altoona.

As is known by some of our readers these appointments are filled by the ministers of the adjoining congregations in turn, but as under present arrangement the number is not great enough to have services every Sunday it is expected that these turns will be filled by such as are further away. On last Sunday, it seems, there was no regular minister to fill the appointment and a request was sent to us. Accordingly on Sunday morning we took the train for that purpose. Perhaps there is no calling in life that is so effected by surrounding influences as that of the ministers. We in this case have not reference to the day or perhaps week before, but to the time immediately preceding the labor of preaching. Taking a seat in a well filled railroad coach with the pleasure of enjoying a cool morning breeze under ordinary circumstances would not have been considered unfavorable to religious musing and holy thoughts, but the condition in which we found our coach on entering was calculated to generate quite an opposite train of thought. We had entered uninviting coaches before, but this one seemed to be an exception to all others and it was not a smoking coach neither. Part of it was excusable as far as the passengers were concerned but we were made to wonder even at this, that so respectable company as the Pa. C. should not make provisions for such exigencies and not outrage the senses of a whole coach of passengers for hours when a few minutes labor might remove the cause. But there was another kind of pollution in the coach for which the passengers were not excusable, we mean, the large puddles of tobacco filth in the aisle. How men who claim to have even ordinary breeding can be guilty of such an outrage on the fine sensibilities of ladies cannot be solved by modern etiquette. The appearance alone was extremely disgusting but the stench arising therefrom greatly aggravated the insult to common courtesy. To meditate profitably on a sermon, in such an element is more than we could manage to do, and we felt greatly relieved when we reached the point of our destination.

At or near the station we were met and conducted to the house of a sister whose name we cannot now remember, where we were pleasantly entertained until the hour for services. We are glad to say that the prospects at this place are getting quite hopeful, that the congregation is respectably large, circumstances considered, and still increasing. On this occasion we had quite an encouraging congregation who gave due respect to our efforts. In the afternoon we met with the Sabbath-school where we were much pleased to see the number of children present and the interest manifested, by officers, teachers and scholars. We were told, by the Secretary, that there were in 60 scholars present besides teachers and spectators. This is certainly encouraging when it is remembered that it is the outgrowth of a very small beginning. After the recitations were through, we were called upon to deliver a short address which we did with pleasure, notwithstanding it is a difficult matter to address and at the same time command the interest of so young an audience. We were favorably impressed with the school and cannot help but believe that if the golden opportunity is made use of the result will be favorable. But it will require earnest and careful labor in connection with a favorable and godly influence exerted by the members. Example, in a place like this will accomplish more than precept. Especially should this be so with those who lead in this important work. Children are close observers and naturally expect to look to their teachers or advisors as examples proper to be followed. If they are disappointed in this, confidence is lost and as a result, an indifference to the teaching. However, we have no such apprehensions in this case as all connected with the school seem to be in earnest and desirous of accomplishing good.

The members in this place are kind and sociable and with them we spent a pleasant and, we hope, profitable Sunday. At 5:50 P. M. we again took the train for home. On entering the train, although the coach was about the same, we found ourselves in quite a different element to that of the morning, showing that much of our enjoyments in this life depends on the society and surroundings in which our lots are cast. Our mind was also in a different frame. While going up we had the heavy responsibilities of preaching burdening our mind. This duty we had now discharged and we felt free. Our mind was unburdened for the time, a condition that is realized by such only as have felt the pressure of ministerial duties. Our homeward trip was exceedingly enjoyable and our meditations were of the lovely character. Everything by the way seemed to show forth the goodness of God. On our arrival home we learned that family had just returned from the James Creek Church where they informed us they had a profitable waiting before the Lord.

THE FAMILY

STAND FOR TRUTH.

SELECTED BY ANNIE J. BOOK.

Stand for truth and stand forever
Give not up the right—no, never!
Bravely battle if assailed,
Think how Right has oft prevailed.

Stand alone if others cower;
Fail not in the trial hour;
Yet the victory will be
On the side of truth and thee

O! be brave, be firm, be wise,
Here alone true manhood lies;
Men who stand when thunders rattle
Quitting not till after battle.

Welcome, welcome, hate and scorn
Ye are of foul envy horn;
Rail and rage, O graceless band
Still the firmer will we stand

Dearer far the sense of right
Than the smiles of power and might,
Yes, we'll stand for truth forever,
Yielding to the foeman never.

"How shall I get rid of my habit of using Tobacco?"

Thousands propound this question, and thousands try to solve it by well-nigh innumerable expedients. During twenty years of Anti-Tobacco work, we have witnessed the struggles, sometimes the agonizing struggles of multitudes to rid themselves of this despotic habit.

Some who have an "Iron Will" break this habit square off, play the man, and have comparatively but little trouble.

Some try to break it off by *degrees*, use less and less, and this *tampering* method *sometimes* succeeds.

Some resort to *substitutes*. They use gentian root—they common red plantain—chew chamomile flowers, various spices, boneset leaves, the bark of wild hickory, tarred rope, stale tobacco, and every thing almost upon which they can lay their hands; some have been cured by a fit of sickness—a fever perhaps has given them an utter aversion to this bewitching poison, and they have repressed the uprising appetite and it has never become their master again.

Some good men impressed with the idea that the habit is a *Sin*, a sin against God and nature, make it a matter of prayer, and God, they believe, gives them strength to renounce it, claiming that he heals the sick *now* who call upon him, as in Apostolic times.

Some, of a supercilious turn, wag their heads, boast they can "give it up any time," but never do, and die in their sins.

Some, even ministers of the gospel, under the pressure of reform drop the habit and say nothing about it—they are dumb converts.

Some, more generous, more noble, on renouncing it, gladly make it known, others listen to their story, copy their example, and the reform goes on.

For any man to renounce a long indulged, tyrannical habit is no trifling piece of business. General Grant with five hundred thousand men at his beck, conquered the rebellion but can General Grant conquer his cigar?

The enquiry is being constantly urged upon us, "*How can I get rid of Tobacco?*" We answer once for all, we have no confidence in the prescriptions of quackery, and have but little confidence in antidotes, our own or any other, unless a man is a *Man* and has a will of his own.

We say to all who consult us: 1. Resolve, "live or die" that you will use no more tobacco in any form. 2. Use a nervine, gentian root or red plantain, a short time to brace up the relapsed nerves. 3. Excercise the glorious attribute of a moral agent, free will, have a mind of your own and play the man. 4. Look to God, our Savior, lean upon him with all your might, and you will come off conqueror and more than conqueror. "We speak that we do know and testify," etc. G. T.

Finding a Girl in the Bible.

An English town missionary a short time ago related a remarkable incident which may interest many readers of the *Wesleyan*. There was a lodging-house in his district, which he had long desired to enter, but was deterred from so doing by his friend who feared that his life would be thereby endanged. He became at length so uneasy that he determined to risk all consequences, and try to gain admission. So one day he gave a somewhat timid knock at the door, in response to which a coarse voice roared out, "Who's there?" and at the same moment a vicious-looking woman opened the door and ordered the man of God away. "Let him come in, and see who he is and what he wants," growls out the same voice. The missionary walked in, and bowing politely to the rough-looking man whom he had just heard speak, said, "I have been visiting most of the houses in this neighborhood to read with and talk to the people about good things. I have passed your door as long as I feel I ought, for I wish also to talk with you and your lodgers." "Are you what is called a town missionary?" "I am, sir," was the reply. "Well then," sit down and hear what I am going to say. I will ask you a question out of the Bible. If you answer me right, you may call at this house, and read and pray with us or our lodgers as often as you like; if you do not answer me right, we will tear the clothes off your back and tumble you neck and heels into the street. Now what do you say to that? for I am a man of my word." The missionary was perplexed, but at length quietly said: "I will take you." "Well then," said the man, "here goes. Is the word *girl* in any part of the Bible? if so, where is it to be found, and how often? That is my question."

"Well, sir, the word *girl* is in the Bible, but only once, and may be found in the words of the prophet Joel, III. 3. The words are, 'And sold a girl for wine that they might drink.'"

"Well," replied the man, "I am dead beat; I durst have bet five pounds you could not have told."

"And I could not have told you yesterday," said the visitor. "For several days I have been praying that the Lord would open me a way into this house, and this very morning, when reading the Scriptures in my family, I was surprised to find the word *girl*, and got the Concordance to see if it occurred again, and found it did not. And now, sir, I believe that God did know, and does know what will come to pass, and surely his hand is in this for my protection and your good."

The whole of the inmates were greatly surprised, and the incident has been overruled to the conversion of the man, his wife, and two of the lodgers.—*American Wesleyan.*

Her Silence Saved.

"I remember," said a young man, "being in company with several thoughtless girls. Among them however, there was one exception; a serious, quiet, and beautiful woman, whose religious opinions were well known, and whose pen had for a long time spoken eloquently in the cause of truth and virtue through the columns of the village paper. Suddenly I conceived the thought of bantering her on religious subjects, and with the fool-hardiness of youth and recklessness of impiety, launched forth with some stale infidel objections that none but the fool who saith in his heart, 'There is no God,' would venture to reiterate. The flock of silly goslings about me laughed and tittered, and I, encouraged by their mirth, grew bold, and repeated my innuendoes, occasionally glancing slyly toward the principal butt of all my fun. She did not seem to notice me at all; but she did not smile, did not look away, and did not look at me.

"Still I continued my impious harangue, thinking that she must refute something, she would not surely hear her own holy faith held up to ridicule by a beardless boy. The snickerers around me gradually began to glance toward her. Her face was so quiet, so even solemn in its quiet, that seriousness stole over them, and I stood alone, striving by my own senseless laughter to buoy up my fast sinking courage.

"Still she never spoke or smiled—scarcely moved; her immobility grew awful; I began to stutter—to pause—to feel cold and strange—I could not tell how. My courage oozed off; my heart grew faint—I was conqured.

"That night after I went home, in reflecting over my fool-hardy adventure, I could have scourged myself. The sweet angelic countenance of my mute accuser came up before me in the vision of the night; I could not sleep Nor did I rest till some days after, I went to the house of the lady I had insulted and asked her pardon. Then she spoke to me, how mild! how Christianly! how sweetly!

"I was subdued, melted down; and it was not long after that I became, I trust, an humble Christian, and looked back to my miserable unbelief with horror.

"Her silence saved me. Had she answered with warmth, with sarcasm with sneer, or with rebuke. I should have grown stronger in my bantering and more determined in my opposition. But she was silent, and I felt as if my voice was striving to make itself heard against the mighty words of an Omnipotent God! O! how often would it be better, if instead of vain argument or out dispute, the Christian would use the magic of silence!"—*Selected.*

Attention in Prayer.

A pious Jew while on a journey, perceived that the hour of the evening prayer had arrived. He stopped, and prayed to God. Lost in his meditation, his heart lifted heavenwards he did not reply to a nobleman who, passing that way, stood still and saluted him. Enraged at the Jew's apparent rudeness, the nobleman waited until he had finished his prayers, and then angrily addressed him: "Wretch! why didst thou not return my salutation? I have a good mind to punish thee for thy incivility." "Friend," the Hebrew replied, "If thou wert standing before thy king and spoke to him, and one of thy friends passed thee and saluted thee, wouldst thou leave abruptly the king and turn to thy friend?" "Certainly not; I would not dare do such a thing." "Now," said the Hebrew, "judge if have I done right or wrong in not returning thy salutation. I stood before the King of kings, the Almighty Creator of the world, offering to Him my prayer of supplication; how dared I leave Him and turn to thee?" "Thou hast done well," the nobleman said; "go thy way in peace."—*From the Talmud.*

YOUTH'S DEPARTMENT.

MANNERS FOR LITTLE FOLKS.

In silence I must take my seat,
And give God thanks before I eat;
Must for my food in patience wait,
'Till I am asked to hand my plate,
I must not scold, nor whine, nor pout,
Nor move my chair or place about.
With knife, or fork, or napkin flug,
must not play, nor fuss, I sing.
I must not speak a useless word,
For children must be seen, not heard.
I must not talk about my food,
Nor fret if I don't think it good.
My mouth with food I must not crowd,
Nor while I am eating speak aloud.
Must turn my head to cough and sneeze,
And when I ask, say, "I you please."
The table-cloth I must not spoil,
Nor with my food my fingers soil.
Must keep my seat when I am done,
Nor round the table sport or run.
When told to rise, then I must put
My chair away with noiseless foot;
And lift my heart to God above,
In praise for all his wonderous love.

The Faithful Boy.

Gerhardt was a German shepherd boy; and a noble fellow he was, too, although he was very, very poor. One day he was watching his flock, which was feeding in a valley on the borders of a forest, a hunter came out of the woods and asked:

"How far is it to the nearest village?"

"Six miles, sir," replied the boy, "but the road is only a sheep-track, and very easily missed."

The hunter glanced at the crooked track, and then said:

"My lad, I am hungry, tired, and thirsty. I have lost my companions, and missed my way. Leave your sheep, and show me the road. I will pay you well."

"I cannot leave my sheep, sir," replied the boy. "They would stray into the forest, and be eaten by the wolves, or stolen by the robbers."

"Well what of that?" replied the hunter. "They are not *your* sheep. The loss of one or more wouldn't be much to your master, and I'll give you more money than you ever earned in a whole year."

"I cannot go, sir," rejoined Gerhardt, very firmly; "my master pays for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be just the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get me some food and drink and a guide? I will take good care of them for you."

The boy shook his head. "The sheep do not know your voice, and —" here Gerhardt stopped speaking.

"Sir," said the boy, slowly, "you tried to make me false to my master. How do I know you would keep your word to *me?*

The hunter laughed; but he felt that the boy fairly silenced him. He said; "I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to follow it myself."

Gerhardt now offered the humble contents of his wallet to the hungry man, who, coarse as they were, ate them gladly. Presently his attendants came up, and then Gerhardt, to his surpprise, found that the hunter was the Grand Duke, who owned all the country round. The Duke was so pleased with the boy's honesty, that he sent for him shortly after, and had him educated. In after years Gerhardt became a very rich and powerful man, and he remained honest and true to his dying day.

Honesty, truth, and fidelity are precious jewels in the character of a child. When they spring from piety they are pure diamonds, and make their possessor very beautiful, very happy, very honorable, and very useful. May you, young readers, wear them as Gerhardt did! Then a greater than a Duke will befriend you, for the Great King will adopt you as his children, and you will become princes and princesses royal in the Kingdom of God.

Cookies on the Lower Shelf.

Some one asked Charlie whom he liked to visit best—Aunt Jane or Aunt Mary?

"Oh, Aunt Mary of course," said he, "'cause she keeps her cookies on the lower shelf."

Last Sabbath when I heard the Rev. Dr. S. preach, I thought of dear little Charlie's longing for cookies, and they put away on the upper shelf, or locked securely up. Dr. S. never took but one. The sermon and the prayer were all for grown up people. Not a sentence meant for the lambs, and nothing that would feed them. Some of them, oh! looked so hungry and tired. They were so uneasy: kept looking at the clock and wishing the meeting would ever stop. "He never even prayed for little boys and girls," said Charlie, when he got home, "and I don't like him a bit."

Ah, Rev. Doctor, you missed a chance to please the Master and feed the lambs.

Last Sabbath I sat near a Sunday School class of bright boys, and I think their teacher must have been one of the Aunt Janes. I know that her cookies, if she had any, were on the upper shelf. She asked questions from a book—they didn't believe in the uniform series here. Then she told what Scott and Henry and others taught, and when she had gone over all the questions in the book, she took Barnes's Notes (I know the dear old man would feel sorry, even in heaven, if it were possible to see his book used thus) and she filled up the time in reading from that. Such a rustling and looking into Sunday School books, and looking at the clock, and playing, and nodding, I never want to see again.

Be earnest, be faithful, be serious, but be cheerful and wide-awake. Love those dear little fellows, and let them know it. Please next Sunday give them cookies, or something fresh and good, and not any more dry, stale bread.—*Sunday School Times.*

Seeing the Point.

A boy returned from school one day, with the report that his scholarship had fallen below the usual average. "Well," said his father, "you have fallen behind your month have you?" "Yes, sir." How did that happen?" The father knew, if his son did not. He had observed a number of cheap novels scattered about the house, but he had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood on the floor, and he said: "Empty those appies and take the basket and bring it to me half full of chips. And now," he continued, "put those apples into the basket." When half the apples were replaced, the son said: "Father they roll off; I can't put in any more." "Put them in, I tell you." "But father I can't put them in." "Put them in! No, of course you can't put them in. Do you expect to fil a basket half full of chips, and then fill it with appl s? You said you didn't know why you fell behind at school, and I will tell you. Your mind is like that basket; it will not hold more than so much, and here you have been the past month filling it up with rubbish—worthless, cheap novels." The boy turned on his heels and whistled, and said, "Whew! I can see the point."

A Little Hero.

A gentleman, while passing through a street in New York, heard a child's voice from the basement, crying, "Help! help!" He ran in and found a little five-year old boy holding a bed-blanket around his sister, two years younger, who had caught her clothes on fire, and the little hero had succeeded in putting out the flames. The boy, in answer to the question why he wrapped the bed-blanket around his sister's burning clothes, said his Ma had told him that was the best way to put out fire, and as to why he cried "Held! help!" that he was afraid he could not do it, and wanted some one to help. He was then asked why he did not leave his sister and run into the streets and cry help. He answered with tears in his eyes, "No, I never would have left her. She was my sister. Had she burned up, I would have burned too."—*Child's World.*

—Of all the graces that adorn and dignify the human character amiability is perhaps the most prominent. Discretion and good nature are the material ingredients of this valuable quality.

—Be kind to those who are bending beneath the weight of bitter cares, and weary years of time.

—Meekness is a virtue by which a man may know a Christian better than by his name.

—He who has no money is poor; but he who has nothing but money is poorer.

—Temptations and trials are necessary as teachers.

—To seek the redress of grievances by going to law, is like sheep running for shelter to a bramble bush.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

MEXICO, IND., Aug. 30, '74.

Dear Pilgrim :—

After wiping the tears from my eyes caused by reading Uncle Henry's article in No. 34, I take up my pen to drop a few thoughts that are passing through my mind.

Some think it not right that our brethren publish periodicals because our old brethren did not, but then who would not wish to read such articles as that just referred to? I do for one, because I know something about such bereavement, and such words bring the case fresh to our minds and cause us to set new resolutions—yes they do us good.

Then there is another article in the same No. that is worth any person's while to read, viz: Bro. Rosenberger's article on education. The whole article is made up of good reasoning and strong evidence on the side that he assumes to defend, and then there is nothing that those of adverse minds could take any offense at, unless they would be so presumptuous as not to be willing to allow others to defend their own principles.

Then again, we think the editors are worthy of commendation on account of their publishing all questions fairly, *pro* and *con*, no difference if they really meet their approbation or not. Some editors are too much inclined to make their paper their own medium, but if a paper is to be a church paper it should give all a hearing, and by so doing we are able to judge of the tenor of the brotherhood at large, and thereby a paper may become the medium of much good.

If some think there are some things published in our paper that should not be we would now suggest a remedy. Just take up your pens and produce something better, and my word for it, the good will always come first, and if there is enough good kept ahead there will be no cause for articles of not much merit appearing. By so doing you will do good in a two-fold manner. First, your good article will do good by it being read, and then it may keep out of the paper what you would think should not be published.

Again others think that the publishing of papers is just a speculation, such may or may not be the case, we do not know what it costs to publish a paper, but we are aware that it costs considerable, and surely they should live at their business just as well as at anything else. One thing we do know, that none of our publishers seem to be parsimonious, from the fact that they give time, until such time that persons can pay, and give free to those who are not able to pay, that thing itself creates confidence in our brethren of the press. And if they are willing to wait until we can pay, we ought to pay when we *can* surely. That is a better chance to get a paper than to take a political paper, for they have to be paid in advance generally, and some of our brethren who take political papers, pay more for them than it would cost to take the Brethren's paper, and read them too, and then argue that it is not right to take the Brethren's papers. What inconsistency! Now brethren let us "work together for good." It is not stipulated how we shall work—only for good—any means that we can employ that will work for good would be THE MEANS to employ.

There is much to be learned by reading the productions of our brethren,—good sermons we read frequently, good advices, very instructive lessons on various topics, any of which if we would put into practice we might grow better as we should in days and years. Many persons or members isolated from the main brotherhood are comforted by the visits of our papers by which means they can keep their minds freshened in the things that pertain to their eternal welfare.

But there are still other ways to do good. We can do good at home in our families, among our neighbors, &c. And in fact if we were always as ready and willing to do good as opportunity is afforded, there might be much more good done.

It might be interesting for the readers of the PILGRIM to know that the cause of the Lord is not at a standstill in this part of God's moral heritage. There has been during the summer several additions to the church, and the churches in general seem to be increasing slowly but steady, and the members seem to manifest great sincerity in the cause of Christ. Whenever there is a call for aid for the suffering they come forward at the call and comply with a cheerful hand. It may be that during the ensuing year we may all be tried as to our liberality, for it seems that in some parts of the country suffering will be inevitable unless relief comes from some other source. Incessant drouths, grasshoppers, chinch bug, hot winds and such like plagues have been more frequent this season, it appears, than ever before in this country. Old settlers say that there has been the least rain fall in this part of the country (Miami Co., Ind.) this season than ever before known, yet the crops are such that there will be plenty and to spare. Corn is rather under an average, but other things are almost if not quite average. The health we think is rather better than common this season of the year,—but few deaths, and what are, seem to be mostly among the little folks. J. B. LAIR.

Dear Pilgrim:—

As I did not have an opportunity of going to my own church this Sabbath, I concluded to go that of another persuasion, as I had but a short distance to go but I did not enjoy the services. The first thing done was to hold a collection. This looked to me like breaking the Sabbath as we are commanded to remember the Sabbath day and keep it holy. For the sustenance of our bodies we have six days in which to labor but many of the ministers who preach for salaries make the Sabbath the day in which they earn all their living, and to make it worse in many instances they rob their hearers of both their money and religion. They are made to pay money for that which is not food for the soul.

The minister to-day told his hearers that they need not expect to be saved by their works as some people do. If their who any expect to be saved by their works put them out from among you, have nothing to do with them. Christ never intended to put people in such a predicament as some do, in order to obtain salvation. All that he wants is to have people pour out their hearts in supplication and prayer to God and he himself will do the work. Oh, how inconsistant is this half truth doctrine. Truly, should we beware of false teachers. It is heart rending to think of the many precious souls that are deceived and led away by the craftiness of men.

LYDIA CLAPPER.

Yellow Creek, Pa.

Dear Pilgrim :—

As I am far away from my former companions I will pen a few lines to my dear brethren and sisters to let them know that I am still among the living. I, formerly had the privilege of going to church and hearing the word of God preached every Sunday but enjoy it no more as I do not get to meeting more than once a month and sometimes not more than once in two months, but God has still favored me above thousands who cannot enjoy even the privilege that I do. Notwithstanding our isolated condition I am still trying to serve the Lord and am determined to continue to put my trust in him who has said; "Come unto me all ye that labor and are heavy laden and I will give you rest." God is always ready to help in every time of need.

There are but a few brethren and sisters in this district, scattered around like stray sheep, but thanks be to God we have one to look to who is ever able and ready to come to our assistance in every time of need one who is able to save even to the uttermost.

I have had many trials and difficulties to encounter since I came to this place and now some of my sisters have been scoffed at on account of their plainness of dress, but we mind none of these things knowing that the time is coming when God will bring us all to account, when justice shall not linger, when every idle word will have to be accounted for. Let us think a moment on what Christ did for us, how he suffered and died that we might have life. If all this was done for our sake should we not be more watchful, more prayerful and ever hold ourselves in readiness to obey all his commands so that when he comes to gather his jewels home, we may be among the number? A knowledge of these thing affords great consolation to the child of God and should bear us up under the most trying circumstances.

ROBERT F. NAIR.

BOOK NOTICE.

In a previous number of the PILGRIM, notice was given of the preparation of a work under the title of "Non-conformity to the World." The book is now ready to send out. It is printed in large type, on good, heavy paper and well bound in cloth. Among the subjects treated upon we present the following:

1. Before the Transgression.
2. The Transgression.
3. After the Transgression.
4. From Adam to Noah.
5. Peculiarities of Abraham, Isaac, and Jacob.
6. Israel in Egypt.
7. Rise of the Jewish Church.
8. How the Jewish Church Fell.
9. Non-conformity to the World One of the Fundamental Principles of the Church.
10. "Ye are not of the World."
11. Non-conformity to the World a Plain Commandment.—Transformation.
12. "A Royal Priesthood,—A Peculiar People."
13. Plain Dressing;—Uniformity of Apparel,—Its advantages.
14. Covering and Uncovering the Head.
15. Divisions—What causes them.
16. Offenses, &c., &c.

Owing to poor health we were obliged to omit part third in our previous notice, viz: "A summary of the distinctiveness of the holy prophets." We regret the ommission, but hope our friends will bear with us in our adversity.

Price, single copy, postpaid to any part of the United States, and Canada, $1.00. Per dozen, by express, $9.00.

Write *distinctly*, your *name*, *Post-office*, *County* and *State*, or if by express, the name of your express office. All sums over $2.00, send in registered letter or by P. O. order.

Address, M. M. ESHLEMAN,
Lanark, Carroll Co., Ind.

ANNOUNCEMENTS.

H. B. Brumbaugh :—

Please announce that, if the Lord willing, we will hold our Lovefeast, in the Dry Valley meeting-house, Mifflin Co., Pa., on the 28th and 29th of September. Usual invitation is given.

JACOB MOHLER.

The Brethren of the James Creek Congregation, Huntingdon Co, Pa., intend holding their Communion Meeting on the 24th of October, commencing at 1 o'clock P. M.

GEO. BRUMBAUGH.

The Lord willing, the brethren in the Grand River congregation, Carroll Co., Mo., will hold their Lovefeast on the 19th and 20th of September, at the house of brother John Morton, 5 miles east of Carrollton. Meeting to commence at 10 o'clock A. M. By order of the brethren.

C. C. ROOT.

Brother Brumbaugh :—

Please announce in the PILGRIM that we the Brethren of the Fairview District Tippecanoe Co. Ind. expect, if the Lord willing, to hold our Lovefeast on the 17 & 18 of October next. A general invitation is given especially to the Ministering brethren.

Those coming from the east stop off at Buck Creek, from the west Lafayette. Inform the undersigned and you will be met at the above named places with conveyance and taken to place of meeting. Signed by order of the church.

ISAAC BILLHIMER.
JOHN SHIVELY.

Bro. Brumbaugh:—

Please announce through the PILGRIM that our Communion Meeting in the Marsh Creek Congregation Adams Co. Pa. will be (the Lord willing) on the 26 & 27 of September commencing at 2 o'clock P. M. of the first day meeting house 4 miles west of Gettysburg.

The usual invitation is extended especially to laboring Brethren.

DAVID BOSSERMAN.

In the Milmine church, Piatt Co., Ill. on the 27th of October.

In the Limestone church, Washington Co., Tenn., on September 26th and 27th.

In the English River congregation, Keokuk Co., Iowa, in the meeting-house 2¾ miles east of South English, on September 25th and 26th.

At Newton D. Hadsell's, 8 miles west of Howard City, and 4 miles west of Union Center, Howrad Co,. Kan., on October 17th and 18th.

At Welty's meeting-house, Franklin Co., Pa., on September 22nd.

In Dunnings Creek congregation, Bedford Co, Pa, on September 29th and 30th.

In the Ocaw congregation, Piatt Co., Ill. on the 26th of September.

In the Root River congregation, Fillmore Co., Minn., on October 17th and 18th.

In the Monroe County Church, Iowa, on the 19th and 20th of September.

On cash Creek near brother and sister Hartman's 4 miles west of Woodland, Yolo Co., Cal., Oct., 15th.

At the Brethren's Meeting-house 1½ miles north of Plattsburg, in the South York coogregation, Clinton county Mo. September 26 and 27.

In the Buck Creek church, Henry co. Ind two and one half miles west of Blountville, on October 20th and 21st.

In Clarion co., Pa. on the 26th and 27th of Sptember.

In the Desmoines church, Polk co., Iowa, on the 26th and 27th of Sep'ember.

In Otter Creek congregation, Macoupin Co., Ill. in the Pleasant Hill meeting-house on the 24th and 25th, of September.

Warriorsmark, Blair county, Pa. on the 17th of October.

On Empire Prairie, Andrew county, Mo. on the 17th and 18th of Oc'ober.

In Bear Creek congregation, Garrett Co., Md., on the 26th of September.

In Hopewell congregation, Bedford Co., Pa., on the 24th of Septamber.

In the Yellow Creek congregation, Bedford Co. Pa, on September 25th, in the Claar meeting-house.

Also, same congregation, in the Snowberger meeting-house, on October 15th.

In the Conemaugh Church, Cambria Co. Pa., on the 24th of September.

In the Black River congregation, Medina Co., Ohio, on the 26th and 27th of September.

In East Nimishillen congregation, Stark County Ohio, on September 26th and 27th.

In Hill Valley, Huntingdon County, Pa., on September 19th.

Linn Co., Iowa, in Dry Creek church, on the 26th and 27 of September.

In Union congregation, Marshall Co., Ind.,on October 16th.

In the Falling Spring church, Franklin Co., Pa., on Oct. 20th, in the Antrim meeting-house.

In Springfield church, near Mogadore, Summit Co., Ohio, on September 24th.

In the Mowar church, near Kokomo, on October 23rd.

In the Coldwater congregation, Iowa, at the church at Greene, on Sept. 26th and 27.

At the Brethren's new meeting-house, Fayette Co., W. Va., on the 17th and 18th of October.

MARRIED.

HAMBRIGHT—BRENEMAN.—On the 25th of August, 1874, George Hambright to Miss Fanny Breneman, at the house of the undersigned. Both of Lancaster Co., Pa. WM. HERTZLER.

DIED.

RITCHEY.—In the Hopewell arm of the Church, Bedford Co., Pa., August 6th, 1874, Tobias, infant son of brother Samuel and Betty Ritchey, aged 4 months and 2 days. Funeral occasion improved by Leonard Furry. LYDIA CLAPER.

SWARTZ.—In the Hopewell congregation, Bedford Co., Pa., September 7th, 1874, Christina Swartz, aged 86 years, 7 months and 6 days. Funeral discourse by John S. Rush and the writer, from 1 Cor. 15: 51, 52. DAVID S. CLAPPER.

BILLHIMER.—In the Fairview congregation, Ind., June 23rd, 1874, Matison M. son of Isaac and Salome Billhimer, aged 4 years, 3 months and 9 days. Funeral services by Isaac Cripe and J. W. Metzgar. ROBERT ATCHISON.

NOFFSINGER.—In the Hurricane Creek District, Bond Co., Ill., July 9, '74, our old and much esteemed brother, Eli Noffsinger, aged 80 years and 5 days. Funeral services by the servants of the church. J. H. GOODMAN.

MOWERER.—On the 19th of August, in Upton, Franklin Co., Pa. sister Hannah, wife of —— Mowerer, aged 79 years, 10 months and 4 days.

Sister Mowerer was an affectionate and devoted mother, and a sister in the Church. Her prayers and labor were not in vain. She had the satisfaction of seeing all her children, and many of her grand-children, consecrating their life to God. One of her daughters preceded, or went before her some seven months, to the spirit land.

Her comfort, when dying, was the assurance of a glorious immortality, in having kept the faith.

The occasion was improved by Eld. John Shank, Henry Coons, Jacob Price, the writer and others, from Rev. 13: 14.

D F Good.

MISCELLANEOUS.

—The Brethren of Wild Cat District, Ind., intend to hold their Lovefeast on the 21st of October.

—The Warriorsmark Congregation Blair Co., Pa., had two accessions lately.

—Bro. Isaac Billhimer's address will be changed from Pettit to Edna Mills, Clinton Co., Ind., after the 15th of September.

—The latest news from Topeka, Kansas are that the Indians are becoming troublesome. Sixteen citizens have been murdered by the Indians since the sixteenth of June.

—Bro. Joseph Zahn says the wheat crop here was an average one, the oats crop was remarkably good, corn, potatoes, &c., are (to use the general term) splendid, we hear the farmers say they never saw such a general good prospect for corn as the present.

—There lives in London a sect who believe that no medical aid should be called in when one of their number is sick, but prayer and good nursing should be relied on, and this only. They interpret literally the injunction of the apostle James to call in the elders of the church, to pray and to anoint with oil, and they not only interpret this injunction literally, but they regard it as containing their whole duty in the matter, and as excluding any resort to the aid of medicine.

—Bro. D. F. Good says: On the 23rd of August, the Church at Antietam made a choice for a Minister and two deacons. The lot fell upon Jacob Snider Speaker; and David Newcomer, and Benjamin Stoufer, for deacons. All were installed to their different offices.

We still have accession to the church by Baptism.

—From Bond Co., Ill., by J. H. Goodman. The season with us (till within a few days) has been very dry and hot. Corn and oats poor owing to drought and chinch bugs, wheat is very good, Irish potatoes poor, sweet potatoes good, grapes a full crop, apples and pears middling plenty. Considerable threshing done here. Wheat yielding thirty-four bushel per acre, twenty and twenty-five bushels are common this season. No additions to the church lately.

—We had lately two additions to the James Creek Church. One of them says, that when young he labored for our now old and respected Elders Peter and Christian Long. Though since then he has been isolated from the society of the Brethren yet there were impressions then received that finally resulted in his conversion. Truly may it be said, a good example is never lost.

—In the vicinity of New York, and over a wide extent of country, a severe drought has prevailed for some time. The pastures are drying up, the leaves are falling from the tress, and the springs and streams are showing the want of rain. In Philadelphia there is a scarcity of water in the Schuylkill, and the chief engineer of the Water Department has issued a circular requesting economy on the part of citizens in the use of water; the fountains have been stopped and licenses for water carts to sprinkle the streets have been revoked.

—From Muncie Co., Ind., by R W. Branson, we have the following: The health in this neighboorhood is not very good at present, cases of chills and fever, are very plenty, there has been several deaths around here in the last month.

We had plenty of rain in the fore part of the season, to bring on the crops very rapidly, and to perfection. The small grain was tolerably good, some fields of wheat made thirty bushels per acre. Flax was very good, it made from nine to fifteen bushels per acre. Oats very good, some fields made fifty bushels per acre. The Blackberry crop was also very good.

The Apple crop is tolerable good, with the exception of a few trees that have the bitter rot. The Apples on these trees are not worth anything only to feed hogs or cattle.

The Peach crop is the best I ever seen, many trees are broken to the ground, loaded too with the nicest of peaches. They are going into market at $1.50 per bushel.

The corn crop is tolerably good, although the Chinch bug, and dry weather is drying it up very fast. Some of the farmers are cutting there corn up, they think it will do better to cut it up than let the Chinch bug kill it.

Seeding has commenceed, there was a good deal of wheat sowed in last month, but it is so dry that it will not do much good till it rains. There will be a pretty large crop sowed. Potatoes are tolerable good.

—A counterfeit twenty dollar note of the Merchants' National Bank of New York has been discovered at the Treasury Department sent there for redemption. It is so well executed that it passed undiscovered through the hands of several counters before being detected. The Comptroller will add this series to the already lengthy list of national bank notes to be called in for cancellation, the rule being to call in and abolish by cancellation the whole issue of each denomination of a bank that is successfully counterfeited.

IDENTITY OF THE REFORMED WITH THE REFORMED DUTCH CHURCH.—A peculiar case, and one of considerable interest to the Reformed Church of this country, is on trial at Hackensack before Judge Bedle. When the Reformed Dutch Church dropped the "Dutch" out of the name of the denomination six or seven years ago, the Holland churches took offence, and many of them are dissatisfied. Rev. Mr. Wust, pastor of the Holland Church at Lodi, rebelled against the degree, and persisted in styling his church the Dutch Reformed. He denied the authority of the Particular Synod and Classis, because they had changed the name, and said he could only recognize the "Reformed Dutch" Classis and Synods. After endavoring to bring the parties to terms, the Classis appointed a new Consistory, or Board of Trustees, and a committee, with Rev. Dr. Gaston, of Passaic, as Chairman. Dr. Gaston called upon Mr. Cook, one of the old Trustees, and demanded the key of the church, so that the new Trustees might be installed, but Mr. Cook positively refused to give them up. Dr. Gaston then procured the assistance of two or three men, broke open the doors, entered the church, and put the new Consistory in possession. The new Consistory then commenced suit against Rev. Mr. Wust and the old Consistory for the full possession of the property. The decision is looked for with interest by other congregations.—*N. Y. Times,*

—From O. W. Smith of Altoona Pa. we have the following: On Wednesday morning Aug. 26th Mr. John Kerr, boss on the repairs, on the P. R. R. at Bells Mills, was killed with the cars. They were shipping cars at the time—the train was uncouppled, and stood about four feet apart. Mr. Kerr was in the act of passing through between them, and when he was about half-way through, the train came together and caught him. He was dragged the length of three cars before he could be relieved. His death was quick and sudden. He was killed before his own door, and in the presence of his little daughter. Hard was the trial, no doubt, to his family of such an unexpected death, but God's ways are not as our ways, and His will must be done, let it come in what ever way it may. He leaves a wife and a family to mourn his loss.

On the morning of the 28th at 9 A. M. his remains was conveyed to the grave yard, when his funeral was preached in the Presbyterian church, by Mr. Dickson of the M. E. Church from the following words. "Lord make me to know mine end, and the measure of my days what it, is that I may know how frail I am." (Psalms, 39: 4.)

Mr. Kerr was a member of the M. P. Church, and had been a boss on the P. R. R. at Bell's Mills, about 9 or 10 years. The Co. made him a present of a Metalic Coffin, which cost about one hundred and seventy five dollars. It was a beautiful Coffin but it matters not what kind of a coffin we are buried in, if we are only prepared when death comes.

On the same day that Mr. Kerr was buried, Mr. David Hunter, who had been at Mr. Kerr's funeral, went home and eat his dinner, and went to his work at Fostorian, which was digging a well. M. Hunter went down in the well to dig and Mr. Ketterman staid out side to windlas up the dirt, and while Mr. Ketterman was in the act of drawing up a bucket full of dirt, the bucket got loose from the rope and fell back in the well and struck Mr. Hunter on the the head and killed him. Both these mournful events took place not more than two miles a part. Mr. Hunter remarked when Mr. Kerr was buried, he wondered who would be the next one. Little did he think that he himself would be the one. It was not more than two hours from the time Mr. Kerr was buried till Mr. Hunter was killed in the well. On the 30th of Aug. at 10 A. M. his body was conveyed to the same place, and his funeral preached in the same house by Mr. Mathers of the P. Church from the following words. "For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him." (1. Thess. 4: 14.)

Mr. Hunter was a member of the P. Church. Both these funerals were attended by a large number of people.

Western Crop Prospects.

—o—

ST. LOUIS, Aug. 19—I came to this city from Chicago over the Rock Island Railroad to Bureau and Peoria, and thence by the way of Perkin, Jacksonville, and Alton. This route lay nearly through the center of the western half of Illinois, a section of country devoted chiefly to the production of corn, although it furnishes in the aggregate a considerable quantity of wheat, and fattens for the Chicago and Eastern markets a large amount of stock. The first corn I saw after leaving Chicago was suffering greatly for the want of rain; the leaves were curled up, and some of the lower ones were already dry and yellow. Without rain the yield will not generally be more than one-half a crop, and I doubt if it is not already to late for rains to do the most of it much good. I did not see a single field of upland corn along the whole rout until I approached the Mississippi River that was not suffering from the effects of dry weather. Some of it has entirely dried up, and at least half of it has already stopped growing.

I spent Sunday in the country five or six miles south of Bureau. The yield of corn in that vicinity will be less than half the average. In the bottoms of the Illinois River, where it is generally very wet and corn was planted late, are to be found the only really promising fields. The absence of rain has also dried up the streams in the pastures and destroyed the grass, so that the farmers find it difficult to provide either feed or water for their stock. Some have already begun to cut up the corn and feed it to their cattle while others are obliged to drive their stock several miles to water.

The wheat crops in all the sections I passed through has been exceptionally good this year, and the amount shown was much greater that for several previous years. Potatoes need more rain and the gardens are very dry. The price which farmers in central Illinois are receiving for their corn this year is from 50 to 100 per cent higher than that which they got a year ago, so that those who kept a portion of last year's crop and those who gather a fair crop this year will be no worse off than they were twelve months ago, and I am told that the increased acreage will probably bring the aggregate yield of corn this year nearly up to that of last.

If the reports received in St. Louis from Kansas and Nebraska are to be trusted, the grasshoppers or locusts are doing much more damage in those states than they did earlier in the season in Iowa and Minnesota. Instead of flying over the country and alighting here and there as they get hungry to devour a field, they seem to move eastward at a regular rate per day, destroying every green thing as they go. They have not, I believe, reached the western borders of this state yet, dispatches from Kansas City to-day report that they are confidently expected there within a few days at the farthest. The ravages of these pests in Kansas and Nebraska are, as in Iowa and Minnesota, confined, thus far, to those sections of country that have been recently settled and are still sparsely populated. This fact causes the aggregate loss to be much less than it otherwise would be, but does not prevent great individual suffering among those whose farms are devastated. Hundreds of families are leaving Kansas, and I hear that the Atlantic and Pacific Railroad is bringing the sufferers East at half price.

How Newspaper Postage is to be Prepaid.

WASHIGTON, Sept. 6.—Third Assistant Post-master-General Barber has gone to New York to devise the best means for carrying out the act of Congress in relation to the prepayment of postage upon newspapers and periodical mail from the office of publication which goes into effect on the 1st of January, 1875. This law gives a wide discretion to the Postmaster-General in all respects save as to the mode of payment which is required to be "by a special adhesive stamp, to be devised and furnished by the Postmaster General, which shall be fixed to such matters, or go to the sack containing the same, or upon a memorandum of such mailing, or otherwise, as the Postmaster-General may from time to time provide by regulation."

It is evident the law did not contemplate the stamping of each paper, as it provides they shall be "weighed in bulk," and payment of postage made per pound. Neither can the stamp be affixed to the bag, as in most cases other mail matter goes therein. The most feasible method of carrying out the law appears to the department to be the use of receipt books and stubs, the receipt to be torn off and given to the publisher, and the stub, after the necessary memorandum is made, to be stamped with the requisite stamp or stamps, and retained by the Postmaster."

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The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA. SEPTEMBER, 22, 1874. NO. 38.

POETRY.

TO AN OLD CHURCH.

A SONNET.

BY WESLEY.

Hail time-worn edifice, thy furrowed walls,
Have often echoed back the fervent calls
Of holy men by heavenly zeal inspired;
Yea, in the garb of purity attired
They poured down thine aisles the healing tide,
Which from the open tomb of Christ doth glide,
Apprising man of mercy's boundless store,
Wrought out by Him who man's transgressions bore.
Thou standest a record of the love which thrilled
The hearts which erst thy crumbling altar filled;
Whilst from their lips rolled up their songs of praise,
Commingling with the angels' ardent lays;
Seraphs the holocaust of love applaud,
And bear its odor to the throne of God.

ORIGINAL ESSAYS.

The Intermediate State of the Dead.

I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.—Rev. 6: 9.

Some time ago we commenced an article on the above subject in reply to an article which appeared in No. 18 of the present volume, and by the grace of God we will try and finish it, and submit our thoughts to the reader.

One very important point in considering this subject is this, as the Revelator figures extensively in this subject it it very necessary to notice very particularly which he speaks of, the soul or the body. If we accept the idea as some do that the soul and body remain together, we will not get very far in the matter until we swamp. The text says, "I saw the souls under the altar, of them that were slain for the testimony that they held." As this is not the only passage that bears on this subject we conclude that there is a separation of the soul and body, and bring up Paul as a witness in the case. "Therefore we are always confident, knowing that while we are at home in the body we are always absent from the Lord: We are confident, I say, and willing rather to be absent from the body, and be present with the Lord. 2 Cor. 5: 6–8. Paul here sees a separation of soul and body, and the Revelator sees it also when he speaks of the souls and those crying to be avenged, &c., and then speaks of the dead in the sea, the graves, &c. Then in Eccl. we find this: "Who knoweth the spirit of man that goeth upward." 3: 21. "Then shall the dust return to the earth as it was, and the spirit to God who gave it." This certainly establishes a separation, and we all know that the body is dead, and we have always, whether right or wrong, thought that when reference was made to the *dead* it was in reference to the body. Now we believe we are about ready to accept the position "that the soul immediately after its departure from the body goes"—not to its final destiny—"but to heaven or hell as the case may be." This may seem like presumption, but it is nevertheless our position.

We come now to the case of the rich man and Lazarus. The brother says, "this is generally accepted as a parable contrasting the different stations of life in time and eternity, *without any reference to an intermediate state.*" Not just so brother, for the rich man remembers that he has yet five brothers on earth. From this we infer that it has direct reference to an intermediate state. Such being the case we find him in hell also. Whether hell here has reference to the grave or some other place we need care but little, for it does not change our position any either way, and at the same time we have Lazarus in paradise, and we find also "a great gulp fixed between." This makes their stations vastly separate, and while it shows their stations, it certainly shows the place of their several stations. Now in respect to the thief we have only one idea to offer. The thief received from Christ a special promise. What was that promise? "To-day thou shalt be with me in paradise." "To-day," certainly implies something. It fixes the time. If not what was the promise worth. If his soul and body both laid in the grave just as the other thief did what was he benefited by the promise? But we infer that his soul went just where Christ's did, and the other thief's went to where we found the rich man, or at least it went to a different place to that of the one that had the promise.

We nowhere find that hell is the final destiny of the wicked. But according to inspiration hell is now in existence, and it among other places must deliver its dead up to judgment. We infer then, and always have believed that it is the prison of the wicked in their intermediate state, and after it has served its purpose as such it will, with those that it held, be cast into "the lake of fire." This is the second death, or the final destiny of the wicked. Heaven in like manner, we think, is the resting place of the sainted dead. And as we nowhere find that they come from heaven to judgment, we conclude that they have judged themselves and need no judgment. Yet this is not their final destiny. "And I saw a new heaven and a new earth, for the old heaven and the old earth had passed away." There seems to be a new place prepared for the saints, as well as a new place for the wicked, for both places have passed away.

Now by way of recapitulation we will give a few ideas as our own private opinion, but which we thought we had got from the word of God.

We believe that in death the soul is separated from the body and goes either to heaven or to hell. Heaven not being any too good for those that have washed their robes and made them white in the blood of the Lamb, nor hell too bad for those that have slighted Christ and his proffered grace, and the body returns to its mother dust. And at the sound of the last trump, the wicked shall all come forth to judgment. "And the sea gave up the dead that were in it, and death and hell gave up the dead which were in them," and after the judgment death and hell were cast into the lake of fire. The saints need not to be judged, from the fact that they have judged themselves. "Judge not that ye be not judged." This and like texts cause us to think that if we judge ourselves by the word of God, we will never come to judgment, for it is this word that we have now that will judge us all in the last day, if we do not judge ourselves by it. And another point is this, the saints are to reign with Christ a thousand years before the judgment. Will they reign with him all this time and then be called forth to judgment? We should think not. We now submit this to your judgment, whether it is worthy of attention or not.

J. B. LAIR.

Mexico, Ind.

The Great Contrast.

None but those who have had an experience in the divine life, can know how to contrast between the real advantages of that life, and the dissdvantages of an unholy career. To try to decide upon this question, knowing nothing but what can be supposed from observation, is as little likely to be done on safe and sure grounds, as for one unborn to judge of things only understood after many years subsequent to birth. "Marvel not that I said unto thee, ye must be born again." And the fearful condition of the carnally minded is such that the wonderous works of Almighty God go on, by them unseen as it were; the swift moments, few that are given them, pass uncounted, and unheeded by; the thundertones of that same *word* that has called others from the tomb, and that will call forth themselves, crying at the loudest gospel trumpet sound, unheeded, and unheard, while their fellows fall victims to sin and death, to rise never to shine in glory, and themselves all but sentenced to the fall at the next succeeding blow; and this all unseen, unheard, unfelt. Who then would dare to act upon their judgment and decision of the joys and real anvantages of the holy life, a life of light, liberated from darkness and blindness of death in sin, and the slavish bonds of iniqnity, and the captivity and imprisonment of ignorance; who are void of "all spiritual understanding.

Some of the advantages of a holy life over the life of the ungodly, are "a meek and quiet spirit in the former, which the wicked fleeth when no one pursueth." Another is the comfort of joying in the Holy Ghost, while the unregenerated is "without hope, and without God in the world." And "all things work together for good, to them that love God, to them who are called according to his purpose," but "he that, being often reproved and hardeneth his neck, shall suddenly be destroyed and that without mercy." The righteous have joys and comforts in "heavenly places," and the joys of the unholy, though innocent, are thwarted by the returning consciousness of the vanity of them, and more, they are marred by the fruits of time wasted and means squandered, that is not easily recovered, but often sensibly missed; while sacrifices made to God never, for the Lord loveth a cheerful giver and whom He loveth He blesseth that he shall never want nor ask in vain, if so be that he is the Lord's. These are of the advantages over even those who believe and do not, who know their sad condition and know of the means of grace, but procrastinate, spurn the offers of bleeding mercy, awaiting "a more convenient season." And still greater are the advantages of the godly over those who believe not, put off the calls of the spirit of grace as a mere delusion,—as a petty notion of "old fogies," and such as are "biased of a book," and "do not understand the true philosophy of man's origin and destiny." Such are the reasonings of the most pitiable souls that I have met with. And they labor under the greatest disadvantages of all others, for what is a man advantaged if he gain the whole world and loose himself, or be cast away? Luke 9: 25.

There are literal losses, crosses, and even sore trials to endure for Christ's sake, but afterwards, no sooner than they have subsided, Oh, the sweet repose they bring, even

here, and after a while "a far more exceeding and eternal weight of glory." On the other hand,—no cross to bear, no crown to wear, and yet all the ills and real sorrows of this life, and the fearful horrible results of an ungodly life and society in the world, and Oh what in the world to come? Who will continue such a course? Who will not risk in finding joys and comforts in this holy warfare, that in the face of these considerations, exceed all the pleasures of this world, and having no escape of falling into the hands of the living God, and that unprepared, and when mercy is swallowed up in the consumation and the fullness of time.

C. C. Root.

For the Pilgrim.]

The Beautiful City.

I thought I would pen a few lines for the Pilgrim and try and make use of the time and talent that God has given unto me, that I in my weakness might encourage some poor soul to try more earnestly to gain the heavenly portals that enter into glory.

There are a vast number of cities in the world that are beautiful to behold. Go to the city of Philadelphia, and your eyes will gaze with wonder at the art of man. Go to the city of New York and behold the splendid earthly mansions. The buildings, the alleys, and the streets all made pleasing to the eye of man; you look with astonishment, yea, even with amazement, upon these great and beautiful cities. They look as if they might stand forever, but durable and grand as they may seem, they are perishable, and at some future day will crumble to the earth. Though they may be beautiful to look upon and pleasant to dwell in, they must pass away. But I have a city to tell you of that will not pass away. What is it called? Is its name Philadelphia or New York? No; it is Heaven. O what a beautiful name! Is the city as beautiful as its name? Yes, and more so, although Heaven has a sweet sound in the Christian's ear. The art of man has gone a great way since man was created, and when we read about the wonderful City that the Savior talks so much about, and the temple that the wise man built, we wonder at the wisdom that God gave him. But of this magnificent temple and the wonderful buildings that stood by its side, according to prophecy, there was not one stone left upon another that was not thrown down. Although forty and two years in building, its garnished walls are decayed or overthrown. But it was only a type of that beautiful City which is called Heaven, and what will it be to see the antitype! The antitype will shine in more splendor, it is more beautiful; it is more grand and sublime. The walls are salvation, and the gates are praise. The streets are as pure gold when it has gone through the refiner's fire seven times, brighter than the noon-day sun, or pearls of gold. The dimensions of the City is great, 12,000 furlongs square. The height, the length, and the width are equal. The foundation is all manner of precious stones, and God is the builder. How grand, how magnificent is the place! The human mind fails to comprehend its vastness. And what is it to be there? The glorious hope arises within us that some day we will be welcomed into the City. But we have gates to pass through before we can enter there. Death is the portal that will let you into glory. Do you dread this, my Christian friend? If you have been washed white in the blood of the Lamb, you can welcome death and shout glory in your dying hour, that is, if you have kept yourself unspotted from the world.

Dear brother, or sister, when you are about to turn back, think where you are going, and then look toward the beautiful City with an eye of faith, and stand upon Pisgah's top and view the beautiful City that lies beyond. Fall down, as did Joshua, and pray for more energy, that you may press on. These earthly cities are grand and wonderful, but sin, sickness, sorrow, pain and death are there. But not so in this beautiful City that John saw while on the isle of Patmos. There will be no sickness, sorrow, pain nor death there. Neither the cross of sin will be there, but thank God, in this holy City, the New Jerusalem, there shall be peace. The throne of God and the Lamb will be in it, and his servants shall serve him, and in this service shall never tire. Hence there is no need of night there to sleep and rest the brain, muscles, and limbs. There shall be no night there, no interruption of joy or eclipsing of glory, by the darkness of night, but one eternal day. It is a beautiful City. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the good things that God has in reservation for those that love, obey, and serve him. If this earthly house of our tabernacle were dissolved, we have a building not made with hands, but eternal in the heavens. And this is not all. In this City is your darling child that is not lost but gone before, there to clasp hands with Jesus and to fall down and worship him who created it. Does this not encourage us? Will not this arouse some one that has become lukewarm to strive more earnestly for the kingdom of eternal glory, and enjoy the felicity above, where angels dwell, and where God our Father is. Behold the light of this City! How bright it is above the noon-day sun, for the glory of God does brighten it, and the Lamb is the light of it. In this light his servants shall see his face, and his name shall be written on their foreheads, and God shall wipe away all tears from their eyes. Here in this life we wipe away our tears, but they come again, and the reason is because the cause of them remains. But in that beautiful City God will remove the cause, and the effect will cease. There also is the pure river of life, clear as crystal, flowing out of the throne of God and of the Lamb. And on either side of the river is the tree of life bearing twelve manner of fruit, and yields her fruit monthly.

Dear reader, these are some of the joys and liberties of the people of God, and can be obtained by obeying the Lord Jesus Christ, for he says, "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the City." Rev. 22: 14.

Z. Annon.

Thornton, W. Va.

For the Pilgrim.

NOAH AN EXAMPLE OF HOLINESS.

In the time Noah the world become filled with violence. All had forsaken the Creator and followed after their own lust. "And God saw that the wickedness of man was very great in the earth and that every imagination of the thoughts of his heart was only evil continually and it repented the Lord that He had placed man on the earth, and it grieved Him at his heart. Thus had rebellious man forsaken the laws of God who hath created him, and placed him in the world that he might glorify his Creator. None was found true to God save Noah and his family. What an example of holiness! How sad it must have been to Noah to see the whole world in rebellion against the God of High Heaven, and himself standing alone as the true worshiper of God. Surely he must have been vexed from day to day at their wickedness, as was righteous Lot at the wickedness of the men of Sodom. All the influence, all the inducements of the whole world could not persuade him to forsake his Maker. God beholding the great wickedness of man, and that it was only becoming greater and greater, righteously passed judgement upon them which was to be a destruction of all flesh from the face of the earth by a flood of water. But God never forgets his people. He now remember Noah His servant. He commanded Noah to build an ark by which he and his family were to be saved from the destruction of the wicked which was finally accomplished.

Dear reader, has the spirit of God ever been striving with you? Have you ever been warned of the coming judgement of the wicked by the minister of the gospel or by the reading the word of God? Will you give heed to those friendly warnings and stand faithful like Noah amidst the vain inducements of a wicked world? To you it is promised that if you forsake your earthly associates for the sake of Christ, you shall receive a hundred fold in this world besides eternal life with all the sanctified in His kingdom of glory. Not so with Noah. He was alone. All his relations and friends had gone with the world in their wickedness. So will be be with you, dear reader, if you will open and welcome Him in while He is knocking at the door of your heart. O, do open and invite Him in before it is forever too late, before he ceases striving with you. If you do not, you will not be remembered like Noah in the destruction of the world. Your case then will be a deplorable one; your lamps will be gone out, and you will have no oil to fill them. You will be cast into outer darkness where there shall be weeping and gnashing of teeth, to share the fate of the enemies of God.

Dear young readers, who are yet in the bloom of youth, now is the time for you to forsake the contaminating influences of a wicked world and enlist under the banner of king Immanuel, and like Noah prove a faithful soldier of the cross, that you may win the crown that fadeth not away. But in striving for the crown be sure you strive lawfully, for only such as strive lawfully have the promise of winning that crown. The Scripture says, many shall strive to enter Heaven but shall not be able. Perhaps because they are serving the goddess of fashion more than the God of Heaven. Then dear reader let us lay aside those things, and like Noah worship God in spirit and in truth, for such only can worship Him acceptably.

S. C. Miller.

Brooklyn, Iowa.

Selected by Julia A. Wood.

Soft Answers.

It is a remarkable fact, that one half-hour's summer sunshine deflects the vast mass of the Britannia Tubular Bridge more than all the dead weight which could be placed upon it. What a tribute to the might of gentleness?

That school-child made a good reply, who said that meek people were those who "give soft answers to rough questions." But how far the world is from taking the scriptual standard, and concerning meekness a valuable quality we may learn by a common use of the word. Who would like to have said of him, as of Moses, that he was "very meek?" Something mean-spirited would be the popular acceptation; nobody would understand the words to express any enviable virtue, if used in the degenerate conversation of to-day.. And yet, how does the giver of all blessings signalize the meek? They are among his specially blessed—"they shall inherit the earth."

A gentleman came to Sir Eardley Wilmot in great wrath at an injury he had suffered from some persons highly in worldy position, and was considering how he could best show his resentment. "Would it be manly to resent it?" "Yes, but God-like to forgive it." The idea had an instantly soothing effect, and he left that interview thinking no longer of revenge.

It is related of Anthony Blane, one of the earliest converts made by Felix Neff, that when he was struck on the head by an opponent of the troth, he said, "May God forgive and bless you." The other exclaimed in a fury that he would kill him. Some days afterward Anthony met this man in a narrow Alpine road, and fully expected to be struck again, but, to his amazement, a hand was outstretched with the heartfelt words, "Mr. Blane, can you forgive me?" The soft answer to his blow had softened his heart, "breaking the bone.'

Does not Sir Matthew Hale seem the greater man, when we recall his reply to Cromwell's angry speech. "My lord justice, you are not fit to be a judge." Hale had refused to lend himself to some arbitrary action, and his only answer to the Protector's words was. "Please your highness, it is very true." His great upright soul was also crowned with humility; and a source of many of the hard answers which create life's angry altercations is pride.

On merely worldy grounds there is great wisdom in soft answers; for the speaker is so apt to win the day, and gain his own object in the end. DeQuincy tells of himself, that when traveling once on the roof of a coach, he fell asleep from weariness and weakness, being at the time in bad health, and lurched against another passenger, who awoke him with much surliness, and complained morosely of this invasion of his comfort. DeQuincy apologized, said he was unwell, but would do what he could to avoid falling asleep for the future. Nature would not be coerced, however, and he was soon slumbering again; when he felt the arm of his surly neighbor passed around him to prevent his falling, and in all the stages of his journey thereafter he acted with the tenderness of a woman toward the invalid.

Much practical philosophy lies in the saying of one little boy to another. "Don't speak so cross; there's no use in it." Truly no use for anything beneficial or pleasant, but much use for the inflaming of discord and establishment of malice. Especially in domestic life is the sharp answer of Satan's choice engines for the creation of all uncharitableness. And those who can refrain from it under provocation have achieved a great victory over themselves. One of the most tried and most holy women that ever acted thus, as described by her celebrated son, Augustine: "She

had learned not to resist an angry husband, not in deed, only, but even in word. Only when he was smooth and tranquil he would give an account of her actions, if haply he had taken offence. In a word, while many matrons, who had milder husbands would in familiar talk, blame their husbands' lives, she would blame those wives' tongues. and they, knowing what a choleric husband she endured, marvelled that it could never be perceived that Patricus had beaten her, or there had been any domestic difference between them." And how closely the meek spirit is allied of that of the peacemaker in the next beatitude we may gather from Augustine's further words: "this great gift, also thou bestowest, O my God, on that good hand-maid of thine, that, between any discordant parties, when hearing on both sides most bitter things, such as swelling and undigested choler causes to break forth, she never would disclose aught but what would tend to their own reconcilement." Short-lived would be the strifes of the world did every body act like Monica.

There are a few sweet, placid tempers to whom the "soft answers" comes comparatively easy; but with most persons, it must be the fruit of resolute self-control and self-conquest of a habit of mind produced by watchfulness and prayer. One can sympathize with the passionate school-boy, who, pondering on this subject, asked another: "What soft thing is very hard?" and explained his meaning thus: "If it is not a hard thing for a fellow to give soft answers when he's right down vexed, then I don't know where you will find anything that's hard."

But if the school-boy learns the lesson, the man will have less difficulty in putting it into use. "The beginning of strife is as one that letteth out water," and the soft answers will always enable us to fulfill the following injunction: "Leave off contention before it be meddled with." Yet how easily we justify ourselves in wrong doing, prompted by the demon Pride! How quickly does the sharp retort leap to the lips, how clever we deem ourselves when the thrust (probably as poisoned as we would make it) has been given! We do not remember that this, like other human temptations, was met and conquered by our Great Exemplar; we do not consider Him who endured such contradictions of sinners against himself," who, when he suffered, he threatened not," although the twelve legions of angels stood ready at his call.

[For the PILGRIM.]

GO TO JESUS.

Just now we think of some of our kind friends who have recently been heavily oppressed on account of bereavements. A daughter or son has lost a kind father, a wife, a kind husband and a dear child. To part with those who are so closely allied to us by the ties of nature is one of the saddest occurrences of this life. That last lingering look at the death-form of a dear one makes a wound too deep to be soon healed without the oil of consolation. And this we may have, and that too from various sources. It affords us a slight relief to narrate our bereavement to our intimate friends. They, too, may give us words of consolation that will, for the time at least, ease the pain of sorrow. But there is a friend to whom we can go at such a time that can give us more consolation than any earthly friend. That friend is Jesus. Just now we can think of John's disciples. How sad they must have felt when they heard that he was beheaded. And what did they do? They took up his body and buried it and then went and *told Jesus.*

Christian friends, it is our privilege to do the same when our friends die, and indeed, it is our duty to go to him with all our sorrows and disappointments in this life. Ah, yes, this is a glorious privilege, and we rejoice to know "that we have a High Priest that is passed into the heavens, Jesus, the Son of God, who is touched with the feelings of our infirmities and was in all points tempted like we are, yet without sin." No one on earth has ever experienced sorrows as bitter as his, and now we have the glorious privilege when in sorrow and trial of laying our heads on the breast of him who was our partner in sorrow and trial. What a glorious privilege! Surely the saddened heart rejoices that Christ was man as well as God. Take humanity from the person of Christ and our condition would be a deplorable one. But not so. Jesus *feels* our griefs. A certain writer beautifully expresses this thought in the following language: "There is not a single throb in a single human bosom that does not thrill at once with more than electric speed up to the mighty heart of God, You have not shed a tear or sighed a sigh that did not come back to you exalted and purified by having passed through the eternal bosom."

A BROTHER.

For the Pilgrim.

The Home and Hope of the Christian.

"How happy every child of grace,
Who knows his sins forgiven
This earth he cries is not my place
I seek my home in heaven."

The child of God knows that this earth is not his home. He looks beyond this vale of sin and sorrow, with an eye of faith and a bright anticipation to that period of time, when he shall be released from sickness and sorrow, pain and death, and from the manifold temptations that cross his pathway here, and then be translated, into a brighter and happier sphere, where there shall be nothing to mar his peace, but where his weary soul shall recline forever in the bright sunshine of eternal bliss. Oh! what a lively hope inspires the breast of the Christian. He can say with the apostle Peter. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, undefiled and that fadeth not away. 1 Peter 1:24. And though he be called to eat the bread of adversity, or drink the waters of affliction, he feels within himself that though this earthly house of this tabernacle were dissolved, he has a building of God, an house not made with hands eternal in the Heavens. 2 Cor. 5:1. Paul says, there is a crown of righteousness laid up, not for him only, but for all those that love the appearing of the Lord Jesus Christ. Yes brethren and sisters, there is a crown laid up for us, such as monarchs never wore, which we shall be permitted to wear if we prove faithful to the end of our pilgrimage. As the crown is not promised in the beginning, nor in the middle, but at the end of our race, let us not be weary in well doing, for in due time we shall reap if we faint not. Those of us who are yet young, both in years, and in the service of our Master, let us remember the vows we made, before God and men, namely, that of renouncing satan, and all his pernicious ways, and to live faithful to the Lord until death. Oh, let us be led and guided by the counsel of God, while we live, and afterward he will receive us home to himself in glory. And you my young friends who have not yet named the name of Christ, let me entreat you out of love to seek the Lord. It is written, that the hand of God is upon all them for good that seek him, but power and wrath is against them that forsake him. Ezra 8:22. What is your hope of the future and where do you expect to take up your abode if you are called from the stage of action, in the condition that you are now occupying? Forsake your evil ways, and put your trust in God, for blessed is he that trusteth in the Lord, and whose hope is in the Lord. The Lord giveth grace to do his will and to become an heir of the Christian's home in glory, therefore this moment come, and at once begin while life's sweet moments last. Turn to the Lord, forsake all sin and he will forgive the past.

MARTHA TROXEL.

Nankin, Ohio.

For the PILGRIM.

Hearkening to Strange Voices.

BY JOHN KNISLEY.

Dear readers of the PILGRIM, let us be very careful and not hear any strange voices. If our first parents were driven out of the garden for hearkening to a strange voice, and lost the life they had in God, and the sin hung over the human family for some 4,000 years, and then there was nothing on earth to bring that life back again, how careful should we be. All the wealth, and all the blood on the earth from that day to this could not have restored that life back to Adam's race until Jesus brought it back: Read John 6: 63. The word is spirit and life, and we cannot have life without obeying the word. Our first parents lost that life for disobeying one word. O, how shall we escape if we neglect so great salvation. Heb. 2: 3 O how careful ought we to be, being in a very dark age and having many more inducements held out to us than had our first parents. Thousands now say it makes no difference. If it had made no difference in eating the forbidden fruit, it might make no difference in us following and hearkening unto strange voices, and if all voices are right that we hear in this day and time, we need not the word to give us life, and God can't be our judge, nor is the word of God our judge at the resurrection, but the doctrine of men or the strange voices will be our judge. O, let us not hearken unto any of them, but let us all cling to the truth and that will make us free and then we will be free indeed.

Dear reader, I believe that we get the same life in Christ that our first parents lost in the garden, and if we will let ourselves be led away through the lust of the flesh and the pride of life, we will surely lose it as did our first parents, and who will bring it back to us? None. We must hunt it and seek for it ourselves, and where do we think to find it? I say where we lost it, there we must find it again. If we have done anything to offend our God, none but God is injured, and we can settle with him, but if we have hurt any by not walking orderly we must first settle and become reconciled to the members or person that we have injured,—make it right, let it cost what it may. If it be to our own child, our side companion, our neighbor, or our neighbor's child, make satisfaction and then come to God and settle with him, and we will find the life again, and as long as we have the life we get by obeying Christ, what a pleasant life it will be. It makes families and neighbors happy, and it makes the whole world happy. Let us all live in Christ, is my prayer. Amen.

Resisting the Spirit.

To force the human being to see, feel, repent, believe, and be saved, would be assuming the authority of changing the essential principles of his creation and the nature of mind, and reduce him into the state of a machine which is overcome by a certain quantity of physical force, superior to that resistance which would be the natural effect. The human being cannot be operated on in this way because it is contrary to the laws of creation and nature, nor can the Holy Ghost work on them with an irresistable power, as power operates on the machine, since men and women are made free agents through the atonement. They may therefore and generally do resist the Holy Ghost, and the whole revelation of God bears unequivocal testimony to this most dreadful possibility and most awful truth.

How often has the sinner banished the during of the Holy Spirit from his mind until God has sent him strong delusions that he should believe a lie! Dear brethren and sisters, this solemn warning does not only reach the unconverted. Paul exhorts his Thessalonian brethren to "quench not the Spirit," and if it was necessary for him to warn his Thessalonian brethren, how much more necessary it for us in these last and latter times. Brethren and sisters let us never Quench nor grieve the Holy Spirit.

SAMUEL ULERY.

Pyrmont, Ind.

REPROACH.

Reproach is "shame, opprobrium, infamy, disgrace." Christ and his cause have always been objects of reproach. Even by the expectation of a Redeemer long before his advent, men exposed themselves to ridicule and scorn. And when he did come, his birth, his servant form, his poverty, his company in contrast with his great mission, exposed him to the vituperation of his enemies. Nor has the offense of the cross ceased. Jesus and his cause are still objects of hatred and dislike to many.

History and experience demonstrate the fact that there has not been an age or country in which the people of God have not had their most praiseworthy conduct, deeds, and institutions slandered and mi-represented. How appropriate does the language of the pious psalmist, uttered thousands of years ago seem to the toiling but too often derided Christians of to-day. With him they cry, "reproach hath broken my heart;" "because fore thy sake I have born reproach;" and "the reproaches of them that reproached thee have fallen upon me."

—Whether we work with our head or our hands, it is all one in the eyes of God, who keeps account of everything that is undertake in his name.

—While you provide for things honest in the sight of men, let your chief care be, not to be rich in the world's estimation, but to be rich in the estimation of God—to have a good hope through grace of enjoying the everlasting inheritance which is laid up in heaven for all believers.

The Weekly Pilgrim.

HUNTINGDON, PA., SEP. 22, 1874.

☞ How to send money.--All sums over $1.50, should be sent either in a check, draft or posta. order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

Run Short.

We are sorry to say, of our last issue No. 37, we run short of about 75 copies. We cannot account for, it unless it happened through a miscount either at the mill or the one that wet down the papers. We are always sorry when such a mistake occurs, as we know all wish to have their papers, but occur they will occasionally, notwithstanding our care to avoid them. To avoid any further trouble we inform our readers that of No. 37 we have no copies on hands and therefore cannot supply such as have received none.

The Almanac.

As yet we have not received much copy for the Almanac. Those who so are anxious to have it filled with good reading matter should assist in making it good. It frequently so happens that those who criticise most, help least. This should not be. If all would play critics we would have nothing to criticise. All those who have something good should send it along at once so that we can get to press as soon as possible. We know that there are ministers whose names have not yet been sent. We hope that all such will be attended to either by themselves or others interested in having a fair representation of our ministers.

A Sunday at the Bethel.

On last Sunday morning we drove out to the Bethel Church, James Creek congregation where we met a goodly number of brethren and sisters, and enjoyed quite a pleasant waiting before the Lord. At the close of the services there was another applicant for baptism, one too, we least expected, but such are the ways of our Heavenly Father who, sometimes opens the hearts of those whom we may think most effectually closed to the power of redeeming grace.

It was an occasion of much rejoicing especially to his companion who, a few weeks before came out on the Lord's side. We fondly hope that the work commenced in this family may grow until every member of it may be brought under the influence of the spirit of grace and be made willing to accept and follow out the humble teachings of Christ as revealed in the Scriptures of truth.

At this place, we lately built a house for worship and as a result the members of the neighborhood seem encouraged and the good work is going forward. Our prayer is that this house, set apart for the worship of God, may form a spiritual resort to which many yet unborn—unregenerated—may go and receive the true principles of regeneration and have their souls fed with the bread of life.

PULPIT SUPPLY.

In one of our exchanges, we find the following advertisment: A Presbyterian minister whose week days are employed in literary work is ready for an engagement to PREACH for some Church in or near New York, either for a year or otherwise. Equally ready for Presbyterian, Congregational or Reformed. Address at once &c.

This strikes us as being a little novel and rare. He being a Presbyterian minister, we are made to wonder, if he should be called by a Congregational Church, whether he would obligate himself to preach Congregational doctrine, or by a Reformed Church, Reformed doctrine. If a man had served a regular apprenticeship at jobbing, printing and bookbinding and then put out the following card we would not think it strange: "A young man who is now out of employment is ready for an engagement to labor for some firm in New York. Equally ready for jobbing, printing or bookbinding.

This would be looking at the thing from a purely secular or business stand point and would be justifiable on the part of the one seeking employment, but to turn the holy calling of preaching the gospel into a secular business for the purpose of earning a livelihood is sacrilegious. If this gentleman is a Presbyterian minister he should be one from principle and no circumstances in life or stipulated amount of money should bend his concience sufficently to allow him to preach a doctrine which, in many respects, essentially differs from that of his own. These things are purely the outgrowth of a great abuse of the Christian ministry, changing it from a special calling of God, through his own Church, to that of a secular business or profession acquired with the same purpose and intent as that of any other worldly calling, having the same object in view, that of making a livelihood. Men that have no regard for professed principles should seek some other calling and not for the sake of pottage, degrade the holy ministry. The true ministers calling is to preach the gospel and not please the people or to cater to the wants of any sectarian creed for the sake of obtaining employment.

OUR PAPER.

We have been receiving a number of encouraging letters from our patrons, showing that our labors are appreciated, and that the prospects for the future are encouraging. Some say, "If you continue to conduct your paper as you are now doing, you may expect a much larger list from this locality next year." We are glad to hear this. We need your support, and by your aid and the help of God, we will make our paper more than ever worthy of your support the coming year. We have in view a number of improvements, but have not yet come to a definite conclusion as to what they shall be. In fact our paper comes so far short of our ideal of what it should be, that we sometimes become almost disgusted with it, but under existing circumstances we are doing the very best we can. If we had a circulation of some five or six thousand we could put out a much better looking paper for the same price, but unless our circulation is considerably increased it is hardly possible for us to enlarge very much or make any very great improvements. We can not however feel satisfied to enter the new year without some improvements, and our patrons may therefore expect a paper somewhat increased in size and improved in its general appearance. About the middle of next month we will issue a paper which will be a sample of what it will be the coming year. We think some of changing the form, and if our readers have any suggestions to make in reference to this matter they will be thankfully received and considered. While we shall make an effort to enlarge and improve the external appearance, there shall be no change in our motto save to intensify its import. We shall labor to cleave closer to the "ancient landmarks" as set forth by Christ and the apostles, and in this particular especially do we want improvement. By "ancient landmarks" we do not mean the habits and customs of our early Christian fathers any further than they correspond with those which are more ancient—those which Christ and his commissioned apostles made while in this wilderness world. It is to be feared that many are losing sight of these, and accepting those of more recent date, hence the necessity of searching for the old paths and walking therein. We earnestly hope that this may be the object of all who contribute to our columns, that every essay may have a pith and power that will promote ancient Christianity. In short we would like to give to the Brotherhood and the world, if it were possible to do so, a large paper brim full of animation and power.

J. B. B.

The Original Man.

There are some of our brethren laboring to prove that man was created, originally, as it was intended he should continue, and that all after trimming and shaping is marring the creature. What was the original design of God relative to man's bodily organization is not our purpose to discuss We are told that he was created in his own image—in his own likeness did he make them. But what that likeness was, we nor no other set of men are able clearly to show.

That Adam and Eve were perfect types of the human race we have not the least doubt, and had they remained pure and uncontaminated from sin, perhaps the artificial covering of fig leaves would never have been needed. But by sin the if has been ruled out and with it, the *perfect* bodily organization. Sin discovered his nakedness and to hide it artificial means were resorted to. Was this marring the image of God? If it was, it did not cross his intention as he not only sanctioned it but himself made clothing for them. When men's hair commenced growing to an unmanly length we are not told, but that it did grow, and that too, longer than he intended it should remain, is a fact so evident that none can deny. If so, when we cut or trim the hair to a seemly length are we marring the creature? According to the let alone theory we are but as the clothing of the body and the trimming of the hair has the sanction of God, these things are ruled out and the theory centered on the beard. This, by some strange freak of providence, has been made inviolate, like the hump backed cow of India it dare not be touched.

Just what kind of a beard a man would have who would at no time, from childhood to manhood, touch it either with shears, knife or razor, we are not prepared to state, but we would suppose it to be rather fine and dwarfish, as it is a thing that bears cultivation remarkably well, the oftener it is trimmed and pruned the better and stronger it grows, just like every other part of the body, it needs development, and oftentimes it requires considerable culture to raise a full beard, so full that some of our brethren would feel like letting it stand. We throw out this idea from the fact that we have noticed that those who advocate the full beard measure so strongly, generally sport a pretty fine looking beard themselves and nodoubt occasionly shape it up a little by marring or cutting the corners.

"Marring the corners of the beard" is a subject upon which philosophers as well as theologians disagree, but it undoubtedly embodies the idea of trimming or shaping and if so it is certainly a difficult matter to know how much or where the trimming should be done, whether it should be made a matter of custom, fashion, taste or for convienence. We are rather inclined to the latter idea as the body is not *the* man but the house, and as the occupant is greater than the thing occupied, it should subserve to the wants and the comfort of the occupant. Comfort, conveinence and cleanliness are three conditions in life which God allows us to enjoy and to wear a long full and cultivated beard on the upper lip we are not sure, always corresponds with the idea of comfort, conveinence and cleanliness especially is this so with persons of slovenly habits. It is not our purpose to argue this question either *pro* or *con* but would like to see a better position taken by those who wish to argue a full beard than upon the grounds that because man have naturally had beards, they should be so worn. Sin has greatly disarranged the works of nature and many things that *appear* natural to us are abnormal monstrosities.

YOUTH'S DEPARTMENT.

SWEETLY SING THE LOVE OF JESUS.

—o—

Sweetly sing the love of Jesus!
Love for you, and love for me;
Heaven's light is not more cheering,
Heaven's dews are not more free.
As a child in pain or terror,
Hides him in his mother's breast,
As a sailor seeks the haven,
We would come to him for rest.

Softly sing the love of Jesus!
For our hearts are full of tears,
As we think how, walking humbly
This low earth for weary years.
Without riches, without dwelling,
Wounded sore by foe and friend,
In the garden, and in dying,
Jesus loves us to the end!

Gladly sing the love of Jesus!
Let us lean upon his arm.
If he loves us, what can grieve us?
If he keeps us, what can harm?
Still he lays his hands in blessing
On each timid little face,
And in heaven the children's angels
Near the throne have always place.

Ever sing the love of Jesus!
Let the day be dark or clear,
Every pain and every sorrow
Brings his own to him more near.
Death's cold waves need not affright us,
When we know He has died,
When we see the face of Jesus
Smiling from the Other Side!

GEORGE WILSON.

Some years ago Mr. Gallaudet was walking in the streets of Hartford; there came running to him a poor boy, whose intelligent eyes fixed the gentleman's attention. The boy inquired, "Please, sir, can you tell me of any one who would like a boy to work for him, and learn to read?"

"Whose boy are you, and where do you live?"

"I have no parents, sir," was the reply, "and have just come from the work-house, because they would not teach me to read."

The gentleman made arrangements with the authorities of the town, and took the boy into his family. He soon acquired the confidence of Mr. Gallaudet by his faithfulness and honesty. He also learned to read, and was allowed the use of his master's library, whereby he made rapid progress in the acquisition of knowledge. It became necessary, after awhile, that George should leave Mr. Gallaudet, when he was apprenticed to a cabinet-maker in the neigborhood. There the same integrity won for him favor. To gratify his inclination for study, his kind master had a little room fitted up for him in the upper part of the shop, where he gave his leisure time to his favorite pursuit. He made rapid attainments in mathematics, in the French language, and in other branches of learning.

After being in this situation a few years, as he sat at tea with the family one evening, he all at once remarked that he wanted to go to France.

"Go to France!" said his master, surprised that the apparently contented and happy youth had thus suddenly become dissatisfied with his situation; "for what?"

"Please, sir, will you ask Mr. Gallaudet to call?" continued George, "and I will explain."

His kind friend was invited accordingly, and at tea-time the apprentice presented himself, with the manuscripts in English and French, and explained his singular intention of going to France.

"In the time Nepoleon," said he, "a prize was offered by the French government for the simplest rule for measuring plain surfaces. The prize has never been awarded, and that method I have discovered."

He then demonstrated his problem to the surprise and gratification of his friend, who immediately furnished him with the means for defraying the expenses, and with letters of introduction to the Hon. Lewis Cass, then the American minister to the court of France. He was introduced to Louis Phillippe, and in the presence of the king, nobles, and plenipotentiaries, this youth demonstrated his problem, amid the plaudits of the court. He received the prize, besides the valuable presents from the king.

He then took letters of introduction and went to the court of St. James, and gained a similar prize, offered by the Royal Society. He then returned to the United States. Here he was preparing to secure the benefit of his discovery by patent, when he received a letter from the Emperor Nicholas himself, one of whose ministers had witnessed the demonstration at London, inviting him to make his residence at the Russian court, and furnishing him with ample means for his outfit.

He complied with the invitation, repaired to St. Petersburg, and became professor of mathematics in the Royal College, under the special protection of the emperor of all the Russias.

One to-day is worth two to-morrows. Boys, use your spare moments well. Had George Wilson been an idle boy, spending his evening in the streets or bad company, he would have never stood "before kings."—*Moravian.*

Open Hearts and Ready Hands.

One day a teacher said to his class, "Boys, you can all be useful if you will. If you cannot do good by great deeds, you can by little ones."

The boys said nothing, but the teacher saw by their looks that they thought he was mistaken. They did not believe that they could be of any use. So he said:

"You think it is not so, but suppose you just try it for one week."

"How shall we try it?" asked one of them.

"Just keep your eyes open and your hands ready to do anything good that comes in your way all this week, and tell me next Sunday if you have not managed to be useful in some way or other," said the teacher.

"Agreed," said the boys, and so they parted.

The next Sunday those boys gathered round their teacher with smiling lips, and eyes so full of light that they fairly twinkled like the stars. He smiled, as he looked at them, and said:

"Ah, boys, I see by your looks that you have something to tell me."

"We have, we have," they said all together. Then each one told his story.

"I," said one, "thought of going to the well for a pail of water every morning to save my mother trouble and time. She thanked me so much, and was so greatly pleased that I meant to keep on doing it for her."

"And I," said another boy, "thought of a poor old woman whose eyes were too dim to read. I went to her house every day and read a chapter to her from the Bible. It seemed to give her great deal of comfort. I cannot tell how she thanked me.

A third by said, "I was walking along the street wondering what I could do. A gentleman called me, and asked me to hold his house. I did so. He gave me five cents. I have brought it to put into the missionary box."

"I was walking with my eyes open and my hand ready, as you told us," said the fourth boy, "when I saw a little fellow crying because he had lost some pennies in the gutter. I told him not to cry, and I would try to find his pennies. I found them, and he dried his tears and ran off feeling very happy."

A fifth boy said, "I saw my mother was very tired one day. The baby was cross, and mother looked sick and sad. I asked mother to put the baby in my little wagon. She did so, and I gave him a grand ride round the garden. If you had only heard him crow, and seen him clap his hands, teacher, it would have done you good; and oh, how much brighter mother looked when I took the baby indoors again."—*Rev. Dr. Newton.*

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

An Interesting Letter No. 3.

WORTHY FRIEND:—

On the 4th of this month, brethren A. D. Garber and his companion, Daniel Yount and his companion, and Joseph M. Cline, all of Augusta Co., Va., passing near here *en route* for their meeting, to be held near Cartersville, Cumberland Co., Va., had heard that it was my desire to see and converse with some of the Brethren, and they arrived here about 10o'clock that day; dined with us, then bade us adieu about 2 o'clock p. m. For some time, I have been quite anxious to meet some of these people who verily seem to be earnest and pure followers of Jesus Christ as I have plainly seen described in the Bible. I must heartily confess myself well pleased with this whole party as true and favorable representatives of the Brotherhood. I don't think I have spent a happier day since the subject of religion (which has been for some years) has exercised me. This passage of Scripture, "Behold how good and how pleasant it is for brethren to dwell together in unity," was silently, but strikingly verified in them. "See how these Christians love one another," cannot be said of all members these days and times. In this little party, by the "oil of joy" in their modest and christianlike countenances, and their faithfulness and love for each other, I was forcibly reminded that they, in heart, were true brothers and sisters of the same Heavenly Family. I conversed a great deal with them, and asked them a number of questions necessary to be answered, which they did with all satisfaction. While for some years my plainness was odd in this fashionable community, after examining their uniform dress, I saw that theirs was even more odd than mine. The "caps," cape and collarless necks and bonnets were a novelty to me. I know such "modest apparel" is scriptural. We had some talk upon the "cap subject" particularly. It pleases me to announce that the signs of the faithfulness of the Brethren, so recently here, did very much attract me to all of them; and if nothing unforeseen presents, I have at last concluded to become a sister in that church, by being immersed by Trine Immersion, then try, by the help of God, to be faithful. I shall write to Mr. Jno. M. Cline, of Mt. Sidney, Augusta Co., Va., by first mail, and inform him of my conclusion as to the time of my immersion, and if it suits him or any other of the Brethren to come here in the next three or four weeks, then it is expected to take place, and if they like, my family have agreed that they may preach here upon that occasion. For some years I have earnestly desired to find the worship which closely corresponded with the word of God; and since I have very deliberately and with full satisfaction been providentially led to my choice, I thank God for it; and my heart-felt desire now and henceforth is, that I may never cease to try and "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." A few months since, a pamphlet upon "Trine Immersion," was directed to me by an unknown person. The hand of God was clearly discerned in this thing. I then saw advertised the "Perfect Plan of Salvation" and the "Historical Chart of Baptism." I purchased and examined them to my satisfaction. They are by J. H. Moore, Urbana, Champaign Co., Ill. I recommend them to all as being worthy of a careful and serious examination. I have been having my copies of the pamphlets read, and the circulars advertising their place of sale sent to my acquaintances far and wide. In all good things everywhere I strive to do all I can at all times. I must say that not only pure religion has deep interest to me, but I continue to earnestly desire and feel the importance of good education amongst the Brethren. The large majority I believe to be very pious and consistent Christians; and for this thing, they should be supported and encouraged in that medium for enabling their light to shine more extensively and with less feebleness abroad. Amongst strangers, education is the means to pass them resolutely onward and upward, till they become "valiant for the truth."

I well nigh forgot to say that it cost me a great struggle to join a church in which I had no acquaintances and no such place of worship near me. In one sense of the word it did really seem that I was bidding a painful adieu to my most particular friends and relatives. Words are inadequate to describe the emotion it long cost me; but cost what it will, my firm resolve is to essay to be faithful and conscientious even should it result in martyrdom. These are by no means idle words; for in all things I "ponder the path of my feet," then I am immovable by any worldly motives. My faith and patience have been so long and deeply tried that I have grounds to write the foregoing. For some years I have been daily and seriously searching the Scriptures to learn God's will towards me, and upon this Rock I am at last settled. I have great consolation in Jesus Christ.—"In the multitude of my thoughts within me their comforts deligh my soul." "My mouth shall show forth thy righteousness and thy salvation all the day; for I know no the numbers thereof. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. Thy righteousness also, O God, is very high, who hast done great things: O God, who is

like unto thee! Thou, which hast showed me great and sore troubles, shalt quicken me again, and bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side." He is faithful that promised. "Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimony. What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth." It does seem that my spiritual sufferings have been like unto Job Jeremiah and Abraham Some years ago I doubted the power described in the Bible that was had upon these persons; and finally I doubted much of God's "power and might" with any one. The result was that His hand was laid upon me to teach me the truth of his wonderful works and ways; and where I was once blind, I now see, and I can truly say, "Verily thou art a God that hidest thyself. O God of Israel, the Savior" "Therefore, behold, I will this once cause them to know mine hand and my might; and they shall know that my name is The Lord." "Ye are my witnesses, saith the Lord, and my servant whom I have chosen, that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me." I know His "power and might" now, and often tremble for thoughtless persons in view of this thing. I must conclude this theme for the present. I shall ever desire the faithful and daily prayers of all God's people; for when we would do good, evil is present with us. "Take heed when ye think ye stand, lest ye fall. "Watch and pray lest ye enter into temptation. Satan goes about as a roaring lion seeking whom he may devour, or entice from the way. This is Sabbath morning, and now as I am and have long been exercised as to the proper observance of that day, I have concluded to write something upon the subject. We are commanded to "remember the Sabbath day to keep it holy." I am often pained to see so much disregard for this command. I often see and hear of social visits being made upon that holy day, and when meeting, instead of conversing upon sacred matters to the edifying of one another, the news of the day, neighborhood gossip, farming matters and various kinds of business affairs are allowed to engage the hours of that day. This should not be so, especially with those who are on the Lord's side; for we should strive to become examples to all around, and let our light shine in all respects. In the 58th chapter of Isaiah, it reads, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy day of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." In the New Testament, 12th chapter and 12th verse of Matthew, it says, "It is lawful to do well on the Sabbath days." Unless necessity requires it, no traveling, no social visits and no worldly conversation should be indulged in upon the Lord's day. Pure motives and excellent reasons actuated me to express myself in the foregoing plain words upon the subject of the Sabbath day. I address it to all whom it may concern, and hope they may heed my feeble words and those of the BIBLE. Some may say, but that is to straight laced for me. I add this in reply: In the beginning of 1870 I was deeply convicted upon the abuse of the Sabbath day as well as various other things. I accordingly strove to heed the counsel of God in all respects. When I first began and for a long time, practiced the habit of refraining from speaking my own words, and finding my own pleasure, it was to me as a 'straight jacket;" however, I resisted the devil, and he fled from me after a sufficient effort and continued practice. Should we happen in worldly company on the Sabbath, we should neither introduce nor encourage any worldly conversation beyond what we cannot profitably avoid. Under all circumstances, we must strive to be patient, yet obedient examples in any and everything To one who posses a small share of love and knowledge of the Savior, this course would be quite a *strait* indeed. To make it become pleasant and easy, we must think of Him much during the week days. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him to them that feared the Lord, and that thought upon his name. And they shall be mine with the Lord of hosts in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." "The fear of the Lord is the beginning of wisdom."

JULIA A. WOOD.

NOTES OF TRAVEL.

BY W. H. BAILEY & WILLIAM SCOTT.

Dear Pilgrim :—

A few lines for you, it being some time since I wrote you anything. I left home on the 13th day of August to attend to appointments. 14th at Clearfork on Coal river, at 11 o'clock, brother William Scott of Mercer addressed us from the text, "Lay aside every weight and sin that so easily beset," to an awaiting and attentive congregation. Thence we went down Coal river, 40 miles, to the neighborhood of Peytona, preaching twice a day for two days to large congregations, it being the first time that the Brethren ever tried to preach in this part of Boon Co., W. Va. Good and lasting impressions were made I hope.

Thence, Aug. 16th, to Bro. James Whittens, Lincoln Co., where we were refreshed by the kindness of his family. 17th, preaching on Sycamore at 11 o'clock to a multitude of people who heard and saw strange things this day, for while singing the concluding hymn, five or six persons came forward and gave their hands. One of them was Francis Fisher, wife of Bro. P. A. Fisher. They were then asked the usual questions and then all immersed in the name of the Father, and of the Son, and of the Holy Ghost. This being the first time a great many ever saw the like, it seemed strange. Meeting at candle-light again, house crowded and good attention. 18th preaching on Skerry, congregation large and good order. After preaching we went to where there was water, and as many as were ready were baptized as before.

Thence back to Sycamore, found a good many awaiting us on the water-side where we again administered the ordinance of baptism. Here there was much rejoicing over sinners that had repented.

Thence to brother William Stowers an afflicted brother whom we annointed some six weeks previous. Some of our rich brethren could lend to the Lord by sending brother Stowers some money, as the family is in needy circumstances. His address is Griffithville, Lincoln Co, W. Va. Taking our leave of the needy, but christian family, we started for Upper Falls Coal, Kanawha Co., where we arrived, at one o'clock, at the house of brother and now sister Fisher's. No preaching to-day, 20th. Next day, 21st, preaching at Wm. Whites at 11 o'clock, good attention and general interest. Three o'clock at brother Fisher's. Next morning attended to the marriage ceremony of one of their daughters. Thence to brother Starriel Meadon's, meeting at 11 o'clock, raining heavy, but the people came, some of them being very wet.

Here we closed and in company with brother J. H. Starkey, who had met us, we started for the Capital of this State, arrived at the going down of the sun, and here we preached at the residence of brother Stakey's to a congregation, mostly Methodist, and we told them what first caused the devil to dread immersion, which the reader will find under that heading in another place. Left the Capital city next morning homeward bound, where we arrived after three days travel on horse-back. Found all well thank God.

Dear Pilgrim:—

On the 3rd. inst. our quarterly church meeting came off, and among other business was that of administering baptism to four persons, and despite secret societies, one of the great drawbacks to our church, 3 of the 4 were men. There was at the same time two received by letter. Am sorry to say that one sister was expelled from the church for disobedience. We are always made to feel sorry when any have to be disowned, but such is nevertheless the case. While some are casting in their lots with the people of God, others become contaminated with the world and yield to the lust of the flesh, and then of course we must hold them as "heathens and publicans."

The church also concluded to hold a Lovefeast, the Lord willing, commencing on the 3rd day of October, at the church House near Mexico, to which place persons can arrive by rail from the west at 10: 40 A. M. and from the east at one o'clock P. M. the day of meeting if any do not want to come sooner. The usual invitation, especially to ministering brethren. Meeting will commence at 10 A. M. J. B LAIR.

Dear Pilgrim:—

I drop you a few lines to let you know how we are getting along down here in the south. I will say the health of our country is good at this time, but we had an unfavorable season. The wheat crop was not much over half a crop, oats about half a crop, corn is tolerable. We are still living here as in a lonely land. There are now twelve of us members here. So far we have been living as a band of brethren in deed. On the fifth we had a Lovefeast. Bro. Abraham Garber, Joseph Cline and Daniel Yount were our speakers. There was one added to the Church by baptism. Some others seem to be seriously wrought upon. We had a large and attentive congregation, we truly can say, the harvest is great but the laborers are few. Is there no ministering Brother that feels that he could live and labor in this part of God's moral vineyard? We plead and beg and pray for some one to come over into Macedonia and help us. There can be homes had here for as many as feels to come, land ranges from four to ten dollars per acre. There often can be two or three thousand acres bought adjoining. The most of the land in the country can be bought. Why do brethren in the northern states pay such high prices for land when it in the south it can be had so low.

WM. MALLORY.

Cartersville, Cabell Co., Va.

Church News.

Bro. Brumbaugh:—

Perhaps a little Church news will be of interest to your readers. We, the Brethren of the Bear Creek congregation, are progressing slowly. We now number about 47 members, have three speakers and three deacons. We have preaching every Lord's day which is generally well attended. We had our Church meeting on the Saturday before the fourth Sunday in August—pretty well represented by the members and the adjoining churches. The meeting went off pleasantly, all being in love and union. Two precious souls made application to become members of the Church. The Church next considered the propriety of holding a Lovefeast this fall, and it was decided to hold one notwithstanding our accommodations are poor, as we have no church-house to hold it in. The meeting will be held at Bro. Amos Stutzman's house 3½ miles east of Morrisonville, Ill., on the 26th and 27th of September. W. B.

(Remainder crowded out.)

Dear Pilgrim:—

I will give you a few items of news.

Our church here is still slowly moving onward. We have meeting nearly every Sunday at different points in the district. There are at present seven speakers and six deacons in the district. Yesterday was our Church meeting to make preperations for our approaching Lovefeast which will be held, the Lord willing, on the 26th day of this month. I do hope that we may have a pleasant waiting before the Lord. Then, we should all be made to rejoice that we yet have those glorious privileges extended, that we can have Communion seasons where we can be revived again and to go on our way rejoicing.

D. D. SHIVELY.

Dear Pilgrim:—

I desire a few lines in thy columns concerning the death of our dear mother as she has many relations in Pa. Ohio and some in Minnesota. Her father, Daniel Fiant and his wife Saloma Fiant, emigrated from Pa. to Indiana when she was but four years old. She was born in 1812, was married to Philip Dice in the year 1833 and in the year 1870 they emigrated to Mo. She was a member of the church for about

40 years, was loved by all who knew her. She departed this live June the 5th 1874. Disease, Typhoid fever. She was sick four week lacking three days, suffered very much but bore her afflictions with Christian patience, two weeks previous to her death she was anoiuted in the name of the Lord, she was resigned to God's will and said there was a better place for her. She leave six children eleven grandchildren to mourn there loss. Four of the children are members of the the church. Funeral discorse by Eld. D. Hendrix.

CATHERINE RAWLINS.

ANNOUNCEMENTS.

Bro. Brumbaugh:—

Please announce that our Communion in the Libertyville Church Jefferson Co. Iowa will be held on the 3rd and 4th of Oct. commencing at 9, o'clock on the morning of the 3rd. Those coming from the west on the B. M. R. R. will stop off at Batavia, those coming from the south west on the S. W. R. R. will stop off at Whitfield station. Those coming from the northeast on the S. W. R. R. will stop off at Libertyville, the usual invitation is given especially to ministering brethren.

DAVID B. TEETER.

Brother Brumbaugh :—

Please announce to the readers of our worthy paper that the brethren of the Crooked Creek Congregation Washington Co. Iowa will hold a Communion meeting at the Indian Creek meeting House one half mile west of Grace Hill on October 10th and 11th at 11 o'clock if the Lord is willing. All, and especially ministeriog brethren are invited.

—The brethren of the Milltown Congregation Cumberland Co. Pa. intend to hold their Lovefeast on the Ist and 2nd of Oct. D. KELLER

—The brethren of Root River Congregation Fillmore Co. Min. intend to hold their communion Meeting on the 3rd and 4th of October. Meeting to commence at 1 o'clock P. M. Also preaching on Sabbath at 10 A. M. and 3 P. M. S. M. SHUCK.

In the Dry Valley meeting-house, Mifflin Co., Pa., on the 28th and 29th of September.

In the James Creek congregation, Huntingdon Co., Pa., on the 24th of October, commencing at one 1 o'clock.

Fairview District, Tippecanoe Co., Ind., on the 17th and 18th of October.

In Marsh Creek congregation, Adams Co., Pa., on September 26th and 27th.

In the Milmine church, Piatt Co., Ill. on the 27th of October.

In the Limestone church, Washington Co., Tenn., on September 26th and 27th.

In the English River congregation, Keokuk Co., Iowa, in the meeting-house 2¾ miles east of South English, on September 25th and 26th.

At Newton D. Hadsell's, 8 miles west of Howard City, and 4 miles west of Union Center, Howrad Co., Kan., on October 17th and 18th.

In Dunnings Creek congregation, Bedford Co., Pa., on September 29th and 30th.

In the Ocaw congregation, Piatt Co., Ill. on the 26th of September.

In the Root River congregation, Fillmore Co., Minn., on October 17th and 18th.

On cash Creek near brother and sister Hartman's 4 miles west of Woodland, Yolo Co., Cal., Oct., 15th.

At the Brethren's Meeting-house 14 miles north of Plattsburg, in the South York congregation, Clinton county Mo. September 26 and 27.

In the Buck Creek church, Henry co. Ind two and one half miles west of Blountville, on October 20th and 21st.

In Clarion co., Pa. on the 26th and 27th of September.

In the Desmoines church, Polk co., Iowa, on the 26th and 27th of September.

In Otter Creek congregation, Macoupin Co., Ill. in the Pleasant Hill meeting-house on the 24th and 25th, of September.

Warriorsmark, Blair county, Pa. on the 17th of October.

Also, same congregation, in the Snowberger meeting-house, on October 15th.

In the Conemaugh Church, Cambria Co. Pa., on the 24th of September.

In the Black River congregation, Medina Co., Ohio, on the 26th and 27th of September.

In East Nimishillen congregation, Stark County Ohio, on September 26th and 27th.

Linn Co., Iowa, in Dry Creek church, on the 26th and 27 of September.

In Union congregation, Marshall Co., Ind., on October 16th.

In the Falling Spring church, Franklin Co., Pa., on Oct. 20th, in the Antrim meeting-house.

In Springfield church, near Mogadore, Summit Co., Ohio, on September 24th.

In the Mowar church, near Kokomo, on October 23rd.

In the Coldwater congregation, Iowa, at the church at Greene, on Sept. 26th and 27.

At the Brethren's new meeting-house, Fayette Co., W. Va., on the 17th and 18th of October.

On Empire Prairie, Andrew county, Mo. on the 17th and 18th of October.

In Bear Creek congregation, Garrett Co., Md., on the 26th of September.

In Hopewell congregation, Bedford Co., Pa., on the 24th of September.

In the Yellow Creek congregation, Bedford Co. Pa, on September 25th, in the Claar meeting-house.

DIED.

BLICKENSTAFF.—In the Fairview congregation, Ind., August 15th, 1874, Owen Edward, infant son of Isaac I. and Mary Blickenstaff, aged 1 year and three months. Funeral service by the writer and others.

ULTY.—Same day, same neighborhood, and near the same time, Sarah Bell, infant daughter of friends John and Catharine Ulty, aged 4 months and 9 days. Funeral services by the same, from 1 Peter 1:24. ISAAC BILLHIMER.

FRY.—The wife of brother Samuel Fry departed this life on the 5th day of Sept. 1874, aged 30 years.

She died on her thirtieth birth day. She leaves a husband and three small children to mourn their loss. Funeral services by brother I. Fisher and D. Balsbaugh, to a large concourse of people. J. B. LAIR.

ZUG.—Near Manheim, Lancaster Co., Pa., August 30th, 1874, Ellen W. daughter of Joseph and sister Mary Zug, aged 9 years and 3 months. Disease, croup.

The day before her death she told her mother that she was going to heaven. My prayer is that the grace of God may help us to prepare ourselves, that when the time is here that we have to leave this world, we can say as this child, "I am going to heaven." Funeral services by D. Garber and Samuel Greybill in German, and John Gibble in English, from 1 Peter 1: 24, 25.

SNOWBERGER.—In the Snake Spring Valley district, Bedford Co., Pa, Sept. 13th 1874, Elder Andrew Snowberger, aged 72 years, 5 months and 29 days.

His disease was dropsy, of which he suffered severely, and at times intensely, for upwards of a year, the greater part of which time he had to pass in a sitting position, and in which posture he calmly breathed his last, almost unnoticed, as though he was falling into a natural sleep. He bore his suffering with an extraordinary degree of patience and resignation. Not a murmur escaped his lips. He often expressed a desire to be relieved of his suffering, but always qualified his expressions with the words: "But as the Lord will so I will be satisfied," and: "The Lord knows best what is good for me," and similar expressions. He leaves a sorrowing wife and 12 children (3 sons and 9 daughters) all, members of the church, (two of the sons being ministers,) 59 grand-children and 5 great-grand-children to mourn their loss. Two sons and 11 grand-children having preceded him.

The subject of the above notice lived in the bonds of matrimony with his wife, whose maiden name was Rosanna Snider, a little over 50 years. They were both members of the church for 48 years. He served as visiting brother about 17 years, and in the several degrees of the ministry over 30 years, having been ordained and served as overseer of the church a little over 2 years. Funeral occasion improved from Rev. 14: 13, by elders John W. Brumbaugh, Jocob Miller and Jacob Steel.

DANIEL SNOWBERGER.

MISCELLANEOUS.

The time of holding the Communion Meeting at Milltown (Eld. D. Kellers Congregation) bas beeo changed to the first and second days of October.

—Eld. D. D. Shively of La Place Ill. says: "I have just been informed that this morning—Sept. 13— Eld. John Wine breathed his last. By his death the Church has lost a faithful member and the community a good citizen. Obitnary will be sent."

—Our friend Benjamin Garber (son-in-law of Eld. James Lane,) Germany Valley, this county, died very suddenly one day last week. He was a young man of considerable promise and was cut down in the midst of a vigorous manhood. He leaves a wife and one child to mourn their untimely loss.

—We are informed that a man from Kansas says the grasshoppers were so numerous that they so darkened the air that the sun could not be seen for three successive days. This seems a little thick for us. If any of readers of this state have facts we will be glad to record them. Tell us how they come, what they do and how long they stay.

—Bro. J. B. Hershberger of Liberty Va. says: Our arm, Bedford Church, was organized about 18 months ago, with a few members, under the oversight of Eld. Peter Nininger of Botetourt, and now numbers over one hundred members, with five deacons, and two speakers in the first degree. Some twelve additons in the last four months, and others seem to be counting the cost notwithstanding we are in the midst of Methodists, Baptists, and Presbyterians.

—Bro. S. C. M. of Brooklin Iowa sends us the following sad account: A man a few miles Southeast of Brooklin undertook to commit suicide by inflicting a dangerous cut across his throat, arm and bowels. The cut was so deep that his entrials vearly nearly came out. At first he resisted an effort to sew them up but afterwards changed his mind. It was not known why he committed the rash deed. He was still living when last heard from.

—Eld. Daniel Nehr's address is changed from Rossvillle Ind. to Salem, Marion Co. Ill He says: "Our present ministry consists of Eld. Daniel Nehr assisted by Eld. Jacob Ulery, Henry Harshberger and Andrew Nehr, two last, in the first degree of office. David Shinafelt and John F. Nehr are our deacons. Our young and insolated Church is slowly increasing in members. We have during this year, received three by baptism and six by letter—have some 40 members in all."

—Read the account of Bro. H. D. Davy's misston to Kentucky. This shows that the press may be made the pioneer in the great missonary work as it was the PILGRIM that first preached in Bro. Fitzgeralds family in Ken. Also read Julia A. Wood's interesting epistle. Here, too, the PILGRIM first introduced the primitive Christians, and then followed Bro. J. S. Moore with his theological hammer, then were sent then personal harbingers. Hundreds of such instances might be recorded. Brethren and sisters, labor and pray on, we shall yet reap if we faint not.

—After a considerable drouth the heavens have at last overspread with dripping clouds and we are now having a very seasonable rain. Many farmers stopped seeding on account of the dry and dustiness of the ground. The work will now commence again and be completed as rapidly as possible.

We have had fully an average season. The wheat, in places, was a little thin but on the whole, the crop was good and of a number one quality. The oats was short and under the average but the corn will be very good.

—From Washington Co. Iowa: This was a very dry and hot summer. Lately we had a good soaking rain, so as to soak the ground for plowing and filling up our wells. Crops generally good except potatoes which we think will come yet.

Fall pastures promises to be good. The grasshoppers that there is so much talk about through Kan. and the western part of Iowa are still at their destructive work robbing thousands of families of their beasts. Many, we hear are leaving their homes and land in search of work and provision, while we in Eastern Iowa are still blest yet with plenty and also some to spare for the needy. We, so far, had no grasshoppers in Washington Co. We would say to those contemplating coming west stop in this country and see us, 5 and 7 miles west of Washington.

HENRY ETTER.

Grace Hill Iowa.

—From S. C. Miller of Poweshiek Co. Iowa we have the following: This has been, with us, a very hot and dry summer—long spells between rain but generally plenty when it came. We have been blessed with a bountiful harvest of wheat so much so that I think, brethren who have not paid for their PILGRIM should do so now. It is not pleasant for agents to dun them for it. Our corn prospects are remarkably good. Surely we should be thankful to a gracious God, who has so abundantly supplied our temporal wants and who is quite as willing to supply our spiritual wants if we love and obey him.

I am glad you think of starting a bookbindery as I wish my papers bound. I have two Vol. of the PILGRIM I wish bound. I will also see how many of the brethren have papers to bind. (If all interested would get to work in this way we could soon determine whether or not it could be advisable to start a bindery, Ed.) I hope you will make the PILGRIM for 1875 as interesting as possible. I would be pleased to have our Church paper consolidated and have a larger paper.

We also feel favorable to consolidation and think, have done our part in that direction, but consolidation or no consolidation if our readers and agents will work right well for us and the Lord will, they shall have a larger paper for 1875.

The Famine in Asia Minor.

FIVE THOUSAND PERSONS DEAD OF STARVATION IN ONE DISTRICT—DEAD BODIES LYING IN THE STREETS.

Rev. Dr. Clark, of the American Board of Foreign Missions, has received a letter from Rev. J. O. Barrows, of Ces area, dated July 10, in which he gives some thrilling details of the terrible famine now prevailing in that region. Mr. Barrows writes:

"While at Yozgat, which is eighty or ninety miles north of us, I witnessed the ravages of the famine, which is very severe, and also beyond toward Angora. Many vilages are entirely deserted. In some, one or two or three or four families or parts of families remain. In the district of Songarlu, (which is beyond Yozgat, and in which city there is a Protestant church, as many as 5,000 persons have died of starvation. But the horrors of this famine are undescribable. Many people have subsisted on grass for several week and then died. Beggars have flocked to the cities, and there many have died because they could not get a morsel of bread. Old men, mothers with babes at their brests, young men that have become children, young boys and girls half naked, begging, crying fainting, dying—this is famine. Beggars have flocked to our doors; we have given what we could, and are still doing the same; some relief has been afforded by contributions of friends in Stamboul and other places, but it is only a drop in the bucket. Mr. Farnsworth has made a long tour among the famine-stricken people, and given from friends in Stamboul some $500, and perhaps by this means 500 people will be kept alive, but multitudes are dying and will yet die. The people of this country give but little with rare exceptions, the more wealthy Moslems give nothing. Selfishness reigns. Every man lives for himself. The Mohammedan religion is a religion of selfishness. If a man does any good deed it is that he himself may be benefited. There is no public spirit—no love to man as such. But what this famine is can be known only by those who see it. We say so many have died. These statistics are cold things. Famine is the going out in utter darkness, wretchedness, and death of all that goes to make up of human life. You find a little half-naked girl of eight or ten years sitting in some corner of the street crying. What is the matter? Her father and mother are dead, or have abandoned her. She has not a friend or one to care for her on earth; she has nothing to eat. She pleads and reaches out her bony hands to every passer-by; or perhaps gets enough during the day to buy one piece of bread. This kind of life lasts a few weeks and she is picked up by those who have been ordered to bury the dead that they may find in the streets. When in Yozgat I heard a cry of children in the crowded streets before me. I looked and saw three little girls. The oldest was perhaps ten or eleven, the second six or seven, and the youngest three or four. The little one wanted to be carried. The oldest one was too feeble, but finaly bending down took the little one on her back. The other child clung to her ragged clothes and so they went on, all crying togther. But such a sight! It made an impression that I believe will never be effaced from my mind. These children were so poor that the flesh which covered their teeth was a mere skin, and as they cried the expression of their countenances was something more sad and pitiable than I had conceived possible before. These three were left clinging to each other, dying together with no one to care for them. One learns hereat such a time as this that the tender mercies of the wicked are indeed cruel. One is forced to exclaim, Oh, God, what will the end be! why must there be such a terrible suffering! But God is good and man is sinful.—*Advent Times.*

—Bramwell was a plain preacher, and to some extent an uncultivated preacher; but he was full of faith, and zeal, and his ministry was attended with marvelous power. He was preaching in a little village, on one occasion, and the German minister, Trubner, was induced to go and hear him. Trubner was a very cultivated scholar, and a profound critic; and when some of Bramwell's friends saw him there, they said, "Alas! alas! for poor Bramwell; how Trubner will criticise him!" Precious little did Bramwell care for him, or for all the philosophers under the sun. He preached, and set before his audience the everlasting gospel of Jesus Christ; and when Trubner went out of church, one of his friend said to him, "How do you like him? Don't you think he wonders a good deal in his preaching?" "Oh, yes, said the old Lutheran, "he do wonder most delightfully from de subject to de heart."

—A convention meets shortly in Bonn, Prussia, called by a committee of which Dr. Dollinger is the head. It will be composed of men belonging to different churches who desire "the grand future union of Christians," and who, on the present occasion will examine together the formulas of faith of the early ages of the church, as well as the doctrines and institutions deemed essential in the Eastern and Western churches prior to the separation.

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6 10	9 05	McConnellstown	6 25	8 06
6 15	9 10	Pleasant Grove	6 20	8 00
6 33	9 20	Markleburg	6 10	7 48
6 43	9 30	Coffee Run	6 00	7 38
6 49	9 37	Rough & Ready	5 53	7 30
6 56	9 45	Cove	5 43	7 23
6 50	9 48	Fisher's Summit	5 40	7 20
AR7 05	10	Saxton	LE5 20	LE7 05
LE7 10	LE10 5		AR5 15	AR7 00
7 15	10 20	Riddlesburg	5 05	6 45
7 37	10 25	Hopewell	5 00	6 40
7 40	10 37	Piper's Run	4 48	6 27
7 55	10 43	Brallier's Siding	4 41	6 20
8 01	10 50	Tatesville	4 35	6 15
8 04	10 55	D. Hun Siding	4 30	6 10
8 12	11 02	Everett	4 23	6 03
8 15	10 05	Mt. Dallas	4 20	5 00
AR8 35	AR11 25	Bedford	4 00	5 40

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7 40	10 30	Coalmont	4 55	6 35
7 45	10 35	Crawford	4 50	6 30
7 55	10 45	Dudley	4 40	6 20

The Weekly Pilgrim.
PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. B. & GEO. BRUMBAUGH.
Corresponding Editors.
D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA. SEPTEMBER, 29, 1874. NO. 39.

POETRY.

The Vale of Faith.

BY WESLEY.

I pensively wandered adown a sweet valley,
Where flowers were blooming abundant and fair;
The birds in trees sang their anthems so gaily
For beauty and peace met for conference there.

A beautiful stream through the vale did meander,
Whose waves danced in the sun's golden beams;
The zephyrs of morn through the ivy did wander,
Like visions of love in a childs sweetest dreams.

No poisonous vapors pervaded it bowers,
No spirit impure desecrated its sod,
No mortal impenitent cull its sweet flowers,
Perfumed by the breath of a crucified God.

Its dewy retreat to my soul worn and weary,
Imparted a joy like to Heaven's own balm,
As fadeth the gloom of my fears dark and dreary,
Succeeded by faith's overshadowing calm.

A beautiful stranger attracted my vision,
His robes bore the impress of Heaven's bright glow,
Befitting the gleam of this valley elysian,
And pure the spangles of wind-driven snow.

I asked him the name of this haven of beauty,
Whose urivaled pleasures my senses did greet;
Said he "'tis the hire of diligent duty,
'Tis found at the great King Immanuel's feet."

ORIGINAL ESSAYS.

FIGURE OF BAPTISM.

"Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight soul were saved by water. The like figure whereunto even baptism doth also now save us." 1 Peter 3:20,21.

From the above text we understand that the ark and the flood were a figure, or type of baptism, which is somewhat plainer expressed in the Revised Translation of the text, which is rendered thus: "which in an antitype immersion, now saves us also." Campbell renders it thus: "The antitype, immersion, does also, now save us."

Now the antitype must have a similarity to the type or figure. I will now state my views, how the flood typified or was a figure of baptism. The apostle says: they were saved by water, as baptism now saves us. The antideluvian world, Noah and family included, represented the penitent sinner; and the water of the flood, the water of baptism. The Antideluvians were immersed in the water, Noah and family as well as the rest, and as Noah and family emerged from the flood, (having been preserved alive in the Ark) a new people, or new world, and the others were drowned; so the sinner, having repented, is immersed in water, and emerges therefrom a new creature, the old man being drowned. The sinner then is saved from his sins by baptism, as Noah and family were saved by water.

But some one will, perhaps say: was not Noah saved from the flood by the ark? Certainly he was, but this saving is not what Peter alludes to, when he says: they were saved by water; mark, by *water* and not by the ark. Well, from what then was Noah saved by water? Answer, from the sinful and corrupt people of the world, to live among which it must have been as unpleasant and loathsome for the few righteous souls, as it is for awakened and enlightened sinners, to live any longer in sin. So the saving of those eight souls by water was a figure of the saving of the sinner by baptism.

The passing of the children of Israel through the sea was also a figure of baptism. Paul says: "Our fathers were baptized unto Moses in the cloud and in the sea." See 1 Cor. 10:2. The Egyptians, including the children of Israel, represented the sinner; they all went into the sea, and the Egyptians were drowned and the Israelites came up out of the sea a new people and nation and were saved from the oppression of the Egyptians, as the penitent sinner is immersed in water, and the old man is drowned, and a new man comes up out of the water and saved from his sins.

But the posterity of Noah did not all remain righteous, neither did the children of Israel all remain faithful. But the Lord has always preserved a remnant, who did prove faithful; and I fear that there will be only a remnant of those who are baptized and saved from their sins, who will remain faithful.

For as the Israelities, and, no doubt, the prosterity of Noah, met with trails and temptations, so will those who are baptized into Jesus Christ also meet with such, and if we do not watch and pray and earnestly, strive against sin, and confide in the promises of God, we may be overcome and fall from grace and come short of the promised rest in the Heavenly Canaan, as the unbelieving and unfaithful Israelites came short of rest which was promised to them in the earthly Canaan. Let us then, brethren and sisters strive manfully, and not desire again to return to the fleshpots of Egypt, but look forward, with faith and confidence, to the great reward which is promised, if we overcome and hold out faithful to the end.

DANIEL SNOWBERGER.

New Enterprise, Pa.

TO APOSTATES.

Not remembering of having seen many, if any, articles addressed to this class of our fellow beings, I am moved to drop a few remarks under this caption, hoping to comfort at least the tender hearted, sympathizing friends, if not the apostatized themselves. Dear friends that you are now freed from the power over you, which is vested in the church, is to you no source of real lasting enjoyment; for while you say within yourself, that this society shall not govern me, you say in substance that "this man Christ shall not reign over us," if so be that you so say of that society which is found upon the Rock Christ Jesus, or established upon his word and doctrine, as you have yourself professed it is, and which you must first, by substantial evidence prove not to be, and reasonably deny. And while you choose to ignore the shadow of her wings, and like Jerusalem "will not" be gathered together of Him as a hen gathereth her brood under her wings, so long are you subject to the same awful denunciation. While yet you sojourned within, you oft rejoiced in your hopes, and when roaming in the cities of the dead, and while hearing "from the tomb the doleful sound;" oft did you in spirit lean upon the arms of your beloved, "the chiefest among ten thousand," with a will to submit yourself unto Him, reclining upon his word, and reposed in his promises, hence triumphed over all the fears and dreads of the corporeal dissolution, having a hope, a home, a treasure beyond. But while now you deny or reject the society of God's choice—no more under his mild and peaceful reign—no more ardent, and constant in His delightful services, and no more realize His comforting presence where once you was wont to meet in His name, so long have you before you a "certain fearful looking for of judgment and firy indignation, which shall devour the adversaries," instead of the comforting hopes you enjoyed while in the society of solders of the cross. No doubt under the various circumstances of all your class, all in a certain measure justify yourselves, while even some wish to add to their favor, and to the authenticity of their statement of things pertaining to their cases, by abuseful language against those with whom they formerly associated, and those who exercised in their respective duties in bringing about justice and just judgement. Those under charge of the higher duties and who are required to exercise themselves in council most, will be most severely censured and most misrepresented. This is the inclination of the apostate even as it is the inclination of the sparks to fly upward and of water to flow downward. Hence O, how little does it avail you, seeing the church knows it, and the world expects it, and again seeing that while one expects to be misrepresented it is harder to find the truth of such statements in him and easiest to discover the real *whereabouts* of him who blows the trumpet loudest. So then, take courage, you who have quietly submitted to the chastnings of that Father who "chasteneth every son whom He receiveth." Have you been found guilty of sin, of a carnal nature, suffer yourself to be "delivered unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1. Cor. 5: 5.

Have you withdrawn from the fold for the purpose of being permitted a privilege that the church of Christ did not allow you, then her disapprobation proves to you the error of your course; and if you persist on against the church and spirit of the word,—accomplish such design, hoping in the future and after such ends gained or lost, to be pardoned and reclaimed; then the language of the apostle to the Hebrews will apply to to you, which reads thus, "For if we sin willfully after that we have received the knowledge of the truth, their remaineth no more sacrifice for sins, but a certain fearful looking for of judgement and firy indignation which shall devour the adversaries." Heb. 10: 26, 27. Oh! what a fearful crisis is now awaited by those who are concerned about your welfare, and the welfare of those under your immediate influence,—waiting with that emotion of soul when filled with a sense of fears and hope mingled. If your object is to take revenge, you must remember that "we know Him that hath said vengence belongeth unto me, I will repay saith the Lord." Heb. 10: 30.

If you have taken this method to be allowed forbidden means to obtain ill gain and acquire wealth, Oh, "how hardly shall the rich enter into the kingdom of heaven." Better "make to yourself friends of the mammon of unrighteousness; that, when you fail they may receive you into everlasting habitations." Luke 16: 8. If you have attained to this state through mere stubborness, remember that *such* is as iniquity and idolatry. (1. Sam 15: 23.) And that the time of ignorance of the idolatry "God winked at, but now commandeth all men every where to repent." Acts 17; 30.

Oh! return then, ye erring ones,

take courage in this that when the apostles found one who was baptized with the same batpism that you was bapt zed with, and for all that they told him that his heart was not right in the sight of God, and perceived that he was in the gall of bitterness and in the bonds of iniquity, yet could comfort him with this hope, receiving advice that he should pray God if perhaps the thought of his heart might be forgiven him. Is your condition worse than his? He requested of the brethren to pray for him. Oh, friend have you done so much? Have you come this nigh? Oh! come that we may forgive you, as we pray our heavenly Father also to forgive us.

C. C. ROOT.

The Berlin High School.

We are happy to be able to announce to the friends of the enterprise that the local quota, of thirty thousand dollars, has been subscribed by the brethren and fr ends within the limits of Berlin congregation. Besides this amount we have nearly six thousand dollars on the book from other places, especially from Elklick congregation. As may be anticipated our next concern is, to raise the remaining sixty-four thousand, and our mind is being much exercised upon the most expeditious method by which this great work can be accomplished. And as we believe from evidences before us, that other brethren and sisters are contemplating the work, we desire through this communication to solicit their further advice and suggestions.

In addition to what has already been subscribed we expect to secure from ten or fifteen thousand dollars more in Somerset county, making from forty-five to fifty thousand dollars in this county. The above amount will be secured by personal visits and solicitations. It will require much time to raise the balance in the same way, as it will be necessary to travel over a large territory. Of course it will only be a matter of time but, time you know is precious. It would be very pleasant for us to travel over the entire United States, to solicit patronage for our school, but i would be more pleasant to do so after the school has been established and in operation. Hence, we have thought of a "skimming" process, by which the cream might be gathered. With this cream, perhaps, the school might be put in operation, and afterwards the whole brotherhood could be thoroughly canvassed. A note upon this subject from brother J. M. Zuck, of Lebanon, Ohio is just in season. It is as fololws:

A SUGGESTION.

"The school enterprise should have the hearty support of all who are friendly to the same. A good cause will suffer as much and perhaps more from the neglects of its friends than from the opposition of its enemies. Indeed the term *success* always has associated with it the idea of opposition, of difficulties and obstacles to be overcome. The greater the obstacles surmounted the greater the success.

The chief obstacle to overcome at this stage of the work seems to be the raising of $100,000. If the *friends* of the cause were so minded, they could, it seems to me, remove that difficulty in a very few weeks. It may be months before the authorized agent can get around to see all. In view of this, how would it be if some such plans as this were adopted to expedite matters and get up at once a little healthy competition in the much neglected duty of giving. Suppose generous brother A. should signify through the *Companion* or *Pilgrim*, or both, that he is willing to subscribe $1,000 on a certain condition—say that nine others will volunteer to do the same within a certain specified time. Brother B. who is quite rich may feel able and willing (Lord loveth such) to give $5,000. His condition might be that four others will give the same. Brother C. might not be able to offer more than $500, but if he can induce nineteen others to do the same, his influence will be worth a good round sum. Brother D. whose heart is bigger than his purse, may have but 25,50 or 100 dollars to spare, but he, no doubt can find a large class of brethren in the same perdicament, and who will respond to his appeal with that readiness and generosity which usually characterize those whose hearts have out been wedded to this world's goods."

We can approve of this plan and should be much pleased to have the endowment raised in the way proposed. But whether it be done by this method or by another, we have one request to make to every friend of the cause of higher education among us. And we make it earnestly, hoping, too, that it will be responded to with a promptness worthy the friends and purons of a noble cause. We want to hear from the friends of the school; want to know who they are; where they are and how many they are. And our request is, that each and every one of them, brethren and sisters, will invest at least one sent in a postal card (a letter would be preferred) and write to us, giving the sentiments and feelings of the writer, and the prevailing sentiments in the community in which he or she lives. It appears to us that among a people who could be prevailed upon to contribute sixty thousand dollars to a purpose, there ought to be a respectable number who would volunteer their donations and at least some who would tender their services collecting the offerings. In our estimation an excellent beginiug has been made; a good location has been selected, a subscription headed by thirty-six thousand dollars, with an organization to prosecute the work. Let us now go manfully to work, and push the enterprise to a speedy consummation. If such an institution is needed and desired among us, now is the time when it may easily be established. And, so far as our individual influence is concerned we feel like saying, Now or never! Brothers and sisters, please let us hear from every one of you who is favorable to the institution contemplated, and that right soon. Address me at Berlin, Somerset County, Pa.

H. R. HOLSINGER.

REFLECTIONS.

Those of us who are in the least careful noticing the lapse of time, the consequent rapid change of the seasons; and that all around us is subject to decay, cannot fail to see how obvious the truth,—that the frailty of man, and the perpetuity of God's promises is the greatest contrast the universe presents. We need not unfold the record of ages, we need not read the rise, progress, and ultimate decay of oriental greatness, we need not refer to the melancholy history of Jerusalem,—"the city of the great King, to convince us of the appropriateness of the proclamation of Isaiah,—"All flesh is grass and all the goodness thereof is as the flowers of the field. The grass withereth, the flowers fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth the flowers fadeth, but the word of our God shall stand forever. (Is. xl: 1, 6, 7, 8.) Let us for a moment meditate upon the rapid changes that have taken place within our own recollection. Little less than a twelvemouth ago the earth was covered with its mantle of snow, frozen fetters bound the streams; nature, as it were, for a while, suspended her productive power; but soon genial Spring came and dispelled the gloom of winter. Summer was rapidly ushered in, and almost imperceptibly it comes to an end; already the foliage of the forest assumes an autumnal tint, and soon the cold, chilling winds, freighted with the first white harbinger of winter, will again whistle at our doors, and all nature snare in the circumstances of the cold, rigorous season of winter. While we have thus been meditating upon the changes of a few short months, what remembrance of other and more serious changes have been brought to our minds! What adverse changes have befallen mankind! Wealthy cities, which a year ago were rich in architectural beauty, have been robbed of their attractiveness by the raging elements, and hurled with all their grandeurs to the dust.

Millions of accountable beings who, a year ago, with a bright future before them, have passed away. Some with sanguine hopes and spirits gay, started into life with prospects of a long sojourn here, have been hastily ushered to the realms of eternity. Others too, who having by years of labor, prepared for a long and gratifying stay upon the earth, thinking they would now enjoy the fruits of their labor have suddenly exchanged, time for eternity. How suggestive of the scriptual declaration, "bodily labor profiteth little" Others too, who had only entered upon the stage of existence, like the flowers of summer, have quickly passed away. So it is with man and all his greatness —transitory, and destined to speedy dissolution; everywhere we see written in unmistakable letters, by the hand of time, "Passing away." We see it in the falling leaf, that was once so beautifully green now changed to variegated tints, lossing its slender hold from the branch it falls trembling to "mother earth." We see it in the drooping flower that once refreshed our senses with its delightful fragrance, it withers away. We see it in the fast decaying trees, that has stood for centuries the lord of the forest, once the tall, mystic, living oak, now the barren, leafless, decaying habitation of insects and worms. We see it in the trembling form that totters by, once the graceful ereet form of stalwart manhood, in the emaciated frame, the dimmed eye, the blanched cheek, and the wrinkled hands, this same being was once a father's pride, a mother's joy, once a smiling infant, a promising youth, once a stalwart, healthy man; the beloved husband of a faithful wife, the kind father of dutiful children, he now stands upon the verge of the grave, and suddenly he is no more. So it is with all things visble —perishable, fleeting, and like a shadow upon the wall, sooner or later all must be shrouded in oblivion.

But on the other hand how perpetual, how abiding the word of God. Through empires, kingdoms, cities, all the grandeur of this world, heaven and earth itself shall pass away, —the word of the Lord endureth forever. The promises of God are not yea, and nay, but they are yea, and amen. God Promised unto old father Abraham many things and they were all fulfilled. God promised unto his people a Savior, whose name should be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace, and the promise was verified by giving his only child Jesus, as a ransom for us all, Many soul cheering promises has God given us, He has promised to be with his people even unto the end of time, palms of victory, crowns of glory, mansions of eternal rest, and everlasting peace and happiness, is promised unto all who obey the requirements of his saving gospel. How gratifying then for us to know that the promises of God never fail.

"Heaven and earth shall pass away but my word shall not pass away." Let us then have faith in the promises of Jesus, live a life of obedience to the commandments of God, and eventually enter through the golden gates into the city of God.

JOHN J. BROWN.

Hampton Pa.

Life A Mighty River.

Life bears us on, like the current of a mighty river. Our boats, at first, glide down the narrow channel through the play fulmurmurings of the little brook and the windings of its borders. The trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries us on, and still our hands are empty. We are animated by the moving picture of enjoyments and industry which passes before us; we are excited by some short-lived disappointment, but our energy and our dependence are both in vain. The stream bears us on, and our joys and our griefs are alike left behind us; we may be shipwrecked, but we cannot anchor; our voyage may be hastened, but it cannot be delayed; whether rough or smooth, the river hastens toward its home till the roaring of the ocean is in our ears, and the tossing of the waves are beneath our feet, and the land lessons from our eyes, and the floods are lifted up around us, and we take our last leave of the earth and its inhabitants, and of our further voyage there is no *witness* but the Infinite and Eternal. And do we still take so much anxious thought for future days, when the days which have gone by have so strangely and so uniformly deceived us? Can we still so set our hearts on the creatures of God, when we find, by sad experience, that the Creator only is *permanent*? Or shall we not rather lay aside every weight, and every sin which doth so easily beset us, and think ourselves henceforth as wayfaring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even that world would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest we have obtained in His mercies?

S. A. BOSSERMAN.

Polo, Mo.

The Delay of Our Criticism.

As our essay in No. 34 of the PILGRIM has undergone several criticisms, we in our efforts to vindicate humble gospel truth feel somewhat impressed with the necessity of a review of said criticism, and as such is looked for by the readers of the PILGRIM, we feel it our duty to say that a

review is being prepared. Its delay is occasioned by the present throng of duties with which we are at this time surrounded.

For some time we have had two times of service each Lord's day, besides funeral labor. As the above labor falls exclusively upon us it necessarily occupies time, both in actual labor and in thought.

There is a good deal of illness with us, some in our own family. We have just returned from a visit to our old grandmother Hartsaugh Wyandott Co. Ohio, of whom we had received notice that on walking out one eve she slipped and fell, breaking her hip-joint. Unfortunately she died before our arrival. She was about 81 years old, and the wife of Isaac Hartsaugh, the old house-keeper in the Honey Creek church. Her burying clothes she had previously prepared, instucted the friends to put her in a very plain coffin, and if they could, to get Bro. John P. Ebersole to preach her funeral (as he had preached grand fathers funeral about 20 years ago) to do so, but he being to Iowa on a visit could not secure his services.

Having filed our sixth argument in our former essay, in essay No. 2, we shall present our seventh and eighth arguments, closing with a friendly review of our dear editors criticism. Essay No. 3, will contain a review of Brother Zuck's criticism also of Bro. Sharp's, closing with an address to the Berlin eldership. We feel a loss in this delay, hence we shall mail them as early as we can, but as they go before a criticising world (to which we have not the least objection) we cannot consent for them to leave us until we have sifted and carefully weighed each thought. We expect our views to be objectionable in the sight of men, but we do not want them to be objectionable in the light of the scriptnre.

We feel that our arguments have had advantages taken of them. 2, The writers departed from them the subject which *we* endeavor to treat. 3, They used illogical reasoning each of which we shall prayerfully seek to point out in minute detail.

I. J. ROSENBERGER.

Church News.

POTTSVILLE, PA., September 14, 1874.

Dear Bro:—I will give you a little church news. I moved here last Spring from Montgomery Co., Pa. Wife and I were baptized last January. There has been a number baptized here this Summer, 17 in this district since Spring, and more are expected before long. Dear brethren and sisters, we ought to live as if each day were our last.—Serve the Lord while it is day for the night cometh when no man can work. We ought to be more ready to return good for evil, and to bless them that curse us and do good to those that despitefully use and abuse us. I feel so poor, and come short so often. Pray for me that I may hold out to the end.

Eld. Samuel Gettle is dead. He was also in our district. Brother George Smith is still alive and well. I heard him preach to-day.

JOHN R. CONRAD

Our Lovefeast will be at Cherokee Washington Co. Tenn. the Lord willing on the 10th and 11th of October. A general invitation to all and especially to ministering brethren. F. W. DOVE.

MARRIED.

GRUBB--BECHTEL.—On the 22d inst., by the undersigned, at the residence of the bride's parents, Mr. Daniel B. Grubb of North Liberty, Knox Co., Ohio, and sister Catharine Bechtel of New Enterpise, Bedford Co., Pa.

DANIEL SNOWBERGER.

DIED.

GARVER.—In Germany Valley, Huntingdon Co., Pa., September 10, 1874, Benjamin Garver, aged 27 years, 7 months and 6 days. Funeral services by John Spanogle.

KING.—In the Maidencreek Church, Berks county, Pa., Sept, 8th 1874, Bro. Jonathan King, aged 73 years, 8 months and 25 days.

CRINDLE.—In Flatrock, Green Spring district, Ohio, September 28th, 1874, sister Susannah Crindle, aged 77 years, 9 months and 27 days. Funeral services by the writer.

STONER.—Also in Black Swamp district, Ohio, June 28th, 1874, friend Jacob Stoner, aged 72 year, 3 mo. and 10 days. Funeral services by the writer.

NOAH HENRICKS.

COFFMAN.—On the 15th inst., in Quincy, Antietam Church, Leonard Coffman, aged 28 years 6 mos. 14 days. Funeral services by Bro. Abram Goliy, Mr. J P. Anthony (U. B.) and the writer from Ps. 62:8.

JOHN ZUCK.

FRY.—In the Hopewell branch, Bedford Co., Pa., Sept. 15th 1874, Maria Fry, daughter of brother Abraham and sister Fry; aged 18 years, 6 months and 19 days. Funeral services by Eld. Jacob Steel and others, from Luke 8:52.

SIMMONS.—In the same congregation Sept. 16th, 1874, Ella Mirtle daughter of William Simmons; aged 2 years, 11 mos. and 4 days. Funeral services by John S. Rush and the writer from Heb. 13:14.

HENRY CLAPPER.

HESS.—In the same church, friend Geo. Hess, son of Brother George Hess, on the 8th of Sept. 1874, aged 23 years and 20 days. During his illness he became alarmed about his soul and wanted to be baptized, but it could not be done as he was too weak. Another warning for those that put off from time to time until forever too late. Funeral services by the Brethren.

JEREMIAH ROTHERMEL.

MILLER.—In the Hopewell church, Bedford Co., Pa, Sept. 6th, 1874, sister Margan Miller; wife of brother Archabald Miller, and daughter of brother John and sister Dillinger, aged 22 years, 4 months and 8 days. Funeral services by Eld. J. W. Brumbaugh, J S. Wineland and others. Text, John 14:2,3.

(*Companion* please copy.)

BOCK,—On the 11th inst., near Shady Grove, in the Fallingspring Church, sister Susanna Bock, aged 78 years, 1 mo. 25 days. She was a consistent follower of the Lord, and was anointed in the name of the Lord, shortly before she died. May her example of piety, and love, long be remembered. Funeral services by the brethren

MULLEN.—In Manor Church Md., on the first inst., sister Elizabeth Mullen, wife of Bro. Henry Mullen, aged 55 years, 9 mos. and 16 days. Disease consumption.

She suffered much in the last stage of her sickness which she bore with Christian resignation. On the 3rd inst., her remains were interred in the Manor graveyard in the presence of many relatives and friends. Funeral services by Eld. D. Long, assisted by Bro. Joseph Long and Bro. Simon Long from 1 Thess. 4th chapter, from verse 13 to the end of the chapter.

JACOB REICHARD.

RITCHEY.—In Waterside, Bedford Co., Pa., Sept. 12th 1874. Sammie, infant son of Bro. Andrew and sister Ruey Ritchey, aged 1 year and seventeen days. Funeral occasion improved by Bro. J. W. Brumbaugh, from these words: "And as it is appointed unto men once to die, but after that the judgment." Heb. 9:27.

NAN A. REPLOGLE.

WALKER.—On the 28th of July 1874, near Bloomville, Ohio, in the Seneca Church, sister Elizebeth, wife of Bro. Stephen Walker, aged 47 years.

Sister Walker was afflicted for many years but always bore her sufferings with Christian fortitude. In her death the Church has lost an exemplary member, her husband an amiable and effectionate companion and her children a kind and loving mother. Funeral services by Elder John Brilhart from Hebrews 4:9, to a large concourse of relatives and sympathizing friends.

MARY ROOK.

TEETER.—In the Yellow Creek branch, Bedford Co., Pa., Sept. 18th 1874, sister Elizabeth Teeter, widow of the late Isaac Teeter, aged 80 years, 11 months and 14 days. Occasion improved from 2 Cor. 4: 17, 18, and the 5th chapter, first 4 verses by Daniel Snowberger and the writer.

The subject of the notice suffered a good deal for nearly four years and a half. She often wished to go home to Jesus, yet patiently waited, without complaining, till her time came. Of her it can be truly said a mother in Israel. Her husband, a deacon in the Church, preceded her about 37 years ago.

LEONARD FURRY.

(*Companion* please copy.)

VANMETER.—In Logan Co., Ohio, Aug. 24th. 1874, brother Henry Vanmeter, aged 76 years, 5 months and 7 days. Disease, abscess of the liver. He leaves a companion, sister in the Church, and 7 children, and some grand-children to mourn their loss. Funeral preached by Eld. Jos. N. Kauffman, and brother M. Swauger, from Rev. 14: 13.

PLANK.—In Union township, Logan Co., Ohio, August 21st, 1874, David, son of friend Samuel W. and Elizabeth Plank, aged 1 year, 6 months and 23 days. Funeral preached by friend Warich (Omish minister) in German and by the writer in English, from Matt. 18: 3.

J. L. FRANTZ.

MISCELLANEOUS.

—Those of our agents and friends who have responded to our call for money will please accept our thanks, and we will be pleased to extend the same courtesy towards many more soon. Who shall they be?

—The book binding project seems to be favorably received, and we are encouraged. That we should have a bindery to bind up the thousands of volumes of our periodicals that are being preserved for that purpose is evident, and we shall push the matter as fast as circumstances will admit.

—If our readers have anything they wish to sell, they should have an advt. in the Almanac. This will be the largest edition ever issued by the Church, and therefore makes an excellent medium for advertisers. 1 column, $30.00, ½ col. $16.00, ¼ $10.00, ⅛ $6.00.

—A new meeting house will be, the Lord willing, dedicated to divine service on Clover Creek, on the 18th of October. This house is some 8 miles down the creek from the old meeting house at Brumbaugh's.

—H. F. Rosenberger of Allentown, Pa., who had been west, prospecting has returned, much pleased with his visit, but in consequence of the hot winds, the great drouth, and the ravages of the grasshoppers, has abandoned the idea of locating there.

—R. W. Branson of Muncie, Delaware Co., Ind., says his health is still not very good but hopes for the better soon. It is still very dry but cool. The chinch bug is playing havoc with the corn and wheat. The peach harvest is good, selling at different prices, from 60 cents to $1.50 per bushel.

—Eld. A. J. Correll, of Craig, Holt Co., Mo., says: "Sept. 14, It has been raining for the last three days, and there has more rain fallen during that time than during the whole Summer. The ground has been soaked deeper than anytime since I have been in Mo.,—3 years and 6 months. The old saying, things come round every seven years is about being verified, as the creeks and springs will soon have as much water as they had seven years ago.

We are still making some preparation to build a meeting-house. We are slow but hope we may be sure. The Brethren may feel that we only *think* that we need a house, but you are mistaken as we *know* that we need a house for worship, and if you were here with us you would think as we do.

—Bro. D. K. Teeter of Sulphur Springs, Henry Co., Ind., under date of Sept 15, says: We are having at present a remarkable hot and dry time, and should it not rain ere long, water and pasture for stock will be among the things much appreciated and desired. Although the nights are cool and pleasant, yet the middle of the day is extremely hot and scorching, so that everything green is drying up rapidly. Our wheat crop, although some field are entirely ruined by the chinch bugs, was good, so notwithstanding that there is plenty of wheat and enough to spare in this locality. There is going to be a heavy corn crop here this fall, though the chinch bugs are also at work on it, but as the corn is generally early, they will perhaps not effect much this time. Apples and peaches are plenty, especially peaches of which there seems to be an immense amount, and the people generally are making arrangments to lay up for themselves a supply of this delicious fruit for time to come.

—Bro. Jeremiah Rothermel, of Reading, Pa., says, "I am a reader of the PILGRIM and like it very well if it would only come regular. * * * * (We hope it will come all right now—missing numbers sent. Ed.) I do not like some of the reading, have reference to the school—would prefer to have nothing said either for or against. I am afraid it will do no good, some of the members feelings towards each other may get hurt. I like to read of those things which bring us nearer together and gives us light out of the word of God, through which we all can and must be saved."

We kindly hope that our dear Bro with all such as hold similar views will wave their objections and exercise the spirit of forbearance, as we shall endeavor as far as possible to admit nothing to offend. So far, the spirit of examining the school question has been mild and very considerate, and hope it may so continue. There is no necessity of saying a word on either side to hurt the feelings of anybody.

In consequence of having a lot of correspondence, &c., on hands this week, we occupy a page generally given to essays. We are glad that our correspondents are awakening, and hope they will continue to keep us well supplied. The essays now on hands will be forthcoming.

Query.

What difference was there between the "Far Western Brethren" and the "Eastern Brethren" when Wolf and Hendricks were known as "Far Western Brethren?" Who can tell?

A. J. CORRELL.

The Weekly Pilgrim.

HUNTINGDON, PA., SEP. 22, 1874.

☞ How to send money.--All sums over $1.50, should be sent either in a check, draft or posta. order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

The Hill Valley Meeting.

On Saturday Sept. 19th, we, in company with wife and our little boy, took the train *en route* for the Lovefeast to be held in Hill Valley, Huntingdon Co. Pa. At Mt. Union we changed and got aboard the E. B. T. Narrow Gage road. We heard considerable about narrow gage roads but this was the first time we had the pleasure of riding on one and really, we were favorably impressed with the "little train." The engine is small but beautifully built and pulls its load, apparently, with great ease. The coaches are tastefully built having, for half the length double seats on one side and single on the other and then changed side for side. The road is well constructed and laid with the patent joint rail, thus making a level surface and avoiding much of the jar felt on passing over the old joint. The road is built by a corporation for the benefit of extensive Iron Works which they are now constructing at Orbisonia, a point on the road. It is also intended as a coal road, reaching the east side of the Broad Top Coal fields.

By the time we reached Shirleysburg we concluded we had received the worth of our money and got off. At different points along the way, our number was increased by persons on their way to the meeting, and we now had quite a respectable little company, but notwithstanding our number there were conveyances for all and some to spare. Sister Clark, formerly of the Pilgrim Office, had a conveyance in readeness for us which we accepted and in a short time had the pleasure of visiting her home for the first time, where dinner was prepared for us and where we spent a few hours quite pleasantly indeed. From here we were taken to the place of meeting but reached it too late for preaching, as the exercises were just closing when we arrived.

It will be remembered that this was the first preaching in this house and was what is generally termed the dedication. On entering the house we were agreeably surprised in beholding our esteemed brother and Eld. Christian Long of Adel, Iowa. There were also with him Eld. Robert Badger of Dallas Center Iowa, and parts of their families. We have met Bro. Badger for the first time and formed a very agreeable acquaintance. The first sermon, we were informed, was preached by Eld. Long followed by Bro. Badger. There were also present Eld. J. R. Hanawalt and his son from McVeytown. Eld. Jacob Mohler and Andrew Spanogle from Dry Valley, Eld. George Brumbaugh of James Creek and J. B. Garver of Lower Cumberland Pa.

The afternoon and evening exercises were largely attended and the new house filled beyond its capacity. At the close of the afternoon services it was announced that there were some candidates for baptism when seven came forward declaring their purpose to come out on the Lord's side. The congregation then repaired to the water side where prayer was made and the candidates buried with Christ in baptism.

The evening exercises were attended by a solemnity seldom excelled on such occasions, not only by the members but by the entire congregation, bating a small percentage. After meeting we were taken to the home of our esteemed brother, Seth Myers—lately elected to the ministry—where we, with many others, received all the care and comfort that kind hearts could suggest. On Sunday morning the weather looked unfavorable for meeting, there having been heavy falls of rain during the night but about eight o'clock the rain ceased and by meeting time the weather cleared up nicely. By 10 o'clock the house was filled and the congregation was profitably entertained by Eld. C. Long followed by Eld. J. R. Hanawalt. The afternoon was pleasantly spent in singing at the house of Eld. John Spanogle. Brother John has a taste for music and his family knows how to make it. There were also a number of other good singers present who took part. Why not every body learn to sing, it would be far better to sing away our leisure hours than to spend them as they often are in fretting and needless complaining.

In the evening we again met for public preaching, when the house was well filled with an attentive audience which was profitably entertained by Eld. R. Badger and others. On the whole, it was the most pleasant Communion season that we had the pleasure of enjoying for a number of years. All of the exercises bore upon them the impress of religious earnestness and we feel assured that all present who had a desire to grow in the divine life were not disappointed.

The new church is substantially built of brick, and pleasantly located in Hill Valley, 2½ miles south of Shirleysburg, on the premises of Eld. James R. Lane. It is surrounded by a lot of some 2½ acres and on it a beautiful grove, an excellent spring and a stream of water passing through it. By a little labor it can be made a most desirable Church location surrounded by a growing membership and good moral citizens. The house is within the bounds of the Aughwick Congregation and it is under the charge of our old and esteemed brother J. G. Glock assisted by Abraham Funk, John Spanogle, James R. Lane, R. Wakefield and Seth Myers. In this congregation resides our aged Eld. Andrew Spanogle whose days of active service are past. In his day he was a good and faithful soldier of Jesus and fought many a hard battle. Well may he lay his armor by and patiently await the summons to go to his reward which cannot be long. This church had, for a season, lingered under a cloud but that has now passed away and the sunshine of God's good pleasure is again casting its rays over it by the ingathering of a number of converts, and the prospects are now encouraging. Next morning were conveyed to the rail road where we met a number of others homeward bound, also our western brethren Long and Badger who are on their way eastward where they expect to attend a number of Lovefeasts with the brethren. They also expect to attend our Lovefeast at James Creek before returning home. By noon we reached home well pleased with our visit to the brethren of Hill Valley.

Improve Your Talents.

In the parable of the talents Jesus reminded those whom He addressed of the importance of preparing for his second coming by the improvement of the gifts given unto them. He represents himself as a man taking a journey and before starting, he gives to his servants a stipulated sum of money, which he designs they shall increase or enlarge in value. When he returned, in two of them his design was met, and in one, it was frustrated. There were two results but very widely different. Well done! good and faithful servant, enter into the joys of thy Lord. What a glorious result! Enter now into heaven, the dwelling place of God and enjoy his presence forever and participate in his joys. But then that "Outer darkness," what a dark picture that represents! It represents nothing more nor less than the dark dungeon of hell, to which every unfaithful servant must expect to be condemned. This, according to justice must be the inevitable result that will follow those servants who suffer that which is entrusted to their care to be abused and neglected.

Reader, we are all God's servants. He has placed us in this world and endowed us with talents or capabilities which he designs we shall employ in his service. By talents we are not to understand merely money, but all that we have in this world is the gift of God and should be employed in such a way as will tend to his glory. Our intellectual abilities are gifts from God, and for these we will be held responsible whether great or small. The term talents as used in the Scriptures was metaphorical of our intellectual endowments, and as so much is dependent upon the use we make of them, it is certainly important that we consider in what manner they are being employed. Jesus says we shall serve the Lord with all our heart, with all our mind and with all our soul, all our powers either mentally or physically should be exercised in his service. Reader, are you doing this? Do you feel that you are the servants of God, and do you feel the responsibility resting upon you as such? Remember God will come to reckon with you shortly, and then will your fidelity to the sacred trust be tested. What will be the condition of that servant who has made no effort to employ his talents in the service of God? Ponder this question well. Ask your own soul every day, what am I doing for God? and what will be my final doom if I am reckless in reference to my duty? Away with every unjust thought and reasoning that would represent God as a rigorous and severe master. They sink the soul into a sullen lifeless condition. Whatever may be our allurements in this line, let us think of the doom of the unfaithful servant, and let this thought awaken our souls and deter us from unfaithfulness. That "Outer darkness," the thought of it should cause every soul to shudder. Let us reflect on the other hand of the unutterable joys that will be realized by the real Christian when the gracious Master shall commemorate his honest though feeble attempts of service with, "*Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord!*

There is a class of individuals too, who fill the design of God in reference to them in part. They essay to be employed in his service, enter the church, and place themselves in a working posture, and then sit down with folded arms. Some complain of their talent that it is so small, even too small to talk on the subject of religion, to thank God and ask him for what they need, to read the Scriptures orally and raise their voice in prayer. These are all duties belonging to the Christian, and God has surely given all ability enough to perform them. It is true all may not be able to make a long and eloquent oral prayer, but a very few words from the heart are sufficient. And then too our abilities are enlarged by use. As long as they lie dormant they will not increase. We should be willing to employ our abilities, however little they may be in way of duty, or in any capacity that has a tendency to promote God's honor and glory.

In conclusion we cite the reader to the press as a medium through which our talents may be employed to divine acceptance, and if so, are there not many who are not improving them as they should? Brethren and sisters, think of this matter. He who has the ability to labor through the medium of the press has a wide field of operation. The minister may accomplish much, but when confined to this field of labor alone, its limits are narrow, and his audience small compared to that of the writer. This field too, is an admired one, and consequently the writer is in a position to accomplish a good work. There is a natural attachment to our papers, and as a conse

quence gain the confidence of the reader. This is essential to successful christian labor. We are creatures of influence; we influence others, and others influence us, but the amount of that influence depends greatly upon the person from whom it emanates. The more confidence we have in a person, the greater control they can have over us, either for good or evil. Our papers sustain a relation to us similar to that of a friend. Persons become attached to them and, consequently they are, like an intimate friend, in a position to accomplish a good work. From these considerations it seems to us the writer is prepared to enter a wide field of usefulness. He is enabled to enter the secret chambers of the mind and mold it almost at will. Well has the poet said,

"But words are things, and a small drop of ink,
Falling like dew upon a thought,
Produces that which makes thousands,
Perhaps millions think."

This field, christian friends, is open before you, and if you fail to labor in it, will not God hold you responsible when he comes to reckon with you? May we not hope that our friends will be aroused to the importance of this matter and feel the responsibility that is resting upon them as laborers in the vineyard of the Lord.

J. B. B.

YOUTH'S DEPARTMENT.

The Lambs of God.

"My faith looks upon thee,
Thou Lamb of Calvary."

So sang Kitty. I called her to me with the question, "Do you know what is meant by the 'Lamb of Calvary?'"

"Jesus is called the Lamb of God in the Bible, and he was crucified on Calvary."

"But now can you tell why Jesus is called the 'Lamb?'"

"Because he was gentle?"

"Partly; but their is another reason; can you think?"

"No, auntie, and I wish you to tell me about it;" and she drew her cricket to my feet, and looked up, all interest and attention.

"You know long, long ago, when all other nations on the earth were idolaters and ignorant of the true God, and the Lord singled out one little nation to be his chosen people."

"The Jews?"

"Yes, you must remember that God was training them for a great work, and"——

"What work?"

"To make him known to the rest of the world."

"The Jews! Why they crucified Christ?"

"Some of them did; but you forget the disciples, who were the first preachers of the gospel, and the many who 'heard him gladly,' only a few of whose names we know—Mary, and Martha, and Lazarus, for instance who were all Jews. Well, God was educating this nation, and one of the great lessons they needed to learn was his hatred of sin. When their training began, they had just left Egypt, where many idols were worshiped, and sin was thought lightly of. But in God's sight, sin is so dreadful that death is the only punishment severe enough for it, and so he told the Jews. But in teaching them of his justice, he at the same time, taught them of his mercy, by accepting the lives of animals instead of their own."

"Sacrifice?"

"Yes; but do you think these animals' lives could really atone for sin?"

"No, and that has puzzled me; why did God have them offered so often?"

"To impress upon men that 'without shedding of blood there is no remission' of sin, and to keep that truth constantly before their minds; to make them feel more and more the dreadfulness of sin, and that even these sacrifices were not enough to atone for it, and so to prepare them for the one great sacrifice which *would* be sufficient, not only to take aways the sins of one person or one nation, but of the whole world—Jesus Christ. He is our Sacrifice, of which the old Jewish ones were types or figures, and so he is called the Lamb of God. And he was a perfect offering of sin, so that no more are needed. He gave *himself*! What exceeding great love must be in his heart for us! And how he says to us, 'I *died* for *thee*, canst thou not *live* for me?'"

"What shall we answer him?"—*Watchman and Reflector.*

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Dear Pilgrim:—I desire through the assisting grace of God at your request, to communicate some items of church news, &c., for your pages to bear to the many homes where the many pilgrims are anxiously waiting for the news you bring on your wings. Some gladden the hearts of the saints, and not only so, but the Savior has said, "There is joy in Heaven among the angels over one sinner that repents, more than over ninty and nine just persons which need no repentance." But upon the other hand, the news of the death of a father, mother, husband, wife, son, daughter, brother or sister makes many sad hearts. The writer and the church in which he lives, has this year lost the elder in the ministry, and I sensibly feel that more of the care of the church is laid upon me. May the Lord assist me, by divine grace, first to rule well my family and all in similar standing, that we may be qualified to help take care of the church as the charge falls upon us. Thus are the Lord's ways; as one passes away another must take his place. I therefore feel to submit all in his hands, because he will do all things well.

We the brethren of the Shade Creek branch of the church announced a meeting some two weeks ago, on Saturday evening the 12th inst., in the Scalp Level meeting-house. We had expected two of our adjoining elders to preach for us, and continue our meeting until Monday, but being disappointed we did not have meeting on Sunday evening. On Monday we met in council where, to our joy, we met our expected ministers. We also soon learned there was an applicant for baptism, which makes about the eighth since our member meeting in June. So we do not feel discouraged though there are not as many as we might wish for, yet we are glad that our labors appear to be appreciated by some poor sinners.

The church assembled on the occasion joined in singing the 282d hymn after which brother John S Holsinger admonished us all acceptably, then bowed in humble prayer, after which, we the ministers of said district, made application for an additional speaker, feeling the truthfulness of Christ's words, "The harvest truly is great, but the laborers are few." Our request being granted, we proceeded to hold a choice in the fear of the Lord. We were admonished by our elder Joseph Berky to pray the Lord who knowest the hearts of all men, which of our brethren he has chosen to this work. The lot fell on our beloved brother Peter Knavel, who accepted his office in meekness and humbleness amidst many tears of sympathy shed by the saints. May we all keep in the valley of humility is my prayer.

JACOB HOLSOPPLE.

A LETTER.

[The following letter was sent us by Bro. Wm. Hertzler with the wish that it might be published, hoping that it may be of some general interest to our readers. Ed]

JULY 4th, 1864.

BELOVED BRO. WILLIAM:

Since my ride with you on the top of the hay-ladders, many sorrowful thoughts passed through my mind. The *inconsistencies* of the Brethren in their proceedings at the last yearly meeting, together with ill health, and domestic trials, rendered me unfit to write to you sooner, and and indeed I am not sure I can write anything to-day that will be worth reading. Did you read the minutes of this year? Was there ever a flatter contradiction in principle than the III and VIII queries? No more of this, I want to write a few lines about the Jewish Tabernacle. It is such a wonderful type, and such a complete figure of Christ and His Church, that I will only speak of *one* article of the Tabernacle; perhaps at some other time I may write on the same subject. The relation existing between the Mosaic Economy, with its rites and ceremonies, and that which has succeeded it, is compared to that between a *shadow* and the *substance* which *projects* it. Colossians, 2:17. The relation between a shadow and the substance by which it is forecast is easily understood. A shadow gives us some idea of the *form* of the body with which it is connected. But we cannot tell by the shadow of a tree whether it is apples, pears, peaches, or what the *quality* or *condition* of the tree is. It only shows that there is a *necessary connection* between the tree and itself; and this is all it is *designed* to show. In spiritual things the shadow or figure shows all this and much much more. It gives not only a *general idea* of the glorious *substance* to which it stands related, but also the *particular blessings* which the substance includes. We cannot tell by the shadow of of a tree whether it *bears fruit at all*, nor whether it is red or yellow, large or small, scarce or abundant, ripe or green, sweet or sour. But the Jewish Tabernacle is a "shadow of good things to come"—a radiant, expressive type of Christ, with all the *fullness*, *freeness* and *richness* of His *grace*. All the different departments of the Tabernacle, and its various articles of furniture, have their special signification. When Moses *erected* the Sacred Structure, he *commenced* at the *Ark*, and *stopped* at the *Brazen Altar*, but *in the order of worship* they had to commence at the *Altar* and stop at the *Ark*. There was a deep reason for this, but I will pass it by for the present. We will consider ourselves strangers, on a *visit* to the Camp of Israel, and take a survey of the Holy Tent from the *outside inward*, and not from the *inside out*. First we come to the *outer court*: this is made by linen curtains which are fastened to pillars. The court was about one hundred and seventy-five feet long, from east to west, and nearly eighty-eight feet broad. In this enclosure stood the tabernacle. The Court had no *covering*, but the Tabernacle had. The Tabernacle was forty-five feet long and fifteen feet broad and high. Let us now go back and imagine ourselves standing immediately out of the linen curtain of the Court. The High Priest comes, separates the curtains, and beckons us to enter. The first object that meets our eye is the "*Altar of burnt offering.*" To this Altar I wish to confine the remainder of this letter. The outer court represents the whole world. The Brazen Altar that stood at the *door* of the Court was under the *open heavens*, and could be approached by any one who was *conscious of sin*. Any one and every one might bring an offering and make atonement for his iniquities. None was excluded from its benefits. They could approach at *any hour*. The fire was ever burning, and ready for the victim on which was laid the sin of the transgressor. Levitieus VI. 13. This Altar was made of brass and wood. Had it been of wood only, the *fire would have consumed it*. Had it been of brass only, it would have been *too heavy to be borne*, for it was nearly five feet high, and nearly eight feet long and broad. Here we have a beautiful and appropriate type of Christ, who is the *Altar* and *Offering*, and the *Priest*. The brass and wood typify the Divine and human nature in our Savior. Had He been only human, the fire of God's justice would have consumed Him when He was "made an offering for sin." Had He been only Divine, His glory and Majesty could not have been borne. It would have crushed us into nothing. It would have driven us *from* Him instead of attracting us *to* Him. The brass protected the shittim wood from the action of the flames, and the wood made the Altar portable. Christ's Divinity is *tempered* and *softened* by being *united to humanity*, so as to be supportable to sinful man. The Brazen Altar was the *first* object they had to attend to in their worship, and if they neglected this, all else that they did was *worthless*. All the other vessels and articles of the Tabernacle were *sanctified* by the *blood of the Altar*. The *burnt offering* stood related to every other part of the Tabernacle, and all the service derived its value from the Brazen Altar. The atonement of Christ is the central object, in point of value and signification, of the New Dispensation. Were it not for the great atoning sacrifice of the "Lamb without spot or blemish," all our prayers would be as sounding brass or a tinkling cymbal," and all our ordinances and forms of worship would be worse than useless. Christ was not laid on the Altar *under the cover* of the Tabernacle, but was offered up under the open heavens, a *ransom for all*. As the Brazen Altar sent the odor of the burning victim into the air, and was carried by the wind into every part of the Hebrew Camp, so the sweet incense of Christ's offering rose up to Heaven and was wafted by the breath of the Spirt *to*

the ends of the earth. If we want to wash at the Brazen Laver, we must first offer our sacrifices on the Brazen Altar. The Laver also stood in the outer Court. These are the only two articles that were *uncovered.* When we feel our sins, and the wrath of God is kindling a very hell in our souls, we come to the Brazen Altar and receive the benefit of the great atonement. This includes *repentance* and *faith*, and is a *public* matter, if not in its *process* at least in its results. We cannot put a *covering* over the *Altar.* Neither can we *hide* the *Laver.* When we have repented of our iniquities, and by faith have offered up Christ we proceed to the Brazen Laver. This contains *holy water.* This was also sprinkled with blood, and the water it contained derived its efficacy from the *Altar.* It is the righteousness of Christ, the great burnt offering, that gives baptism its value. He whose sins were not consumed with Christ on the Altar, will come in vain to the Laver. Baptism is a *public* ordinance, with no shelter or covering save the firmament of God. It must be a wonderful case indeed where baptism in the onse is justifiable. Having now washed at the Laver, we pass into the *Holy place.* This was the *first* department of the Tabernacle itself. This was *covered.* Those who are baptized,—washed at the Laver of regeneration,—will have no more to attend to in order to enter the Holy Place, *except pass through the vail.* When persons are immersed we regard them as already in the Church, and if ind ed they are in, but they must yet pass through the vail, that is, they must receive the hand and kiss of the Comforter as a *formal acknowledgement of membership.* He that comes to the Laver without the benefits of the Altar, will *remain* in the *outer court* in a spiritual sense, that is, in his general character and spirit he will be *worldly.* The Laver has several other significations besides the one referred to, but I will not expatiate thereon in this letter. What I have said will give you something to think about.

Do you remember what you preached when you were last at the Hennes meeting-house? I will never forget it. You said you sometimes pass through spiritual conditions in which you are so destitute of comfort that your mind turns back to the "flesh-pots of Egypt," and you think of the "encumbers, and the melons, and the leeks, and the onions, and the garlick" which you "eat freely" in the house of bondage. Now brother William, I must ask you a question; when you feel such a sense of desolation, when such a cloud settles on the sun of your soul, can you always or generally refer it to *any particular act of your life*, or does it come without any *consciousness* of sin? We all have deep, dark valleys to pass thro', and only now and then a green, sunny spot, but it is much more difficult to dispel the darkness occasioned by *sin* than that which comes without our knowing how, or whence, or why. When our conscience convicts us of guilt, however trifling it may seem, the present is full of anxiety, and the future full of gloom and apprehension. To sin wilfully as specified by Paul, Heb x: 26, would leave us without hope. But that sin is one of a *peculiar* nature, and not likely to be committed by any of us. It was spoken to the *Jews.* They were accustomed to offer sacrifices daily on the Brazen Altar. These offerings were proper and valuable in their *appointed time*, but when Christ was laid on the Altar all the Mosaic ceremonies lost their efficacy. Paul said to the Hebrews that if they "sin wilfully," or reject the offering of Christ, "*there remaineth no more sacrifice for sins.*" They could not return to Judaism, and make use of the old offerings. They are without value. He that sins wilfully in that sense, must turn away from the Brazen Altar with the determination not any longer to have any confidence in the merits of its great, divine, eternal offering. But the Christian, when he sins, which he often does, instead of resolving to turn his back finally on Christ, or the Brazen Altar, is thankful that he can again return. The Israelites could return again and again, and make atonement on the Altar. So we can approach whenever we *will.* The atonement has no *limit* as to the *number* of sins, but it has a limit as to the character of sin. *All* sin *can* be forgiven, as far as the POWER and EFFICACY of Christ's *blood* are concerned, but there is *one* sin which *will* not be forgiven, because it is the sin *against the Holy Ghost.* Why will not this sin be pardoned? Because it is the Holy Ghost which convinces of sin, and when we sin against the Holy Ghost we can no longer be brought under conviction. However often a believer may *sin*, as long as he feels sorry, and sincerely desires to return to the great sacrifice, he can do so, for it is the Holy Ghost which begets this desire. To "sin wilfully" is to lose confidence in the essential merits of the sacrifice of Christ. This is the grand point to be unfolded to those who think there is no more mercy for them. I must close. Do you think you can find time to write to me? PLEASE PRESERVE THIS LETTER. We all send much love to you and the church in your house. My health is poor. Yours in bonds of love.

C. H. BALSBAUGH.

ESTUS' PARK,
Rocky Mountains, Col.,
Sept. 2. 1874.

We left our home on the South Platt River, on the 24th of August in company with wife, our two little boys, sister Kate Brenizer and a teamster. The weather was pleasant, so our trip up the beautiful valley of the Platt was enjoyable. At night we camped by the side of the river, the starry canopy of Heaven the roof over our heads, and the grass-covered earth our mattress to sleep upon. Camping out is a common thing in this country, often as a matter of choice, even by invalids. The afternoon of the third day we arrived at the house of brother C. Myers in Greely. Enjoyed the hospitality of brother and sister M., and others of the same like faith, there being some 8 or 10 members in Greely. Evening of the 27th preached in the Baptist Church to an attentive congregation. Next day set out for Longmont, Boulder Co. Bro. and sister Myers, and sister Anna Sanger joined our company. In driving thro' the colony grounds we had an opportunity of seeing some of the beautiful farms that surround the town. There has been a heavy crop of wheat harvested of which the numerous stacks of grain and straw give evidence. The corn, oats and vegetable crop was somewhat damaged by the grass-hoppers. But of the necessaries of life there will be plenty and to spare. After leaving the beautiful and fertile valley of the Cache La'Poudre our road, (the "Gun-barrel" road being straight as a line for 12 miles) led us across a beautiful extending plain into the valley of the Big Thompson river, which too is a beautiful, fertile and green "Oasis" in the "Great American Desert." On the bank of the clear, purling stream we took lunch and fed our teams. Thence our course was for some miles up the river. Numerous stacks of grain, grass and green meadows lined each side of the river. Abruptly we left the valley and crossed another rolling plain and camped for the night on "Little Thompson" where we found wood and water, but no signs of civilization. Nothing occurred to mar our repose except the occasional howlings of the coyote, (a species of wolf), some of which came near the camp but were driven off by the dogs. Next day we continued our journey across the wide plains, suddenly we came to the out skirts of the section of country watered artificially by the waters of the St. Vrain. 'Tis a little singular to thus come to ditches with running water far out on the thirsty plain, and see growing crops on every side. We noticed one field of wheat that stood well on the ground yet in a perfect green state, looked as though it would not do to harvest until October. Near by, one of the irrigating ditches was emptying its waters into a large natural basin forming a fine lake. After driving about eight miles further we came to the town of Longmont which is quite a town considering its age—being about four years old. It is situated on the St. Vrain river. The St. Vrain valley and adjacent country form one of the best agricultural sections we have seen in Colorado. It lies at the foot of the Rocky mountains, and spreads out in a beautiful expanse similar to the prairies of Illinois, is of an undulating nature, known as first bottom, second bottom, and upland. The soil is chiefly a gravelly loam, very productive. Three streams, flush with waters from the melting snows course their rapid way through the country in their natural beds as well as in the ditches, some of which carry the water to the high lands far out on the plain, so that the whole extended area of land is susceptible of easy irrigation. Numerous fine farms may be seen, generally well fenced, and the number and size of grain and straw stacks equal or surpass anything we ever saw anywhere. Some farmers count their wheat by the thousands of bushels, and they all tell us it was a poor crop year. The oats, corn and other crops were damaged some by the "Hoppers," yet we see some fine crops of corn and vegetables.

About three o'clock we arrived at brother J. R. Ullery's, 5 miles south of Longmont. Next day (Sunday,) had two meetings in the stone S. H. near by. There are residing in Boulder Co, some 7 or 8 members of the Brethren. We were glad to meet them and worship the God of our fathers with them in the spirit of love and Gospel simplicity. We were impressed with the belief that with efficient labor properly directed much might be done in that vicinity to the building up of Zion. A few sermons preached by Bro. A. Hutchison a year ago while on a visit for his health, resulted in bringing about an interest of inquiry concerning those people that are separate from the world in their religious principles. We are satisfied his labors were creative of good, tho' it were sowing seed by the wayside.

From the night meeting we accompanied friend Turner home and formed the acquaintance of his kind family. He has made farming in Colorado pay, and as an instance that might give satisfaction to many querists I notice this. Mr. Turner came from Iowa and rented a farm of 160 acres for the year 1863, about one half was in a state of cultivation. With the assistance of one hand he made over and above expenses something like one thousand dollars. He then purchased the farm for $3.000. This year his net proceeds will be more than last, notwithstanding the grasshoppers injured his crop considerable. His "onion patch" is worthy of notice, containing a fraction over one half acre he will probably harvest 3 or 4 hundred bushels from it and realize a clear profit of as many dollars. He says one reason why he likes Colorado better than Iowa is because he can irrigate here. Thus he with others look upon irrigation as an advantage to the country.

Monday, the last day of August, after laying in a good supply of commissary stores, we set out for this place on a sight seeing, pleasure seeking and fruit gathering expedition. After driving a few miles we entered St. Vrain canyon and soon we were surrounded with grand and sublime scenery which was very impressive to every lover of nature. Perpendicular cliffs hundreds of feet high rise majestically on either side. The different statues of rock piled up so artistically and in slope like massive walls and towers, one is reminded of the paintings of ancient Jerusalem in ruins. After ascending a rugged hill our road led us into a kind of park or cove surrounded with lofty mountains. Here we found grass, wood, and water, so we camped for the night. The next day we travelled over terrible roads, over hills and mountains, some in steepness equal to about 45 degrees, however about sundown we entered this much talked of Park. The evening was cool, we soon had a huge log fire of pitch pine under a large pine tree, and thus we camped. During the night it commenced raining. If sitting around a log fire with umbrellas in hand, or lying rolled up in blankets and robes with wet heads was pleasure, some of the company could not see it! However taking in the situation as a novel one we laughed more than cried. Next day, to the rain was added *snow.* We were fortunate in renting a good spacious house belonging to an English nobleman who is out on a hunt. The house is well carpeted and furnished, so we are "at home" and enjoying ourselves here amid the towering mountains as best we can. This Park has been visited by pleasure-seekers for some years. This season it seems to be the center of attraction, not only by citizens of Colorado but by hundreds of travellers. Fine speckled trout abound in the waters of the Park and vicinity. Angling is a favorite sport, but so far not for us, the weather being unfavorable, we have succeeded in catching about *half* as many as the Savior had with the five loaves of bread taken to feed the five thousand! To-morrow we want to take a more extended look at the Park. More anon.

J. S. FLORY.

A Visit to Kentucky.

For the satisfaction of my brethren, and at their request I write the the followiog:

At our District Meeting, in the South-western part of Ohio, in 1874 there was a letter presented from a friend by the name of Fitzgerald, living in Kentucky, near Frankfort, asking the Brethren to send some brethren to preach for them. We took the matter into council, and appointed a committee to see to the call. And after some correspondence with the friend, it was agreed upon to send two brethren from this District upon

the mission. Brother Nead and myself were appointed to go, and the 20th of August was fixed as the time for meeting.

I went to Troy, and started for Cincinnati. In Dayton I met brother Nead, who informed he was not going. I concluded to go as the appointments were made, and fill them if the Lord spared me to do so. We had but a few words, as the cars moved off, and I was on my way to Cincinnati, and arrived there at 4 o'clock P.M. I then went to the depot in Newport, Ky., across the Ohio river and at 11 o'clock at night started for Frankfort, by way of Lagrange, and arrived at Frankfort at 9 o'clock A. M. I found Fitzgerald waiting at the station for me. Soon we were on our way to the place of abode. Upon our arrival at his house we found his family well. His family consists of himself, his wife and a child. I was kindly received, but somewhat fatigued.

On the morning of the 22d, we had our first meeting at 11 o'clock in the Reform church, known here as the Campbelites or Disciples. We had meeting in the evening at the friend's house; the meetings were pretty well attended, and we had most excellent attention. Many present had never seen a brother. Next day being the Lord's or the Christian Sabbath, we had full meetings both forenoon and afternoon for the weather, as it was a little rainy. We then moved our meeting to another place, and had them in another Reformed church. We had four meetings then, and the people were very anxious to hear the Gospel. I had many calls to come to other neighborhoods. There was a very pressing call to go to Scott county, Kentucky, but I now had to make arrangements for home. On Wednesday the 26th, the ordinance of baptism was attended to, and no member but myself within one hundred and fifty miles of the place. But there was no other way to do, but as Philip did, and friend Fitzgerald has become a brother in the Lord. Upon consulting with his companion she seemed to be well pleased with the order of the Brethren. And many others were deeply impressed with the truth, and were anxious for the brethren to come and preach for them. I never was pressed more forcibly with with the propriety of the brethren going to preach if possible, where they are called.

There is certainly a prospect here for doing good. I was kindly received by all. I spent one night with friend B. O. Nelson, and one with friend Wilson. They were very kind and treated me with respect, for which they have my thanks.

Now brethen, we want you to remember Bro. Fitzgerald as he is away in a far distant land, he is young and promising. May God bless him and his family, and give Him grace to be faithful. He lives eight miles from Frankfort, the capital of the State. His address is Farmland, Lancaster county, Kentucky.

H. D. DAVY.

Casstown, O.

A Visit.

In company with brother Conrad Bashore left our homes on the 11th of Sept., and rode some 20 miles over hills and mountains and through valleys to fill an appointment at brother Polser Whetsels that day at 4 o'clock. Had meeting and married a couple, namely, Bro. James Ledbetter and Margaret Wetsel. This was on a high mountains about one mile from the main valley. At a distance it looks as though there was no valley on its top, but on arriving, there is a kind of basin or rather a small valley some 10 miles in length, and diversified with hills, among which live quite a number of inhabitants, who are very kind and plain in their manners and poor in this world's goods. Some have horses to farm with, others oxen. They have a small house built for school and to worship in, free for all. It is not adorned with cushioned seats and carpet walks, but in their little house they seem to enjoy themselves in their worship and praise God from their hearts. Godliness with contentment, says the apostle, is great gain. We spent the night with brother Whetsel. We had our first meeting on the morning of the 12, when we started for the little church. In 2 hours we arrived at the place. Meeting at 10 o'clock and 4 same day. After meeting, home with brother Green Gilbert who was lately elected to the ministry. In this place are 15 or 20 members. They meet every 2 weeks to worship, visit each other to sing and pray, every 4 weeks. The ministers from the adjoining churches visit them and preach for them. On the 13th (Sunday) went back to the meeting-house where we were to preach the funeral of brother Isaac Hamilton, who departed this life in May last. On arriving at the place found a large congregation, so much so that the house would not contain half of the people. We moved to a grove where they come flocking in from every direction. I wondered where so many people could come from in these mountains. The occasion was improved from the 21th and 25th verses of the 11th chapter of St. John. Brother Hamilton was a consistent member of the church about 4 years. He had many sympathizing friends who mourn their loss, but their loss I hope is his great gain. There was quite a feeling manifested in the meeting, many tears were seen to flow, and at the close of the meeting 4 souls came out of the congregation and wished to join the Church, saying that they believed and wished to be baptized. They were then privately examined according to the usages of the church and received. This called for a place to baptize, which was some 2 miles off, and here there was water sufficient. We dismissed the congregation until 4 o'clock, when the ordinance of baptism was attended to. After returning to the house of Bro. Gilbert for refreshment we then went to the place where the ordinance was to be administered. On arriving at the place it was a break off in the mountain where the little stream that wended its way through the valley leaped off, making its way to the Holston River. Here was a kind of basin formed, where the water had been dashing over rocks for ages past. Many had gathered up to witness Triune Immersion, which caused some remarks. After baptism was performed 2 more came up like the Eunuch and were willing to follow Jesus in the way. It being late in the day, we appointed meeting on next morning at 10 o'clock, and attended to the ordinance of baptism Had meeting at brother Thomas Hamilton's that night where we received word to come and anoint old brother Gilbert, the father of the young minister. Accordingly on the next morning we went, found him suffering very much with a sore cancer. He is reduced in flesh to a mere skeleton. He said that he had obeyed all the commands of God but one, and that was to be anointed with oil in the name of the Lord. We performed the holy unction, surrounded by many spectators, after which the old brother rejoiced with tears, craving the prayers of the church. We filled our last appointment in a crowded house, went to the water side where prayer was wont to be made, baptized and reclaimed two that were disowned by the Church, bade them farewell and returned home.

F. W. DOVE.

Jonesboro, Tenn.

Report of Altoona Church Funds.

Below we furnish a list of the churches which have responded to the call for aid in building a meeting-house in Altoona, with the amount paid in to me by each, which has been forwarded to an authorized committee at that place. I will here further say to those churches which have not yet done anything in this work, that it is hoped they will also contribute to this good work, as there is still a considerable amount wanting to meet the expense of purchasing and repairing the church building there, now in use.

Lower Cumberland,	$75 00
Upper Conawago,	10 00
Yellow Creek,	60.00
Clover Creek,	75.00
Grabill Myers	27.00
James Creek,	10.00
Lewistown,	81.75
Spring Run,	43 30
Perry,	20.00
Codorus,	75 00
Snake Spring,	13. 90
Upper Cumberland,	30.90
Falling Spring,	29.00
Total,	$550.45

GEORGE BRUMBAUGH.

Grafton, Pa.

Information Wanted.

Will Bro. Daniel Snowberger explain himself more fully on his explanation of strange query, as he calls it, in the PILGRIM No. 29. He says there is not a hint of it in the Bible, that ever Noah preached to the spirits in prison. Will brother Daniel tell us who these spirits are, whether they are dead or lost spirits out of the body; or whether they are living spirits in prison houses, such as Matt. records. See Matt. 5:25, 26. And also the time that Christ went and preached to the spirits, whether it was during the three days that he was in the grave, or when it was?

F. W. DOVE.

Jonesboro, Tenn.

ANNOUNCEMENTS.

In the Dry Valley meeting-house, Mifflin Co., Pa., on the 28th and 29th of September.

In the James Creek congregation, Huntingdon Co., Pa., on the 24th of October, commencing at one 1 o'clock.

Fairview District, Tippecanoe Co., Ind., on the 17th and 18th of October.

In the Milmine church, Piatt Co., Ill. on the 27th of October.

At Newton D. Hadsell's, 8 miles west of Howard City, and 4 miles west of Union Center, Howrad Co,. Kan., on October 17th and 18th.

In Dunnings Creek congregation, Bedford Co., Pa., on September 29th and 30th.

In the Root River congregation, Fillmore Co., Minn., on October 17th and 18th.

On cash Creek near brother and sister Hartman's 4 miles west of Woodland, Yolo Co., Cal., Oct., 15th.

In the Buck Creek church, Henry co. Ind two and one half miles west of Blountville, on October 20th and 21st.

Also, same congregation, in the Snowberger meeting-house, on October 15th.

In Union congregation, Marshall Co., Ind., on October 16th.

In the Falling Spring church, Franklin Co., Pa., on Oct. 20th, in the Antrim meeting-house.

In the Mowar church, near Kokomo, on October 23rd.

At the Brethren's new meeting-house, Fayette Co., W. Va., on the 17th and 18th of October.

On Empire Prairie, Andrew county, Mo. on the 17th and 18th of October.

Bro. Brumbaugh:—

Please give notice in your paper that our Communion meeting at the Indian Creek meeting house Washington Co. Iowa is recalled until further notice. By order of the church. HENRY ETTER.

Please announce in the PILGRIM that, no preventing providence, we will hold our Communion meeting in the Clover Creek congregation on Friday October 23rd commencing at 4 o'clock. Meeting next day. The usual invitation is given to ministering brethren especially.

JOHN W. BRUMBAUGH.

Please announce that we intend, the Lord willing, to have a Lovefeast in the Spring Run meeting house on the last day of September and the first day of October. Preaching to commence at 1 o'clock and continue the next day until noon. An invitation is given to ministers and members who wish to be with us. The meeting house is 2 miles from McVeytown Station.

JOSEPH R. HANAWALT.

Bro. Brumbaugh:—

Please announce through the PILGRIM that our Communion Meeting in the Fall Creek Church 2 miles east of Middletown, Henry Co. Ind. will be held on the 25th day of October. The usual invitation is given for all to be with us that can, and especially we desire the assistance of some of the ministering brethren. Brethren call around.

DAVID K. TEETER.

Bro. Brumbaugh:—

Please announce through the PILGRIM that the church of Salem Marion Co. Ill. have appointed their Communion meeting to be held at the house of Bro. Henry Harshberger 2 miles west of Salem, on the 10th and 11th of October. A general invitation is given to the brethren and sisters, and especially to the ministering brethren We would further say to the brethren of southern Illinois who expect to attend the District meeting in Bond Co. on the 19th of October, come to our Communion and labor for us awhile. The harvest is great and the laborers are few in this part of the vineyard of the Lord. DANIEL NEHER.

Bro. Brumbaugh:—

Please publish through the PILGRIM that the brethren of the Grasshopper Valley church intend the Lord willing to hold a Communion meeting on the 17th and 18th of October in their meeting house in the town of Osawkee, Jefferson Co, Kansas. Meeting to commence at 10 o'clock A. M. A general request is made for brethren and sisters to be with us, and especially the laboring brethren. By request of the church. A. PEARSOLL.

MONEY LIST.

E P L Dow	1.00	David Whitsel	1.50
Mich'l Schrantz	5.50	S P Wensel	1.50
George Row	1.00	Jacob Mohler	1.00
D P Shively	1.10	C R Paige	.75
E L Yoder	100	Esther Frater	.60
Joseph Mohler	1 00	J *B* Simpson.	.25
J H Eshleman	8.50	A Prumbaugh	.50
Nancy Crouse	1.50	A Workman	9.63
J Wetsel	75	H Kiefer	1.25
D *Brower*	12.07	I P Gady	1.75
J H Moore	9.00	George Row	1 00
A Bumgardner	.29	Sarah Pence	.60
J H Iseuberger	.25	T M Haley	.70
Hiel Hamilton	.50	John Zuck	22. 50
L F Wagoner	3.00	S Z Sharp	.75
Jonah Diehl	35	J H Miller	.20
S Blickenstaff	40	J W Blouch	1.90

THE FAMILY

Keeping Accounts.

The great mass of the farmers of this country keep no account at all—not even a memorandum book in which they note down current expenses, etc. The idea of "keeping books" has a terror about it, which deters most people whose success in life does not absolutely hang upon their keeping accurate accounts to have much to do with them. The amount of money which passes through the hands of a small farmer in any part of the country is so small that his recollections about money transactions are usually pretty accurate, and the real necessity of spending the few minutes a day necessary to keep tolerably accurate accounts is not apparent to them, and will not be until proved.

It is not our object now to enter into an argument to convince any one the of esirableness of keeping accounts, but to show how it may be done conviently and very easy. The writer has for some time used the following system for keeping his farming and farm accounts, which are kept together, and it certainly is simple, convienent and appears to be all that is required.

The book is ruled with double dollar-and-cent columns. In one of these columns the expenses are set down, in the other, the receipts. The boook need not be larger than a common school copy-book, and three minutes a day will serve to make all the entries If the farmar is cold, and his fingers stiff, his wife or one of his daughters will gladly take the pen. Oftener than otherwise, we think the wife, if not overburdened with the cares of household and children, would be the best one to keep the accounts. In a great many cases, dimes and half-dimes slip away from personal indulgences (glasses of something warm, or tobacco), which, were it the good wife's daily duty to make the record, would not be spent.

These accounts ought to be balanced as often as once a month. It will be observed that this book, if accurately kept, will only show the transactions in ready money, and hence should be called cash accounts. We almost all have, of necessity, another class of accounts to keep. It is not always possible or best to pay cash, and we may make little debts and give credits all the time. The settlements are often made in produce, labor, or something besides money, but these should be just as accurate a record of the transactions for all that. With those persons with whom a running account is kept, there should be an account opened in another book, and some pages devoted to it. In other cases, a simple memorandum of the transactions may be sufficient. It requires no knowledge of book-keeping, or skill as a mathematician. Any child of sixteen can do all the work, and the advantages are, it is safe to say, beyond computation.—*American Agriculturist.*

LITERATURE.

The October number of "*The Popular Science Monthly*" closes the fifth volume of that very valuable periodical. It opens with "The Fossil Man of Mentone" which is followed by a paper on "Microscopic Architects." Prof Tyndall's Inaugural Address before the British Association for the advancement of science, delivered at Belfast, Aug. 29th, is given in full. This was one of the greatest efforts of this age, and commands the attentions of the world. Prof. Huxley's address before the same body—"Are Animals Automatons"—is also given in full, besides an incredible amount of scientific information, much of which cannot be obtained elsewhere.

"*Scribner's Monthly*" for adults and "*St. Nicholas*" for the children, together constitute a rich variety, of always interesting and entertaining household reading The illustrations are very fine and the literary matter is of a high order. The Nos. for October close the volumes, and thus affords a good opportunity for subscribers to commence with the volume, for which a brilliant prospectus is announced. For full sets of either, liberal reductions are offered

The Atlantic Monthly still maintains its high character as a literary periodical. Its fiction is of a pure order; its personal sketches are of persons of world renown; its poetry by the best living poets, in this number, by Bret Harte, Trowbridge, Thaxter and Hayne; its articles on philosophy are by men of unconbted ability; its criticisms sharp, dignified and impartial.

The Quaker City Publishing Company of Philadelphia Pa., has lately published a very valuable work entitled "*Landmarks of Truth*, or, Harmony of the Bible with Reason and Science," It is designed to form a complete defensive manual of the Bible,—an armor to the Christian, against the assaults of modern skepticism; establishing the truth of religion and the fundamental principles of Christianity. It is a work worthy of the confidence of every Christian, and every searcher after Truth. Agents are wanted.

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P. M	A. M.		P. M.	A. M
5 05	8 45	Huntingdon	6 40	8 20
6 00	8 50	Long Siding	6 35	8 15
6 10	9 05	McConnellstown	6 25	8 05
6 15	9 10	Pleasant Grove	6 20	8 00
6 33	9 20	Marklesburg	6 10	7 48
6 43	9 30	Coffee Run	6 00	7 38
6 49	9 37	Rough & Ready	5 53	7 30
6 56	9 45	Cove	5 43	7 23
5 59	9 48	Fisher's Summit	5 40	7 20
AR7 05	10	Saxton	LE5 20	LE7 05
LE7 10	LE10 5		AR5 15	AR7 09
7 15	10 20	Riddlesburg	5 05	6 45
7 37	10 25	Hopewell	5 00	6 40
7 40	10 37	Piper's Run	4 48	6 27
7 55	10 43	Brallier's Siding	4 41	6 20
8 01	10 50	Tatesville	4 35	6 15
8 04	10 55	B. Run Siding	4 30	6 10
8 12	11 02	Everett	4 23	6 03
8 15	10 05	Mt. Dallas	4 20	6 00
AR8 35	AR11 25	Bedford	4 00	5 40
		SHOUP'S BRANCH.		
P. M.	A. M.		P. M.	A. M
7 25	10 15	Saxton	5 19	6 50
7 40	10 30	Coalmont	4 55	6 35
7 45	10 35	Crawford	4 50	6 30
7 55	10 45	Dudley	4 40	6 20

The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

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VOL. 5. HUNTINGDON, PA. OCTOBER. 6, 1874. NO. 40.

POETRY.

MY CROSS.

"O Lord, my God!" I oft have said,
"Had I some other cross instead
Of this I bear from day to day,
'Twere easier to go on my way.

"I do not murmur at its weight;
That thou hast made proportionate
To my scant strength; but, oh! full sore
It presses where it pressed before.

"Change for a space, however brief,
The wonted burden, that relief
May o'er my aching shoulders steal,
And the deep bruise have room to heal!"

While thus I sadly sighed to-day,
I heard my gracious Father say,
"Canst thou not trust my love, my child,
And to thy cross be reconciled?

"I fashioned it thy needs to meet;
Nor were thy discipline complete
Without that very pain and bruise,
Which thy weak heart would fain refuse."

Ashamed I answered, "As thou wilt.
I own my faithlessness and guilt!
Welcome the weary pain shall be,
Since only that is best for me."

ORIGINAL ESSAYS.

TWO SUBJECTS.

7. And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth:

8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the spirit saith unto the churches. Rev. 3:7-13.

I do not pretend to say that this languague of the Revelator was written prophetically, with a view, that in the lapse of ages it should be literally applied to *our* city of Philadelphia. We notice that the Philadelphia Church of Asia Minor held a distinguished position of faithfulness among the seven Churches, addressed in this scripture. We also notice, that the Church in *our* Philadelphia maintain some views and practices, with the utmost tenacity of purpose, and with great fidelity, as they assure us, that are almost entirely peculiar to themselves, and which it is not my purpose to call into question. Indeed I do not know but they are nearer right—more in harmony with the written word—when fairly understood than some of the rural Churches who are disposed to arraign them for non-conformity with the majority of the Churches of the Brotherhood. If I were to indulge in predictions, I would perhaps say that time will come, when the other churches will conform more nearly to the present practice of the Church at Philadelphia, because the Philadelphia standard seems to be founded upon a purely scriptural basis, and upon a reasonable and comprehensive policy of Church progress. If I am not in error, they practice the single mode in feet washing, and do not not require a uniformity of style in dress or wearing of the hair, neither do they cook or use any fresh meats in any manner, in the holding of their lovefeasts. I also observe that they do not make use of the scriptural mode of salutation in so discriminatine a manner as some of the more isolated rural churches do, probably restricting its use more to their lovefeast occasions. The object sought, most likely, in avoiding the preparation of fresh meats and soup at their lovefeasts, which can hardly be proven from the scripture, doubtless is to avoid all occasion for levity and loose talk about "soup." The liquids used, are coffee and tea usually, if I am correctly informed.

As to plainess of dress: I notice about as much difference between the Brethren and other congregations, in Philadelphia, as I do between the Brethren and other congregations in the country, yet to a country member, the city members look dressy, notably so, but taking their avocations and occupations into account, then they are fully up with the country standard in this respect also.

The Brethren of Philadelphia furnish to our periodicals as sound testimonies on all questions before the Churches, I am inclined to admit, as are furnished from any other quarter. The subject of a "Supported Ministry," recently examined by my esteemed brother Silas Thomas, is one that has exercised my mind for a long time, and upon which I have had much difficulty to arrive at what seemed to me a satisfatory opinion even. A settled conviction however may come by and by. So far as the Masters instructions go the idea conveyed by the word "hire" seems to be altogether inadmissable. He says that "the laborer is worthy of his meat." Paul uses the term "hire" and moreover, Paul neutralizes the force of his precepts, by the force of his example, to a great degree. But apart from the Scripture testimonies bearing upon this question of ministerial support, I believe it is a common consent understanding, that whenever the Church *sends* a minister upon any important work they furnish the means to cover his expenses. Now let me offer several practical queries.

First: Since all our preachers in the service now were selected with the understanding that they were to receive no "hire," is it perfectly fair and consistent for the Church to require more of them than was understood in the "bond" or for them to do less, since they were at liberty to decline this sacred office?

Second: Since the Brethren experience no kind of difficulty in providing or securing just as many ministers, upon old terms, as they can find use for, why burden the Churches to provide "support?"

Third: Since the Brethren provide, say, three ministers to perform the labor of one, who would put his whole time to the work, so dividing the burden and labor of the minister that it falls but little heavier upon him, than the labor of the deacon falls upon the deacon, have the advocates of "support" any just ground for what they claim, so far as home service goes?

Fourth: Since the Churches are thus exempt from the payment of "hire," why are not ministers *sent* into new localities to stay, in order to foster and build up new communities of believers, and to remain permanently with and to care for them, and those preachers assisted with "support?"

Fifth: Since almost nothing of this kind of work—"*Sending*"—is being done by the Brethren, isolated or congregated, at whose door will the delinquency lie?

Without decidedly espousing either side of this question, I desire, more especially to concern myself in regard to the facts as we all know them to exist in our midst, and if I see these in their true light I feel to apprehend the represented, oversbadowing importance of this, what shall I call it? A backward, or forward "departure?" as Bro. H. calls it.

One thing is certain, where we ask our Brethren to spend, the most, or all their time in a given work for the advancement of the best interests of Church and God's people, then we *must* support them, and if we fail to do so properly and cheerfully, we bring upon the Church and upon ourselves the just odium of a blasting shame, for our negligence and avarice. Debts will not half so soon keep a man out of heaven as covetiousness will. He is just who doeth justly.

P. H. BEAVER.

Montandon, Pa.

Bring Jesus More into Home.

The little loving charities of daily life preached loudly for him who went about doing good. Bring Jesus into your home and your circumstances more than you have hitherto done. Things do not go on well in your household, perhaps, nor in your circumstances either. You wonder why it is. Wonder not. It is because you bring the Lord so little into them. How can it be otherwise, with him so little acknowledged? How can it be otherwise, when you are not cast upon him in all that pertains to you? Change your plan. Bring Jesus more into home, and plans, and duties, and circumstances. Live not on as you have done, realizing his presence so little. The name of Jesus is no mere fancy. He is a reality—a blessed reality. He is a bosom friend, a tender physician, a loving Father a gracious Savior, a very present helper. Oh, make him so to you. Live not outside of these precious relationships. How strangly will all things change then! How you will be lifted up above things that once fretted you and hung heavily upon your mind! How little appear the things which men are struggling after and panting for around you! You will rise above them into a new element. Try it! Bring Jesus more into everything. Tell him everything. Make him your constant friend and companion. Make him a reality. Only then will you begin to know him as you should. Only then will the unutterable preciousness of Jesus begin to unfold itself in your heart.

It seems sometimes a long way off to the blessed day the prophet speaks of, when in the common affairs of daily life, "Holiness to the Lord," shall be the watchword and motto. Yet day by day, the number of those who walk by faith increases, and the light of the great salvation spreads. Do you seek to help forward the glorious time. Let this motto be yours, and by patient, loving, true and joyful following of Christ, you will aid in spreading scriptural holiness over all these lands. "Taste and see that the Lord is good." Drink yourself of the fountain of life, be wholly the Lord's, and then with joy tell the glad story of the great salvation.

We should not only break the teeth of malice by forgiveness, but pluck out its sting by forgetfulness.

The bread of life is love; the sweetness of life, poetry; the water of life, faith.

MORE ABOUT FEET-WASHING.

As the subject of feetwashing seems to be agitating the minds of some of the brethren, and while some are asking for information on the subject, others seem to differ with the ideas advanced, but this is all right, for I hope that we "do nothing through strife or vain glory, but in lowliness of mind: each esteeming others better than themselves," "in honor preferring one another."

Then as feetwashing is not esteemed a command by some of our religious friends, and thinking that it does not receive as much attention from our brethren as it should, I purpose to investigate the subject, critically, not for any motive of controversy, but for the purpose of vindicating the truth as I understand it, and a final conclusion on my part.

In the first place then, let us examine or notice the object of the command. Like all other commands, it has its purpose, and that object is to test our simplicity, our fidelity, or rather our humility, and by practicing we vindicate our faith in the Lord. A circumstance that we just now think of was an ample reason for the command or lesson that is taught by the example. The disciples at one time disputed among themselves who should be the greatest. "Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you, but whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." Matt. 20: 25—27.

Now this certainly is reason enough for a lesson tending to humiliate; and after it is introduced Christ says, "If I then"—take notice—"If I your Lord and Master have washed your feet ye" certainly "ought to wash one another's feet," for "Verily, verily, I say unto you, the servant is not greater than his Lord." This plainly shows the level that all christians should be on, none should be the greatest, but even those that would seem to be the greatest should be humble enough to stoop down and wash his brother's feet, the humblest part of the body, and the very act, stooping, is humiliating of itself.

Peter understood it to be humiliating, and thought it to be too humiliating for his Lord to stoop down and wash his feet, and said, "thou shalt never wash my feet." But Jesus answered him, "if I wash thee not thou hast no part with me." When Peter understood this, he was willing to be washed all over if need be, "but Jesus saith he that is washed needeth not save to wash his feet, but is clean every whit."

In the above, Jesus uses the term "Lord and Master" to more fully impress upon the mind what he had done, and if the "Lord and Master" stooped and washed feet, we certainly ought not to be above that level, and it is our opinion that all professers that have elevated themselves above that level, will finally be abased far below it.

Now as we have in our weakness endeavored to show the object of feet washing, we come more fully to the point of argument that our brother H. C. H. makes, which we will proceed to notice and then pass along.

We say the point, as we only notice one point that he makes, and that is this: "For I have given you an example that ye should do as I have done to you," that is wash feet. The brother insists that "the command is to wash, and not to be washed." This is all very true, yet we fail to see any force of argument here. The command was given to wash simply because it could not be given in any other term, and imply what it was intended for. If it would have been given "to be washed," then all would have to be washed and none to wash. "To be washed," would not be humiliating, but on the contrary, it would be dignifying. Yet when we as a body wash feet, whether every individual member washes or not, we have washed feet and it is all humiliating alike, and wiping is identical to washing.

When the Lord came to Peter and he refused to be washed, he said "If I wash thee not thou hast no part with me." The argument here seems to be on the part of being washed, hence we conclude that being washed, so that we "are clean every whit" is highly necessary whether we really wash or not. Now allow us to notice our brother's position a little farther. He notices that Christ says we must do just as he done. If the brother will be so very precise, perhaps he would have to wipe the feet that he washes—and possibly about a dozen too,—just as Christ did. Then we could not all wash every time. Now then as no one would be willing to take the responsibility and say, I your Lord and Master wash your feet just as Christ did, we feel to submit to the judgment of our old brethren, and as they have taught and practiced for many years past. Still we can find no fault in all washing, if it can be so done, yet our position is that it is not so particularly necessary when it is not convenient, and the reasons given above are the grounds for such conclusions. We say when it is not convenient, and will give the reasons. Here in the West where we have large churches and where three to five hundred members commune together, it is not convenient, because it is very much crowded, and to change so many times would consume too much time. As we have it, it takes to a very late hour in the night to get through with the services, and old brethren of experience say that it could not be conveniently done.

The brother thinks if his notion is not carried out some may pass away without ever practicing the command in full. We do not see any force of argument there, from the fact that some do not come into the church at all, and pass away. Some, after they become members, are not so zealous as others, do not attend meetings as regular, and do not go to as many communions &c. That is no fault of the church or any command, but it is their own fault, and theirs alone. There are still other points that we thought to treat but finding that our article is already too lengthy, we submit it to all concerned, and especially to brother H. for whom we have the kindest regard, and hope he will exercise the same charity towards his unworthy brother.

J. B. LAIR.

Christ at the Heart's Door.

JESUS CHRIST sometimes gives the *last knock*. Where? We answer, at the door of human hearts. For the human heart is likened in the Word of God to a house. One heart-house may be compared to a lordly castle, difficult to take, but a stronghold for the truth when captured. Another is a broad capacious mansion: another a lowly thatched cottage. Each heart has room in it for various afflictions and passions—room for pride, for ambition, for love, for fear, for selfishness, for unbelief. Each heart-house has room for the Lord Jesus. The very lowliest creature may become a temple of God through his indwelling spirit.

To that dwelling-place of sin, an unconverted human soul, the blessed Savior cometh in his condescending love. His own tender call is, "Behold, I stand at the door and knock?" He *stands* at the door in patient importunity. If no answer is given, he waits and knocks again and again. He tries various doors, and every method of knocking. At some sinner's heart-door he has lately knocked by a powerful, thrilling sermon, that rang through every appartment. At another, by a gentle knock—a still small voice of conscience, that reminded the ungrateful one of his guilty ingratitude. At another heart lately there has come the startling knock of affliction. The cry of sorrow, the wail for the dead, has resounded through those chambers. At some stout man's stubborn heart Christ made himself heard in the voice of a wife's pleading prayer; at another, in the touch of the little hand of a sick or dying child. By scores of various methods the loving Jesus knocks at impenitent hearts.

"He gently knocks, has knocked before.
Has waited long, is waiting still;
You treat no other friend so ill."

As the *last knock* of the divine visitant may soon be heard at the heart's door of some of my impenitent readers I beseech you to "hear his voice and *open the door*" to the Lord of light and glory. This is my message to you. Christ shut out of the heart will be a condemning Judge. Christ within the heart will prove a faithful and almighty friend. Your first duty is to open the door to him, and at once.

This implies activity on your part. You are not to remain passive and quiescent. Christ never *compels* a man to be a Christian in spite of himself—never breaks into a heart with the violence that denies all liberty of choice. He addresses you as a free agent. He says, "If you will hear my voice and *open* the door I will come in" to you. He does not tell you to wait for more light; for he is himself the light of the world, and will bring illumination with his coming. The willingness to obey him will be attended with a discernment of the path of obedience. "If any man will *do my will*, he shall know of my doctrine"—*i. e.*, of my teachings.

He does not require you to wait for deeper convictions, or distressing compunctions. What does a sinner need to know and feel in order to admit Jesus into his soul? He needs to know that he is a sinner, that he deserves to be punished, that he cannot save himself, that he requires a divine Savior: and there is one already waiting and willing to save him. You know all this already. Deeper convictions never came by waiting for them. Your duty is to admit the knocking Jesus instantly. And when you do honestly begin to obey Jesus, and try to serve him, you will make discoveries of the hardness, and waywardness, and guiltiness of your heart such as you never knew before. "When I did resolve to become a Christian," said an intelligent person once to her pastor, "I found that my heart would not yield. I discovered that I was such a sinner that I could not convert myself. I gave that up, and cried to God for mercy and help. A while after that I began to be at peace. I did nothing for myself; but it seems as if when I gave all up, and cried to God for help, he *did everything* for me." This was the first chapter in the history of a useful life. This person opened the door to Jesus; and his omnipotent grace did the work of discovering her sin to herself, and of renewing her heart from sin to godliness.

Pray do not suppose that, if the holy Jesus comes into your soul to abide there, he will allow you to keep all those long sheltered sins in the same dwelling with him. You must turn out that accursed selfishness and that grasping covetousness. If dishonest gains are hid there, you must disgorge them. If old enmities and malicious grudges toward your kinsfolk or neighbors are festering in any closet of the heart, Christ will not dwell in such company. Nor will there be room there for your brandy-bottle, or your pack of cards, or any illicit harlotries, or sensual indulgence of any description. The sin that shuts Jesus from the soul will damn that soul; remember that! He comes into the human heart only as a purifier and refiner; unless you are ready to repent of and hurl out the long-harbored iniquities which have held unclean orgies in those chambers, the divine visitant cannot dwell within you. "If any man have not the spirit of Christ, he is none of his."

Methinks that, as I write these few beseeching lines to my impenitent friends, I seem to see the blessed Jesus knocking at some heart-door in tender compassion. He knocks with a hand that was pierced through upon the cross—a hand that never wearies. He has great gifts for you—gifts of pardon, grace, strength, peace, and eternal joy. Through the barred and bolted door he speaks to you, "I will come in and sup with you." And back through that door goes your impatient reply, "do not interrupt me. I am busy—busy with my work. I have no time to think of religion; when I have a *convenient season*, I will call for you."

So he lingers. He has lingered about that closed door a long, long time. He lingered through your youth, and has lingered through the prime of your sinful, guilty life. He waited for you through many a revival-season. He has knocked sometimes with loud, startling summons, that sound as if they came from a sick-room, a dying chamber, or an open grave! But no voice from within bids him welcome.

By and by he will come and knock again for the *last time*. The sweet voice of patient love will be heard for the last time, saying, "Behold, I stand at this heart and knock. If thou wilt hear my voice and open to me I will come in and dwell with thee and thou with me." He retires to come no more. Presently another footstep is heard approaching! It is the swift-coming step of *death!* You start up in terror. You open the door. You look out for the long-waiting-Savior. You call for him with piercing cry. Alas! he is gone! He gave his last knock, and left you forever!

For the Pilgrim.

The Sabbath.

This subject has been somewhat agitated in our papers, but by some means it has died away. The Sabbath was created in the begining, and we understand the word Sabbath to mean rest, for on this day, God

rested from all his works. He blessed this day and hallowed it. Now the question arises here, is the Sabbath which God blessed and hallowed binding on us now in the gospel dispensation. If it is, we should keep this day of the week.

I shall in this essay give all the evidence I am capable of giving at the present time in favor of the seventh day which God blessed and hallowed. Has the Sabbath or seventh day been changed to the first day of the week by the authority of God? This is the question that ought to be investigated, ought to be settled by a fair investigation of God's Holy Truth. Why has this subject been so much neglected by the brethren? It is not for the want of intelligence, but perhaps on account of an indifference to the subject.

By reading the Bible we find the Sabbath observed down until Christ. We find Him observing this day, we find His keeping this is the days of Paul. Now for the testimony. And He came to Nazareth, where He was brought up and as His custom was He went into the synagogue on the Sabbath day and stood up for to read." Luke 4: 16.

Luke 4: 30, 31, (see also Mark 1: 21.) "But He passing through the midst of them, went His way, and came down to Capernaum, a city of Gallilee and taught them on the Sabbath day."

Luke 15: 10. "And he was reaching in one of the synagoges on the Sabbath."

Mark 3: 1, 2. (when He healed the withered hand.)

Mark 6: 2. "And when the Sabbath day was come, He began to teach in the synagogue."

The apostles also honored the Sabbath day. Examine Acts 15: 14. 13: 44. 14: 1. 16: 13. also 17: 2 again Acts 18: 4. Here in this chapter we have Paul preaching every Sabbath day for one year and six months, which will make about seventy Sabbaths in succession.

Examine the above Scriptures carefully and you will find that once discovering that Christ and the apostles honored this day. We also find in Luke 23: 56. Here the woman rested on the Sabbath according to the commandments.

Now the question is can we find one solitary apostolic example of unnecessary labor performed on the seventh day? We think not. Can we find where Christ or his apostles said this day would cease to exist. We think not. Christ has very plainly intimated the contrary.

But pray ye that your flight be not in the winter, or the Sabbath day. Matth. 24: 20.

The flight here spoken of to take place about the time of the destruction of Jerusalem. It seems to me if Christ had any allusion to the first day of the week He would not have said Sabbath. Now if he knew that the Sabbath day would be changed into the first day of the week forty years before the event, He had just alluded to, why did he speak of it as a thing that would at that time. that is, the time of the destruction of Jerusalem be in existance.

Now did the apostles when they spake of the Sabbath mean the the first day of the week? If they did they did not call it Sabbath.

We will notice some remarks in brother J. H. Moore's article on the Sabbath. We have the first day of the week, John 20: 19 This meeting of Christ and His disciples was on the first day of the week, and eight days after they met again. Let us examine this and see who is correct I or brother Moore. Eight days after the day they met, I understand eight days after the first day. This is correct or I cannot understand the language. Supposing we say eight days after Sunday. Count for yourselves, where could it bring us to? Monday. Just eight days after this is plain to every one of you.

They met on what we call Sunday and eight days after would be Monday. I do not wish to dispute Bro. Moore's word, but say to all to examine the word of God on the subject of the Sabbath.

We often hear it said that Christ abolished the old law and therefore the Sabbath ceased to exist. We know when he was crucified, ceremonial law ceased, but the ten commandments, what about them? Nine of them we claim to be binding yet.

Now the question is, when and where did Christ pull the fourth commandment out of the ten and abolish it? Why do we claim that Christ and His apostles set aside the Sabbath? Why obey nine and disobey the tenth? These are questions which I ask our intelligent brethren to answer. I appeal to you to investigate the matter. The seventh day is the day to observe, or is it not. If it is we should obey it. If not, then we know what day to observe, the first day.

Brethren some of you certainly know when the day was changed and by whom it was changed.

I will leave the matter with you hoping to hear from some of you. I heard a man remark of the brethern that they lived nearer to the simplicity of the apostle doctrine, but they kept the Pope Sunday.

May God guide his people in the way of truth, is my prayer.

BENJAMIN BASHOR.

Whitesville Mo.

A Few Thoughts.

We have now seen the third letter from Julia A. Wood of W. Va., and find that she has at last concluded to join our little band, and travel with us. We are not personally acquainted with her, nevertheless we feel like recognizing her letter. Truly we can say we are glad to read such letters. They are encouraging to us. Her language would impress us with the idea that her faith is strong, and that she is not entering into this great work without forethought. We would also suppose from the reading of her letters, that none can say, "her friends pursuaded her," for it appears that there are no brethren near where she lives. It *may* be she has opposition. Perhaps the finger of scorn is being pointed at her. We think that we have a knowledge of the effects of such things, and are sorry now that we allowed it to wound so deeply, sorry that we allowed it to cause the heart to ache, and the tear to trinkle down the cheek. We know that such things are not agreeable, rather the reverse, but if we reflect a little we will certainly not be so sensitive in regard to such things. Look back to the time when our Savior wore the crown of thorns, when he was spit upon and buffetted, how calmly He endured it all. Truly the path sometimes is rough. Dark clouds gather and hover around, but soon again sunshine disperses them, and our path is brighter than ever. There are thorns and thistles in the way, but frequently we find a rose. Let us pluck the roses, and with patient hand remove the briars from our way, toiling on cheerfully, not forgetting that "labor sweeteus rest." We are glad to see others turning in with us. We hope they will not cease to come to the Vineyard and labor, for we know our labor is not in vain in the Lord. Let us try and influence others. Perhaps we think because we are not of the hand we are not of the body. Some may think because they do not preach they can do nothing. Let us not come to this conclusion, for we can loudly speak by our actions. We are all casting an influence around us; let this be for good. Little deeds of kindness sometimes will sink deeper, and make impressions more lasting than words spoken by great men. This we can all do. Speak gently to the erring, remembering that "to err is human," and that we too are in danger.

We know not what we can do, and if trial is not made we never will know. We should exert ourselves and try to be more useful. There are many talents lying dormant, undeveloped which if trial were made, would benefit the occupants, and also those around them. but we fail to improve them, or even to make an attempt; we should cultivate the mind, cultivate the good thoughts, but the evil ones cast aside. Brians need no cultivation, they are the natural production of the earth, but grain must be cultivated in order to produce well. Let us try to cultivate more of a charitable nature among us, more of a forgiving nature, not exposing one another's weaknesses. If we see a fault in another, let us not point it out to others, tell of some good trait, the evil will be found out soon enough. Better not speak at all than to speak ill of any one. Let us have more charity for our fellow beings. Some persons are more unfortunate than others, while the faults of one seem to be exposed, easily observed, those of others are easily concealed, so that none of us have anything to boast of Be kind to all, for in *this* way we may win souls to Christ.

ELLIE J. VANDYKE.

Fulfilment of Prophecy.

Egypt shall be a desolation and Edom shall be a desolate wilderness for the violence against the children of Judah, because they have shed innocent blood in their land. Joel 3: 19.

To the inquiring mind this portion of prophecy will give rise to many confectures. Why was the doom of that populous and wealthy land so vividly portrayed? Why were those mighty works of art that had been accumulating for centuries, to be swept into oblivion, and lie entombed beneath the very dust upon which they had been reared? Because they have shed innocent blood in their land, saith the prophet, and has the prophecy been fulfiled? Yes in every sense of the word, the desolation and poverty of the land to day stands forth in bold contrast, when compared with the prosperity of it, when ruled by the Pharisees. It is justly termed the land of antiquities, and scientific researches among its buried ruins award to Egypt the prominence given to it in the ancient history of the world. Hundreds of years before Christ, the pen of inspiration had written her history and her doom pronounced by that God who rules and overrules the destinies of the nations of the earth. "They shall be a base kingdom." "Behold I am against thee and against thy rivers and I will make the land of Egypt utterly waste and desolate from the tower Syene even unto the border of Ethiopia." Egypt is supposed to have derived its name from Ham, one of the sons of Noah, and hence in the Bible it is often spoken of as the land of Ham. The Hebrews call it Mizraim from one of the sons of Ham who was the father of the Egyptians. To the antiquarian, Egypt presents many attractions, and viewed in connection with the prophecies against it, he will behold the literal fulfillment of the same. Her buried cities and fallen statutes attest, in silent eloquence, the vanity of human greatness and the uncertainty of human hopes where existence and dominion are alone based upon the intelligence and refinement of the masses. He may walk over the buried ruins of On and Nopn and strange voices will be heard amid their desolate solitudes. Ancient tablets will speak to him and tombs be eloquent with sermons and information, and amid all the ruin and desolation noticeable at every step, behold the hand-writing of God and trace the foot-prints of the Deity.

"Oh all-preparing Providence, divine,
In thy large book what secrets are enrolled,
What sundry helps doth thy great power assign,
To prop the course which thou intendest to hold."

O, mighty land of Egypt, what wonders dost thou unfold at every step! Thy history is worthy the study of every student of the Bible. Strange events have transpired in thee. Thou wast visited by Abraham, ages ago, he who lived and communed with Shem, Shem reaching back before the flood. In thee the infant Jesus and his parents found a safe retreat from the vengence of a jealous king. Unburnt bricks brought to light from the ruins attest to the fact of Israel's bondage. Thy towering pyramids assert that ambition occupied a prominent place in the imaginary dreams of the ancients, and reflecting on thy past and present condition we are led to exclaim with the Psalmist; "Vanity of vanities all is vanity." J. F. EBERSOLE.

McComb, Ohio.

One Deed of Good.

"If I might do one deed of good,—
One little deed before I die;
Or think one noble thought that should
Hereafter not forgotten lie:
I would not murmur, tho' I must
Be lost in death's unnumbered dust."
—F. W BOURDILLON,
in the *London Spectator.*

Well, dear Sir, pray why not up and do that one deed? As to thinking the thought, that may be a harder matter, and unless you let it out, we do not see the use of it. But do the deed; that's easy enough, and if your dust will lie more quietly for doing it, why worry about it; just do it.

The truth is that thousands of people,—not little poets only,—are wishing, they could do something; talking about it, sighing about it,—even like this man, professing to be willing to die about it, but never doing anything, when the world is full of opportunities, everything to be done, the harvest ripe and laborers few!

Unless a tree has borne blossoms in spring, you will vainly look for fruit on it in autumn.

Silence is the perfectest herald of joy; we were but little happy if we could say how much.

Reverence the highest, have patience with the lowest. Let this day's performance of the meanest duty be thy religion.

The best thing which we derive from history is the enthusiasm that it raises in us.

The Weekly Pilgrim.

HUNTINGDON, PA., OCT. 6, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or posta. order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

Borrowing Trouble.

At our Annual Conference held in the Clover Creek Congregation, Blair Co., Pa., there were, seemingly, several important queries presented for deliberation, but, as is our misfortune, they only had existence in the mind of some over fearful brethren who were laboring to suppress a supposed evil before it came. After some discussion we remember of Eld. D. P. Sayler remarking; "Brethren, you are trying to prop up the Heavens before you have any evidence that they are going to fall." This manner of meeting trouble half way is not in harmony with the spirit of our avowed principles, it is an unwarrentable aggression and involves us into many difficulties. There is no truer saying than, "a preventive is better than a cure," but to apply the adage there must be a certainty that disease is generating, not only so, but in addition to this knowledge there must be an absolute certainty as to the nature and character of the disease, or else the preventive may be unwisely applied, and thus prove dangerous and even fatal in its results. Exactly so may this theory prove in things relating to the Church. We are too much disposed to accept and maintain fearful apprehensions which have no real existence except in the minds of those who generate or bring them about. We have known persons who were, in every way, well provided for and most favorably circumstanced in life, take it into their minds that they were destined to come into want, and to obviate so unfavorable a condition, introduce a most strict system of economy. This is propping up the heavens before there are any indications of them falling and meeting trouble, not half way, but going after it and even begging for it.

So it seems to us it is with us as a Church. That we are beset with danger on every side is an evident fact, but notwithstanding we know this and also know that it requires our united strength to withstand the pressure brought to bear against us, yet we are disposed to go a borrowing, seeking after troubles that otherwise might never reach us. We sometimes hear brethren prophesy as to what will come to pass perhaps fifty years hence, and then to destroy the fulfilment of their own predictions, commence a warfare against it. This is equivalent to beating our swords against the wind, the time has not come, no enemy to fight, but it is begging the question, courting trouble and agitating for war.

There are things that seem to be threatening our peace, but we should carefully discriminate between those having a tangible or real existence and those that have not. We admire the carefulness with which our brethren are watching the innovations that are urged upon us, and we cannot be too careful to nip them in the bud when we are fully persuaded that our conclusions are true. But to do these things indiscriminately is dangerous work, as by so doing we may destroy the good with the bad. The good and bad grow so closely together sometimes that there are circumstances under which our Savior has commanded to let them grow up together, not because he wishes to show respect to the bad, but because he would rather suffer with it than run the risk of injuring the good in the act of destroying it. It should ever be remembered that in our over zeal in fighting against the evil, we may unintentionally greatly impede the growth of some vital good yet in an embryo state.

Just now, the subject of a paid ministry is seriously agitating the minds of some, and because a brother who acts prominently in the school movement has unfortunately expressed himself rather freely on the above subject, the cry is, away with the school, if such are the first-fruits, what may we not expect when once in operation and under the control of such brethren? The merits or demerits of the subject of a paid ministry it is not at all our intention at this time to discuss, but that the school move should suffer on account of the private opinion of one, relative to the ministry is unfair, as it must be admitted that such ideas can, in no way, be the outgrowth of a school which as yet has no existence. They are claimed to have their origin from careful deliberations upon the tenor and spirit of the Gospel. If the brother has not the Scriptures on his side, it becomes those who see it thus, in the spirit of Christian charity, to show him his error by giving some thing that has more Scripture in its favor, and that too, through the same medium by which his views were put before the public, as we would prefer not at this time to discuss that question at any length. While brother Holsinger, in his "Serious Departure," may be in one extreme, there are others just as far in the other extreme, and as one extreme *must* produce another, there should not be more blame attached to the one party than the other. Brethren should not take the responsibility of ignoring that which God intended for good because the devil is using it for evil. That a school among the brethren means a paid ministry and a hundred other evils prophesied, has no real existence, save in the mind of those who have come to these conclusions, therefore such fears are a little like proping up the heavens before there is any evidence of them falling. Hence we think it unsafe to suppose certain things and then offer them as real, and as supports to our argument. An argument based on suppositions is like a house built upon the sand, it must fall, and when brethren resort to such means to prop up an argument for or against any cause, it looks to us, very much like borrowing trouble. We are made to feel sorry that we are so disposed to jump at conclusions and hope that henceforth we will all be more careful in judging the motives of our brethren for whom Christ died. Let us cultivate more charitable opinions of each other, believing that we are all actuated by a desire to accomplish good and to promote the cause of our blessed Master. Let us ever be ready to meet the enemy and defend the gates, but there is no necessity of borrowing trouble by seeking after it while yet afar off, sufficient for the day is the evil thereof.

Evening Thoughts.

Every body desires a good paper but all are not exactly agreed on what it takes to make a good paper, yet on a whole, as to the general character of what it should be, we agree as nearly as possible under existing circumstances. We just now wonder if our readers ever thought of what a wonderful change would be necessary in order to think alike and desire the same things. When we look at the millions of human beings in the world and consider that there are scarcely two that think alike, we are astounded and the great wonder is that we agree so well as we do. For us all to think alike there would a number of impossible things be necessary. First, exactly the same organization bodily, and subsist on the same food. Secondly, be surrounded by the same circumstance, and receive the same impression by a reception of the same information. Thirdly, receive the same physical and intellectual development. As by the nature of things, and fortunately too, for us, we can be thus brought up. It is quite a satisfaction to know that notwithstanding the millions of different developments in the world, we harmoniously agree in many things and such things too as afford us most enjoyment. But how our thoughts have been drifting from our subject! As we all possess more or less of the Athenian Spirit, we desire something new, something that adds to our store of knowledge, something that strikes us forcibly enough to make impressions and leave them too. There is such a thing as eating for the sake of eating, it is enjoyable because it leaves a pleasant sensation upon our sense of taste, independent of the effects that may result therefrom. Just so it is in reading. There is a kind of reading that produces pleasant sensations while in the act of reading but it is of such a character as to leave no impression by addition, it simply gratifies a kind of an abnormal condition of the mind by enlarging abnormal cravings, thus increasing our capacities for the enjoyment of such sensation without adding a particle to our stock of knowledge. This is very much less than redeeming time, it is a positive loss to the person, to the society and to God. These things we have carefully considered and we endeavor, as much as possible, to give our readers, such reading as may be interesting, instructive and beneficial. In accomplishing this very desirable work, we gratefully acknowledge the generous assistance of our many contributors. Of late, we made a little extra effort in that direction and as a result our Pilgrim seems to be infused with new life. Brethren and sisters, continue the good work. If you see anything good being done in God's vineyard, communicate it to us, and we will tell thousands of other anxious hearts who are almost starving for just such information. The more familiar we become with each other, the more we talk together about our hopes and fears, the stronger will become our attachment.

Then do not withhold anything, even if it should be but a crumb. Poor Lazarus would have been glad for a few crumbs from the rich man's table, but he would not even grant so much. How much better are some of us who enjoy such plentiful repasts from the Lord? Have we not got many crumbs that are wasting while poor Lazarus is starving? Oh, sweep them up carefully and send them along, the Master hath need for them to feed his hungry children. Do not fear of overstocking us. If we can not give it whole we can cream it. If every brother and sister would thus come to our aid it would so infuse the Pilgrim with "The Life" that "The Power" would accompany it on its mission and thousands of homes that are now hungering after the "Bread of Life" might be filled.

Praying to be Heard.

Not long ago we picked up a sheet of paper that had been accidentally dropped, and the contents attracted our attention. It was a written prayer, and one too, in manner of expression and arrangement that indicated considerable thought, but as to whether it expressed the feelings of the writer we had considerable doubt. By the hand writing we knew the author, and the circumstances that brought about this preparation was something like this: The young man had entered a community in which the external forms of religion were amongst the prominent things, and having a great desire for popularity and general applause, he used every effort to throw himself into the good graces of the persons with whom he now expected to associate. His former life, though not really bad, did not indicate much concern about the subject of religion, but had there been a perceptible internal change, we should have rejoiced. This however was not apparent, and judging the tree by the fruits, we suppose the object of that written prayer was to make a favorable impression on those in attendance at the next prayer meeting as to his natural abilities This really seemed to be the central object, and it is likely that it was written more to be heard of men than of God. Does studied eloquence strike God favorably? Does he smile upon the golden mouthed, and frown upon the stammering tongue? No! God looketh to none of these things. He looketh to the heart, and if our hearts are filled with love and gratitude to Him we can find a few

words at least to express it without writing it on paper, or reading it from a prayer book. "Lord teach us how to pray," should be the earnest entreaty of every Christian heart, and if we come to Him and talk to Him directly, He will teach us. True prayer is the earnest longing desire of the soul. God knows our feelings, and if we ask in mockery to hear our fine words, because we can talk well, or to be heard of men, what will be the result? Oh! God from such hypocrisy deliver us and may such who are in the habit of making special preparation, having this object in view, stop and think. The thought of approaching God in mere form should cause you to shudder and fear, because He is insulted and the spirit is grieved. It is the duty of every Christian to engage in *public*, prayer at certain times, yet if it is not done with a full purpose of heart, but for mere show, Christ says they have their reward. "But when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Here is the place where the true Christian will often hold sweet communion with His God, and where he does not feel the need of a written prayer, or prayer book. We have great faith in secret prayer. We have heard persons say that Christ did not mean that we should enter a retired place to pray, that it has reference to the heart, and that we should have the door of our hearts closed when we pray. It is certainly so that our hearts should be wholly given to God while in prayer, but the Savior was in this instance condemning the pharisees for performing external religious actions in an ostentatious manner. In giving their alms, they done it in too public a manner, and if Christ meant that they should conceal this act from public gaze, he also meant that our persons should be in a retired or concealed place for secret prayer. What is meant in one instance is meant in the other, and it is not at all apparent to us that Christ meant the door of the heart when he reproved the public exhibition of the giving of alms. Let us therefore have our places for secret devotion and resort to them frequently, for here unseen and unheard by the world our hearts are turned pure and warm to God. J. B. E.

YOUTH'S DEPARTMENT.

A WEE ONE'S MORNING PRAYER.

The morning bright,
With rosy light,
Has waked me from my sleep;
Father, I own
Thy love alone
Thy little one doth keep.

All through the day,
I humbly pray,
Be thou my guard and guide,
My sins forgive,
And let me live,
Blest Jesus, near thy side.

O, make thy rest
Within my breast,
Great Spirit of all grace!
Make me like thee,
Then I shall be
Prepared to see thy face.

The Old Clock.

One Sabbath day Arthur was left at home alone, while all the rest of the family attended church. Instead of regarding the day as he should, in the quiet perusal of the Bible and other good books, he made it a day of self-amusement. As soon as all were gone, Arthur began to search all the curious nooks and corners in the time-honored dwelling. The garret was explored and many rare curiosities exhumed. Ancient desks and drawers were examined, revealing their curious contents to his impertinent and childish curiosity.

An old clock stood in one corner, with a tall, gaunt, brown case. Within this dark, hollow closet, Arthur had often peered, but he had not been allowed to examine very closely the mysteries of the clock case. Now was a fine opportunity. He opened the narrow door. The long pendulum was swinging back and forth at regular intervals with a loud tick, tick, tick, tick. Two large cylindrical tin weights, and two very little lead weights, were hanging by small cords.

Arthur had often seen his father "wind up the clock," and he knew it was done by pulling down the little weights. "It would be rare sport," he thought, "to wind up the old clock." He would make the attempt, at any rate. So, taking hold of the small weights, he tugged away right manfully. The wheels purred, and the great weights began to rise.

"Faster," said Arthur, "go up faster," and giving a sudden pull the cord broke, and down came the heavy weight with a loud noise. Then there was a terrible whirring among the clock wheels for a moment, and then it stopped. The ticking ceased, and the pendulum stood still.

"Oh, what have I done now?" cried Arthur, in distress. "Oh, what will father say to me when he sees what I have done?" Arthur closed the clock door, and for the remainder of the day, until his parents returned, was a very humble, quiet boy.

When his father returned, on looking at the old clock, he perceived that it had stopped. Opening the clock door, he saw that the cord of one of the weights had broken, and that the weight had fallen to the bottom of the case.

"How is this, Arthur; did you know that the clock is stopped?"

"Yes, sir," replied Arthur. "I heard a great noise in the clock case, and when I went and looked in, behold it was silent."

Mr. Milton made no more inquiries, supposing that it was an accidental occurrence. Night came, and little Arthur went to bed as usual. His father had tied the cord, and the clock was ticking as loudly as ever. It seemed to say, in the silence of the night:

"Boy! boy! boy!" A lie! a lie! a lie!" "Own it! own it! own it!"

Arthur did not sleep much. Conscience whispered to him, and with the words of the old clock, said: "Arthur, you have told a lie."

Early in the morning he arose and gazed up in the face of the old clock. It looked very sternly at him. "Quick! quick! quick! quick!" said the clock. So the poor boy went to his father and told him all with a very sorrowful heart. His father freely forgave him. And he prayed that God would forgive him, and never suffer him to tell a lie again.

Dear children, never tell an untruth. Lying is a low, mean vice, and very wicked.—*Chris. Press.*

School Children In Germany.

Would my little friends like me to tell them something about the school children in Germany, how they are taught, and how much study is required from them? In the pleasant summer time their school begins at half-past seven o'clock in the morning; in the winter at eight o'clock. When I come from my room in the morning at half past seven o'clock, I find the streets of our city quite full of little folks, on their way to the school house. At this early hour many of the children in America are fast asleep in their beds, not even dreaming of books and study.

The rules of the German schools are very strict. If any boys or girls are late, for even one moment, they are obliged to remain at their books one hour after the school is dismissed. Children are not excused with a half learned lesson.

The number of school hours in the public or day schools—about which I am telling you—is seven. But a tardy pupil has to stay still longer.

Now, I dare say you think a child who has to go from home as early in the morning should have a very nice warm breakfast at any rate. I will tell you what they get: A large piece of brown bread; sometimes a little butter and a cup of coffee; as a great treat, a roll of white bread. Perhaps at eleven o'clock; after two or three hours at school, they come home just long enough to get a second piece of brown bread, then back again to their books. Usually, they have their plain dinner of meat and vegetables at one o'clock, and go to the school for another three hours.

I wish I could send you a picture of these little children on their way to school. They never carry books in the hand, but put them in a kind of square, stiff box, which is fastened on the back by shoulder straps, like a soldier's knapsack. This knapsack serves two purposes. It keeps the shoulders straight, and leaves the hands quite free to roll a hoop or play ball.

The German children of the better class do not have as many pleasures and privileges as our little folks at home, but they seem very happy. How much spending money do you have in the week, dear child? In Germany, if a boy or girl gets six krentzers a week, he is happy, if twenty, he is rich. Six krentzers are about four of our cents. With one krentzer a child can buy here a small cake or piece of white bread, or some little toy.

The children are almost without exception good scholars. Very many of them speak and write English as well as their own language, and they are very proud at being able to do this. Then, again, you must know, that usually they are very well-mannered children. The boys all touch their caps when they meet older people, and it is a rare thing to see a rude child in the street. On Saturday afternoon you can find them everywhere, walking or driving in the little German carriages, with their parents. From what I have seen of these children, I think them very studious and very happy, and quite contented with their few and simple pleasures as our dear ones are in America, where so much is done to give them pleasure, and make them bright and good.—*Christian Weekly.*

—Those should not venture on slippery places who can scarcely stand upon the firmest ground.

—The readiest and best way to find out what future duty will be, is to do present duty.

God sends his rain in gentle drops, else flowers would be beaten to pieces.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

BUFFALO, COL., September 13, '74.

We last wrote from Estus' Park in the Rocky Mountains. The night of the 2d of September quite a little snow fell in the Park, the mountains were clothed in a mantle of white. We had no trouble to gather snow and summer flowers with the same hand, which beats those who have said they could gather snow in those mountains with one hand and flowers with the other. During the day we took a drive in the Park, which is an extent of country hemmed in by lofty mountains, among them Jame's and Long's Peak, the latter over 14.000 feet high. Fine luxuriant grass make the surface of the Park look like a meadow. Pine trees are rather profusely scattered over the ground. A large lake, springs, and running streams are found in the Park. It was too cold to think of ascending Longs' Peak. All of the party, except my wife, ascended some rugged peaks hundreds of feet high, from the top of which we could see the surrounding lofty mountains the tops of which were often hid in the clouds. Occasionally we could, through a rent in the clouds, see the top of Longs' Peak towering far above us. Some of our party came to Colorado a few months ago invalids, unable for actual exercise, but now climb steep and craggy cliffs and return and "feel no harm." So much for the healthy climate of Col. Our days "pleasure" brot us a good nights rest, next morning we "pulled up stakes" and bid adieu to this renound resort. We may speak of the wonders of the scenery, say it is inconceivably majestic, picturesque and sublimely grand. Language cannot portray the amazing and indescribable impressiveness of the awe-inspiring scenes that breaks upon the view in the grandeur of those mountains, and yet the "half is not told." As well try to describe God in the Universe, as to describe his handiwork in those mighty mountains.

On our return we came across abundance of cherries, plumbs and grapes. We gathered what we wanted and arrived at brother Patterson's, near Longmont, Saturday p. m. Two meetings next day,—good attendance, Monday one meeting, two additions by baptism. In the evening one came to where we were and wanted to be baptized before I left, next morning early, another made application for baptism. On our way, coming to water, we baptized them and then came on to Greely the same day. Bro. and sister Myers and the two sisters the day previous left us taking another route in search of fruit, expecting to get to Greely some days later than we. We tarried one day at Greely then set out for home, arrived here last evening and found our children whom we had left to keep house, all well, thanks to the Lord for his goodness.

When we left Longmont the grasshoppers were leaving, at Greely they were gone; here they done but little damage, only remaining a few days. We neglected to mention in the proper place that we had a pleasant visit at the house of friend Rou-

nion near Longmont. In his orchard we saw fine apples and pears growing. He is an old settler, so called, having lived in Colorado 14 years. In that time, he tells me, but one crop was destroyed by grasshoppers and two others injured. He came to Colorado in poor health, now he says he feels stouter than he did at 21 years of age; he is near 60. Persons desiring information concerning land to rent or buy near Longmont, will get a response by addressing Bro. J. R. Ullery, Pillce P. O., or brother R. J. Patterson, Longmont, Boulder Co., Col.

May the grace of God be with you all dear brethren and sisters, readers of the PILGRIM, and as we now can only meet in this way, let us continue faithful that we may meet to part no more in a more serene clime. In the bonds of love, fraternally yours.

J. S. FLORY.

WAYNESBORO', PA., }
September 27, 1874. }

Beloved Brethren:—

Greeting of love, peace and good-will to you all.

We all love to read Church news, and learn of the success of the spread of the Gospel, and the general prosperity of Zion. We rejoice to hear of the conversion of souls, and the faithfulness of the membership in obeying the Truth. A special cause of rejoicing at this season is that the simple commands of our blessed Savior are observed in so many places in the land. I mean, particularly, the trio command, Feetwashing, Lord's Supper and Holy Communion.

How it thrills the Christian heart with sacred joy to read in the Scriptures, how Jesus, blessed Master, gave commandment, and how faithfully His chosen disciples recorded the identical teachings, so that to-day, we who are "afar off" in the order of time, can turn to the pages of inspiration and read that good word of precept and promise.

The occasion of our Lovefeast service on Tuesday, the 22nd inst., brought very vividly to my recollection the stirring scenes that gathered around the last day and night which our Savior spent on earth before He completed His sacrifice for us, and "gave Himself for us." O sacred memory! How we wonder and admire as we hear the Heaven-appointed preacher rehearse the story of humiliation and self-sacrifice. How can we go to the house of the Lovefeast without a preparation of heart that we may keep the feast truly unto the Lord.

We are often made sad on these occasions to see too much display among the members. One will display a fine new suit made "for the meeting," and I much regret to say, in too many cases, the brother neglected to instruct his tailor properly to cut the corners of his coat round and leave the collar straight. By this neglect his suit misrepresents him, for he professes to be "not conformed to the world." "He that is able to receive it, let him receive it," and profit thereby. Brethren, lay fashion aside, lay your tobacco aside, "lay aside *every weight*," and then you can more fully "sanctify the Lord in your hearts" by the sacred service of this occasion. This is not all the display, and I think I am not fully aware of the *extent* of this *display* which is so sadly retarding the success of the Truth and causing many remarks from the observing world, saying, "he's not much Dunker," or "Is it possible he is a member," or "She don't compare well with the young sisters of ten years ago," or "there's a good deal of difference in those caps," and "didn't think the Church would allow them wear such lace and ribbons and water falls," How my heart is pained to hear such remarks from those whose hearts should rather be drawn to Christ by our simple life, meek spirit, modest dress, clean mouths and hands and hearts.

Bro. D. P. Sayler, speaking to the afternoon service, upon the precept: "Keep yourselves in the love of God," said that the children of the Church are cradled in the fashions of the world, and that under this influence they stray away and then the ministry must labor hard and long to preach them back into the Church. Is not this a sad truth, dear mother, sisters? How many of you pray over your infants, and when they can talk understandingly, how many of you teach them to pray, and at the same time guard, with anxious care, the society they come in contact with? Some good Christians, however oppose this course, and we have no fault to find with such provided they have a better way, but there is nothing better than the religion of Jesus *applied* to train and strengthen the heart and lead it to God. Pure and kind religious influences thrown around them, will incline their hearts to yourselves and to the Lord, and you will more likely keep pride away and experience the joy of bringing them early to the Savior, and that too, as fit and willing subjects. It will not be difficult to preach them back again to the Church and Kingdom.

Brethren and sisters be neat and plain, and don't talk too much, but I entreat you, examine yourselves, and whatever of pride, and whatever kind of departure from the Church, you find, put it away. At your last day you will likely regret that you did not live nearer to the Church.

Our examination service was one to be remembered. How do I stand? Have I been as faithful as was my privilege to be? Have I done my whole duty? Such questions bring the soul nearer to the cross, and humbles it, so the Master can use it as a potter uses the clay.

Then followed the observance of the Holy Ordinances. These are sacred memorials of Christ's love to his disciples. It seems to me that every brother and sister should live so near to God, and so peaceably with all men, so dependant upon the grace of Christ, that these Lovefeast occasions would be longed for and hailed with joy, not for empty pleasure and display, but communion with Christ and His faithful disciples. What joy in Heaven over such meetings!

The ministry was well represented, being fourteen in number. We are glad to see the brethren come out so, and we are glad there is no *paid* ministry, lest the pure word preached should be corrupted for that "filthy lucre's sake." Is any in need, let him say so, and we are confident the Church will not let him suffer.

We feel glad that the church has been edified. To God be all the praise. Yours fraternally.

D. B. MENTZER.

Bro. Brumbaugh:—As you still solicit news items, I thought perhaps some would be acceptable from this part of the west. We have had a very dry hot Summer. We had no rain to speak of, from the 14th of June 'till the 12th of Sept. The corn crop is almost a failure, wheat was good, some of the farms yielding 38 bushels to the acre. Oats were good, sweet potatoes about half crop, no Irish potatoes. Plenty of peaches and grapes where there were trees and vines, this country being too new for apples.

In addition to the drouth, the chinch bugs were very destructive with us on corn, and about the 15th of August the grasshoppers came upon us in swarms, devouring nearly every green thing, except grass. All the corn that was not cut up was stripped of its blades in about four hours time, though they were not as numerous here as they were in other portions of this State. They came on Saturday, and left the Thursday following. They were not so numerous as to darken the sun, as some claim. For a person to look into the sky, it looked like a snow storm when they were going and coming.

We are having an abundance of rain now, making the land in good condition for seeding, and also making abundant pasture for stock. Health is very good. Very respectfully yours.

W. M. WISE.

Loudon, Kansas.

WEST UNION, }
Adams Co., Ohio, }
Sept., 28, '74. }

Dear Editor: —

The PILGRIM came to us quite unexpectedly but a welcome guest. I never knew there was such a paper published, until I received your Almanac which I would not part with for the price of the paper. I am an afflicted sister and do not get to preaching very often, so the PILGRIM just suits my case, and I love it next to my Bible.

I wish I could hear from Fayette Co., Pa. There I was born and raised, ten miles from the county seat, Uniontown. The Brethren's Meeting-house was a half mile from where I lived. It was called the Fairview Church. (Who will respond to our sister's wish? Ed)Here in Adams Co. Ohio, we formerly had preaching regularly every month, but no speaker. The brethren, John Garman, Mills Calvert and others, from Bush Creek preached for us. Of late, we have no regular preaching. Brother Isaiah Custer preaches for us sometimes. Out of fifteen members there are but four left. Some went west, some to other churches, and some to the world. I, for one, am determined to live and die in the faith as held by the Brethren, which I believe to be the Gospel faith. Pray for me. I want the PILGRIM as long as I am able to read it. It comes as a refreshing shower of rain on wilted grass, and greatly cheers my thirsty soul. Good night. Your unworthy sister.

NANCY RIFFLE.

Quarry, Marshal Co., Iowa. }
Sept. 25th., 1874. }

Dear Pilgrim :—

Our Communion is now over. We had a pleasant meeting. The ministering brethren were as follows: E R. Buechley and Jacob Murray from the South Waterloo church, Martin Buechley from the North Waterloo, Henry Strickler and Smith Urtz from Grundy County and John Miller from Linn Co. The truth was preached with power, but no addition at this meeting, and I have only baptized three persons this Summer. Bro. George Moore and wife, a dear sister, with a little daughter 16 months old came from Grundy County to enjoy our meeting, but only enjoyed it on Saturday and evening, as their child took sick and on Saturday night it died. On Monday, the 21st, I accompanied them home, a distance of 28 miles, and attended the funeral on Tuesday, the 22nd. Returned home that evening. May God bless those parents and grant them grace and strength to bear them up in there present sorrowing, as this was the fourth child they have buried, and have only one left out of five. On the 23rd, Wednesday, attended the funeral of Jane Loy, wife of John Loy. She lived in the town of Legrange with her son, and he has been in Illinois with his children for more than a year but her children wrote to him, and also sent several dispatches so that he got back in time to attend the funeral. She was in her 68th year. She was born in Washington County Penna. and became a member of the Presbyterian Church in Ohio at the age of seventeen years.

ELD. JOHN MURRAY.

The Merced River Meeting.

I left home with my family, Thursday Aug. 27, to attend the Communion with the brethren on the Merced River. We went across the country with our own conveyance and arrived at the place of meeting on Saturday 29th. The weather being unusually warm, made it rather disagreeable traveling, and especially so to my wife, she being a weakly woman. We found the place for the meeting a very pleasant one, being located in a beautiful grove of large oak trees. We also found the preparations ample for the accommodation of all. The people were fed during the meeting, two meals a day. The ministers present were Bros. Wolf Prather, Broadhurst and myself. The meeting began on Friday 28th of August, and continued until Monday September 7th.

There were three discourses preached each day—had the very best of order during the meeting, and much interest felt by all. We celebrated the Communion on Sunday evening the 30th in love and union.

During the week there were eight added to the church by baptism, so when the Lord's day drew near we all felt a desire to celebrate the sufferings and death of our Lord Jesus Christ with those young members that had united with us during the week. The church was counseled, and there was union, so the arrangements were made, and when the evening drew on we surrounded the table, and were made to rejoice that our number was increased by eight precious souls during one week. The feast was one that will be long remembered by us all. We may fall asleep in Jesus, but those refreshing showers from the presence of the Lord will live and refresh our spirits in the vast ages of eternity.

The whole meeting was one of unusual interest, and we felt sorry that the eleven days of meeting had passed away so soon, and we had to take the parting hand and each go to his place of abode. There were others almost persuaded to go along with us, and I trust will soon be adopted into the family of God.

We are now looking forward with unusual interest to the time for the Woodland Meeting, which is appointed to commce Oct. 15. We feel that we will have a time of rejoicing in the Lord. Pray for us brethren, that the spirit of Jesus may direct us in all things, and that we may be lively instruments in his hands to the doing of much good—pulling down the strong fortifications of darkness, and to the building up of the marvelous light as it is revealed in Christ Jesus our Lord.

ELD. JONATHAN MYERS.

Bro. Brumbaugh:—

We have been receiving your paper for three or four years and we like it very well, but we feel a little like some others, as I hear that some wish for articles that would be more edifying, as the apostle says, "Let all things be done unto edifying." The more edifying you can make your paper, the more subscribers you can get. But I don't blame you editors so much for it. I think there are a great many brethren and sisters too, that have the talent and could help to make it a good and instructive paper. I asked a Bro. why he did not write, one that I knew was a good speaker, and also a good writer. The answer was, that some write to make themselves popular. I also talked to a sister about it, and she said she had too many faults herself to instruct others. I think if all the preachers would not try to preach until they would be faultless themselves, we would have but very few preachers. I think if a brother or a sister could write a good sermon and send it over the country, it might do as much good as if he would leave his family and go out himself. I have read sermons in the Brethren's papers that done me more good than many a meeting that I have attended.

ANNA EBY.

Louisville, Ohio.

REMARKS. That our readers want an edifying paper is certainly encouraging, as it shows they wish to be edified, but for us to know exactly what everybody calls edification is very difficult indeed. This we do know, that we are trying to make our paper just as good and edifying as we know how under existing circumstances. But as much of that which makes our paper interesting must come from others, it cannot be expected that we can do the work alone, therefore may we not hope that those who are desirous of having a good paper, will be interested in helping us to make it so. For brethren to say that some write for popularity, and on that account refuse to write themselves, is very unbaritable. Because a few write for show, is certainly no reason why others should not write for the good of our blessed cause, for the edifying of the saints and for the conversion of sinners. Brethren and sisters, let us have a rush of copy from you, and see what *can* be done towards the edification of our readers.

Dear Pilgrim :—

I will give you some news of what is going on in this part of the we-tern country. In the first place we had a good crop of wheat, rye, barly and oats, but the corn crop is nearly a failure. It is not more than a third of a crop, if that. The cause of it was first, the drouth set in just at the time when it was tasseling, and continued dry until now. Then the hot wind came and dried up corn and grass. It was so hot that it was almost unendurable. Then the chinch bug, leaving the stubble fields, went to the corn fields and done sad work, and then here comes the grasshoppers, making a terrible raid on our gardens, playing sad havoc on our cabbage, beans, turnips and fodder, and what was a little strange they all chewed tobacco. One of my neighbors had a small patch of the weed, and by the time Mr. grasshoppers all got a quid there was none left for poor neighbor. It was right laughable to see him squirting his amber. He slobbered much like men do when they have their mouths full of the weed. I said to my-elf there is no great difference between man and grasshopper, in some things, after all. A. J. CORRELL.

Craig, Mo.

Our Next Annual Meeting.

According to previous arrangements, there was a meeting held on the 17th of September, 1874, by the brethren of the Southwestern District, of Ohio, in the Sugar Grove meeting house, Covington District, Miami county Ohio, held by the Brethren in the Miami Valley, in order to make the necessary arrangements for the next Annual Meeting of the Brethren. After some committees were appointed, and other arrangements made that were necessary at this time, the meeting unanimously agreed to conduct said meeting according to the arrangements of 1866, and as recommended by last Yearly Meeting, *i. e.*, that there will be no preaching in the tent, and no boarding or eating here, until Monday. This we want distinctly understood, that no members collect there before that time. Members coming a distance, particularly ministers, are requested to go to the different districts in the valley, to have preaching on Sunday. They will have ample time to get to the meeting for the council. Written by order of the committee of arrangements. Samuel Mohler, senior, of Covington, has been appointed corresponding secretary. S. MOHLER.

Sept. 21st, 1874.

ANNOUNCEMENTS.

In the Dry Valley meeting-house, Mifflin Co., Pa., on the 28th and 29th of September.

In the James Creek congregation, Huntingdon Co., Pa., on the 24th of October, commencing at one 1 o'clock.

Fairview District, Tippecanoe Co., Ind., on the 17th and 18th of October.

In the Milmine church, Piatt Co., Ill. on the 27th of October.

At Newton D. Hadsell's, 8 miles west of Howard City, and 4 miles west of Union Center, Howrad Co., Kan., on October 17th and 18th.

In Dunnings Creek congregation, Bedford Co., Pa., on September 29th and 30th.

In the Root River congregation, Fillmore Co., Minn., on October 17th and 18th.

On cash Creek near brother and sister Hartman's 4 miles west of Woodland, Yolo Co., Cal., Oct., 15th.

In the Buck Creek church, Henry co. Ind two and one half miles west of Blountville, on October 20th and 21st.

Also, same congregation, in the Snowberger meeting-house, on October 15th.

In Union congregation, Marshall Co., Ind., on October 16th.

In the Falling Spring church, Franklin Co., Pa., on Oct. 20th, in the Antrim meeting-house.

In the Mowar church, near Kokomo, on October 23rd.

At the Brethren's new meeting-house, Fayette Co., W. Va., on the 17th and 18th of October.

On Empire Prairie, Andrew county, Mo. on the 17th and 18th of October.

Lick creek church, Williams Co., Ohio, October 17th and 18th.

Maumee church, Defiance Co., Ohio, October 20th and 21st.

Poplar Ridge church, Defiance county, Ohio, about the 22nd of October, so that brethren coming to Bryan, can conveniently attend the three above meetings.

Howard county, Kansas, October 24th and 25th, commencing at 10 a. m., at the house of brother Hadsell's.

Clover Creek congregation, Blair Co. Pa on october 23rd, commencing at 4 o'clock.

Fall Creek church, Henry county, Ind., on october 25th.

Salem, Marion Co., Ill., on the 10th and 11th of october.

Grasshopper Valley church, Jefferson county, Kan., october 17th and 18th.

Bro. Brumbaugh:—

Please announce that our Lovefeast will take place at Brownsville, Washington Co., Md., on the 24th of October, to which the usual invitation is extended.

EMANUEL SHIFER.

Bro. Brumbaugh:—

Please announce that if the Lord is willing, we will hold our Lovefeast in the Panther Creek Church, Woodford Co. Ill. on the 20th of November. The usual invitation is given. Meeting to commence at 10 o'clock. G. W. Gish.

DIED.

SLAGER.—Near Buffalo, Weld Co., Col., on the 7th of September, at the house of brother C. M. Armbrust, Nellie, daughter of brother A. Slager, aged 8 months. The mother had departed this life near 8 month before. Funeral discourse by Eld. J. S. Flory, from the words, "He will gather the lambs with his arms and carry them in his bosom."

MONEY LIST.

A F Snyder	.75	M Noffsinger	3.00
J Mitchell	1.50	Geo W Fesler	15.00
D P Miller	1.50	J J Solomon	11.00
J Klepser	1.50	Madison Bashor	.25
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J L Frantz	11.25	John Clapper	5.50
John R Conard	5.00	A C Neff	3.00
Allen Haws	.50	D M Irvin	1.50
James A Coberly	.70	Mr Hagay	1.50
John Garver	2.60	N R	1.50
C Long	.40	Mary E K	.50
R Badger	.40		

MISCELLANEOUS.

—Bro. James A. Sell, of Newry, Blair Co., Pa., is on a western tour. What his object is, we are not informed, perhaps to do a little towards "go ye."

—Brother P. H. B., of Montandon Pa., says, "Our Lovefeast begins on Wednesday. Solomon Mattes of Ill. is here, and brethren C. Long and R. Badger of Iowa are expected today or to-morrow."

—Bro. J. Y. Heckler, of Mt. Carroll, Ill., says: "The cause of the Master is doing reasonably well here in Northern Ill. Not very many are found willing to renounce sin, but the members in general appear steadfast in the faith, so that we, as yet, have no reason to despond. May the Lord still add many more to be saved."

—From Adams Co., O we have the following: "We had a wet Spring—corn planted late, then followed very dry, and corn and potatoes suffered much for want of rain, the bugs were also very bad. At this time, dry. Late potatoes will be small and late, corn poor. The wheat crop, with a few exceptions, was good, and the fruit tolerably abundant."

—Eld. J. Myers of Merced, Cal., says the Church there has never before been so quickened and refreshed in the cause of Jesus. We cannot tell why it is, but we feel especially interested in the welfare of our brethren in California, and we are always made glad to learn of their prosperity. We hope their growth may be solid and that they may not be forgetful of the "ancient landmarks which the fathers have set."

—Bro. Lewis Glass, of North Georgetown, Ohio, says: "We the members of the Sandy Church, Columbiana Co., Ohio, feel thankful to the Lord that He has visited our arm of the Church by inducing 16 precious souls to become willing to confess Jesus and come out on the Lord's side, during the Summer. There are still others almost persuaded. Would to God that many more might come to the fold of Christ and be saved."

—We will soon commence preparing for our next volume, and to do that we need money to square up our old bills and also to pay new ones. Those who are still endebted to us will please make arrangements to pay us as soon as possible. Some of our agents complain that the credit system gives them trouble. We are sorry for this, and hope that those for whom we disobliged ourselves to benefit, will be as prompt as their circumstances will allow.

—Some of our brethren are sending money at their own risk to their loss. One brother says he sent us $10.00, and a number of others, small amounts which never came. To send $10.00 of currency in a letter is risking these hard times, as some of the P. M's cannot endure the temptation. Those who took the $10, the $5, and the $3, will take more, but who and where are they? Brethren, do not risk the chances. If possible, get a postal order, draft or check. If you can get none of these, have it registered.

—For 1875 all postage on papers will have to be paid in advance at the office where mailed from, therefore our subscribers instead of paying their postage at their own offices, will be to send it to us. This new law will be an advantage to our readers but a great disadvantage to us, as their postage will cost them only about 10 cents instead of 20 as before while we will be compelled to pay the postage on all whether we get paid for paper and postage or not.

—Eld. A. J. Correll, of Craig, Mo. says, "I want to tell the brethren that are in favor of education, that they have given the school the wrong name. Why call it a high school when you know that anything high does not at all suit us as an humble people. The Brethren's High School! Why brethren I thought you should have known better. Why not give it some other name? Call it something significant of a place where all necessary learning can be obtained, a place where our children can be taught by our brethren. We all need knowledge, that fact none will deny. Then let us have what we need, a school where this knowledge can be obtained from the brethren. We have brethren who are competent to teach and take charge of such a school. Brother S. Z. Sharp is a brother of ability and would make a good teacher for the school. Brother H. R. Holsinger charges his gun too heavy at times, and shoots in the wrong direction, but nevertheless I believe him to be a good brother and would make a good teacher. Now brethren, take the "High" out of your school and I think it will do better. As there is no, thus saith the Lord for or against the school, I have no more to say."

What is Trouble.

A company of Southern ladies was one day assembled in a lady's parlor, when the conversation chanced to turn on the subject of earthly afflictions. Each had her story of peculiar trial and bereavement to relate, except one pale, sad looking woman, whose lustreless eye and dejected air showed that she was a prey to the deepest melancholy. Suddenly arousing herself, she said in a hollow voice: "Not one of you knows what trouble is."

"Will you please, Mrs. Gray," said the kind voice of a lady who knew well her story, "tell the ladies what you call trouble?"

"I will, if you desire it," she replied, "for I have seen it. My parents possessed a competence, and my girlhood was surrounded by all the comforts of life. I seldom knew an ungratified wish, and was always gay and light-hearted. I married at nineteen, one I loved more than all the world besides. Our home was retired, but the sunlight never fell on a lovlier one, or a happier household. Ye ars rolled on peacefully. Five children sat around our table, and a little curly head still nestled in her bosom. One night, about sundown, one of those black storms came on, which are so common to Southren climate. For many hours the rain poured down incessantly. Morning dawned, but still the elements raged. The whole Savannah seemed afloat. The little stream near our dwelling became a raging element. Before we were aware of it, our house was surrounded by water. I managed with my babe to reach a little elevated spot, on which a few wide spreading trees were standing, whose dense foliage afforded some protection, while my husband and sons strove to save what they could of our property. At last a fearful surge swept away my husband, and he never rose again. Ladies, no one ever loved a husband more; but that was not trouble.

"Presently my sons saw their danger, and the struggle for life became the only consideration. They were as brave, loving boys as ever blessed a mother's heart, and I watched their efforts to escape with such agony as only mothers can feel. They were so far off I could not speak to them, but could see hem closing nearer and nearer to each other as their little island grew smaller and smaller.

"The sullen river raged around the huge trees; dead branches, upturned tanuks, wrecks of houses, drowning cattle, masses of rubbish, all went floating past us. My boys waved their hands to me, then pointed upward. I knew it was a farewell signal, and you, mothers can imagine my anguish. I saw them all perish, and yet—that was not trouble.

"I hugged by babe close to my heart, and when the water rose to my feet, I climbed into the lower branches of the tree, and so kept retiring before it, till an All-powerful hand stayed the waves, that they should come no further. I was saved. All my worldy possessions swept away; all my earthly hopes blighted—yet that was not trouble.

"My baby was all I had left on earth. I labored night and day to support him and myself, and sought to train him in the right way; but as he grew older, evil companions won him away from home. He ceased to care for his mother's counsels; he would sneer at her entreaties and agonizing prayers. He left my humble roof that he might be un estrained in the persuit of evil, and, at last, when heated by wine one night he took the life of a fellow-being, and ended his own upon the scaffold. My heavenly Father had filled my cup of sorrow before; now it ran over. This was trouble, ladies, such as I hope His mercy will save you from ever experiencing."

There was not a dry eye among her listeners, and the warmest sympathy was expressed for the bereaved mother, whose sad history had taught them a useful lesson.

HOPS IN THE MOHAWK VALLEY.—The work of hop picking in many yards in and along the valley has been completed. Many growers have already disposed of their crops at a wide range of prices. Several cases are known to the writer in which growers contracted to sell at thirtyfive cents. But since the hop has been gathered and found to be of superior quality, growers are selling without any trouble at forty cents, many growers even refusing those figures. The long interval of no rain during August proved very satisfactory to the hop crop, and the good round price of forty cents is the result, and but few rusty crops.—*Albany Argus.*

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6 10	9 05	McConnellstown	6 25	8 05
6 15	9 10	Pleasant Grove	6 20	8 00
6 33	9 20	Marklesburg	6 10	7 48
6 43	9 30	Coffee Run	6 00	7 38
6 49	9 37	Rough & Ready	5 53	7 36
6 56	9 45	Cove	5 43	7 23
5 59	9 48	Fisher's Summit	5 40	7 20
AR7 05	10	Saxton	LE5 20	LE7 05
LE7 10	LE10 5		AR5 15	AR7 00
7 15	10 20	Riddlesburg	5 05	6 45
7 37	10 25	Hopewell	5 00	6 40
7 40	10 37	Piper's Run	4 48	6 27
7 55	10 43	Brallier's Siding	4 41	6 20
8 01	10 50	Tatesville	4 35	6 15
8 04	10 56	B. Run Siding	4 30	6 10
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7 55	10 45	Dudley	4 40	6 20

The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 5. HUNTINGDON, PA. OCTOBER. 13, 1874. NO. 41.

POETRY.

Alone With God.

Alone with God, O, blessed thought
That he will always hear—
That humble, trusting souls may still
In confidence draw near,
And tell him every hidden grief
And find a glad and sweet relief.

Alone with God! O, dearest place
Of all beneath the sun,
We joy to seek the Father's face
Through Christ, the anointed one;
And in this high and holy claim
Ask and receive in Jesus' name.

Alone with God. The world aside
And every care forgot,
Our spirits drink the healing tide
Of love that changes not—
Find holy peace, communion sweet
Still flowing from the mercy-seat.

Alone with God, O, sweetest joy
That earthly pilgrims know.
A foretaste of the bliss on high,
We love, and long to go—
To join the ransom'd host above,
And swell the song, Redeeming Love.

—*Christian Record.*

My Lord Delayeth His Coming.

[From Songs in the Valley of Achor" by Sophie E. C. Downing: just published by A. D. F. Randolph & Co.]

Lord, dost thou know I am waiting,
Longing and watching for Thee?
Counting the moments as hours
Until thy face I see;
Questioning, "Is He not coming?"
Asking it o'er and o'er—
Listening for Thy knock, Lord,
Longing to open the door.

I thought last night He was coming,
That I heard Him at the gate;
But He only sent a message—
"A little longer wait;
I, too, am watching and waiting
For the glad hour to come,
When I shall bear thy spirit
Rejoicing to thy home.

"But I want thee, O my servant,
To suffer for me still;
'Tis well to long for thy Master,
But 'tis better to do His will."
So I cried unto my strong Jesus,
Whose love is so tender and great;
Strengthen my longing spirit,
Make me willing to wait.

I am glad that He asked me to suffer,
Because I surely know
I can never do that for Him
In the Home to which I go;
And I am sure I shall not be sorry
When my Lord does really come,
That I suffered a little longer
Before He took me Home.

ORIGINAL ESSAYS.

For the Pilgrim.

RETALIATION.

Matt. 5: 38—42. Ex. 21: 24, 25. Lev. 24: 19, 20.

The law referred to has a judicial regulation, and the magistrate's rule in deciding causes, declaring the utmost punishment he might inflict, when nothing less would satisfy the offended party; yet the scribes explained as if it had authorized private revenge, and even required people to demand or exact this severe retaliation. But Christ declared that the moral law required the reverse of this spirit and conduct. His disciples were not allowed to resist evil, either by violent opposition or litigious law-suits. In the present state of human nature, there is little need to enumerate exceptions and limitations to such general rules, self-love will suffice.

The preservation of life and liberty, or important property, will, in many cases, require a man to stand in his defence, at the peril of the illegal assailant, but in ordinary cases it is better to give way, and yield to insults and injuries than to repel them by force or legal process; and it seems not to accord with the spirit of Christianity to put the life and soul of a man in competition with a sum of money when there is no reason to fear further violence. In smaller matters, however the case is clear. If a man give a disciple of Christ a painful blow on the cheek, it is his duty and wisdom to imitate his Master and take it patiently, nay, rather to turn the other than to begin a contest by returning the blow, sending a challenge or commencing a lawsuit. If a man be sued at law and injuriously deprived of his coat or outer garment, which though of small value, he could ill spare it, yet he had better suffer himself to be defrauded of his cloak also than to be involved in the temptation and evils by seeking legal redress. 1 Cor. 1: 8. Indeed in cases of great importance other duties may require him to avail himself of the protection of the law. Justice to his creditors and to the public and his family may engage him to defend his estate and to give a check to unreasonable men; and a Christian may prosecute criminals out of love for public justice, though not from private revenge, yet there will be men of the world enough to deal with such men, and a disciple of Christ will seldom have occasion to waste his time or lose his temper about them. Under various pretenses, also, unreasonable men may require Christ's disciples to attend them about business, public or private. But if they should insist upon a man going a mile it would be better to go two, and it would be expedient rather to give or lend to those who required it than to refuse with harshness—and much more to give or lend where there is need, and doing good—it is self evident that many limitations must be admitted in the last instance, for no man could go giving and lending to every one that should ask him, but must consider his own ability and the nature of the case and act accordingly. And therefore we must suppose that limitations and exceptions are implied in the other admonitions which will be judged of according to the general law of loving our neighbor as ourselves. The grand and obvious instruction is this: Suffer any injury for the sake of peace, when no duty requires the contrary, and commit your interests and concerns to the Lord's keeping. The case of those who were compelled by authority to accompany and convey the baggage of travelers, who sustained a public character, is supposed to be meant in the 41st verse. Even if the case was oppressive, or the person compelled was legally exemplied, compliance would be preferable to a contest.

A Pilgrim.

[For the Pilgrim.]

OH, DEATH WHY BE SO CRUEL?

Such was the thought that came to my mind on last eve when sitting and perusing in the Pilgrim the sad bereavement of Bro. D. B. Sell, of Hamilton, Mo. I also had to wonder in my meditation why it is that God removes from our midst so often a "shining light" and strong "pillars from Zion." The thought came, "God's ways are past finding out." "God's ways are good." Yet in our mind we sought an answer why, oh, why should sister Fanny be removed from the happy sphere in which she moved, from her beloved husband, her dear little ones, her fond parents, her beloved sisters and brothers, from her friends, yea, from the church which she chose in her childhood; the church in which she moved as a shining light to light others on the way to Jesus. Oh, death why so cruel? As an answer to my musings the words of the "Song of Death" came to my mind:

"Ye call me a cruel reaper,
And say that I love to mow
The fairest and sweetest blossoms,
And lay their young beauty low;
But, oh! if ye knew the heart-aches
That all who live long must know,
Ye would hail me a pitying angel,
Your best friend and not your foe.
Ah, yes! I'm a pitying angel of light
On a mission of mercy sent;
And whene'er I see a smile too bright,
And a heart too innocent,
Too tender and warm for this world of ice,
I waft them away into Paradise."

A heart "tender and warm" are words well deserving to be applied to the character of sister Fanny, as we knew her, and knew her to love her in the bonds of christian fellowship. Her amiable disposition and christain devotion were such that to know her once was to remember her always. We met her and in that meeting we learned to hold her in high esteem as a sister and friend—we parted—in that parting fond remembrance reserved for her a place, and now no hope of meeting until eternity's realm shall bring us together in "the sweet by and by."

Dear brother, look up and see the dark cloud of thy bereavment has gilded edges and a "silver lining." The halo of God's love shineth around. The bright glory of God's covenanted promise to your Fanny, as a believer in Christ, lights up the bleeding heart. O, the bright hope we have in her death,—nay, sleep in Jesus. Safe in the cleft of the rock—safe from any storm that blows. Weep not for her. Live to the glory of God as she did; live to the end. Your motherless children may early seek the Lord and imitate the good example of their mother. Oh, my brother, my prayer is that we may all so live that when we die we may have such bright evidences of future glory as she had. Accept this as a faint evidence of my sympathy with you in this your day of trial, and believe me to be yours in hope of a blessed immortality. J. S. Flory.

Buffalo, Col.

Family Worship.

There ought to be no sweeter hour in the day than that in which comes the morning meal and family worship. Yet it is sorrowful to see what sometimes passes for the latter. A chapter of the Bible hurried through, a rambling, stereotyped prayer mumbled over, and the participants rush off to their work which they have been meanwhile thinking about, and which they enjoy a great deal better. The exercise is wrapped in fog, instead of being crowned with heaven's light.

It is a mistake to suppose that fluency or education are especially needed in conducting family worship. It wants a heart most of all. Let there not be a single petition that is not born of real desire—even if the prayer be not two minutes long. Blessed be the home where the spirit of song dwells, and adds its charm to the morning worship.

The exercise need not be long, but it should not be crowded. Break up the formality; carry all the soul-life you have into it; and its savor shall not go through the day alone, but among all the home memories, none shall be stronger to hold the grown up children to the faith of their fathers.

When our sins are before God, we are here by them, no matter how careless and forgetful about them we may be. But on repentance, and rest in Christ, they are blotted out and remembered no more. Can you say, with Hezekiah, "Thou hast cast all my sins behind thy back?" The fountain is open, and healing and cleansing are offered now.

The Crumbs.

No matter how careful we may be in breaking or cutting our bread, while eating, the little crumbs will fall off and roll under the table. These, in Bible scenes, were the portion of dogs, and not unfrequently do we yet see the hungry yet hopeful dog linger under his master's table patiently waiting for the falling crumbs. While the rich man had no scruples in thus allowing the dog to carefully gather up the fragments that dropped from his ladened table, a poor Lazarus dare not take the lowly place, but at the gate, full of sores he was left to hunger and starve in the sight of plenty and to spare. O, how hard must have seemed the fate to hunger, to suffer and die while dogs could feast under his master's table! While the rich man was asking, "Am I my brother's keeper?" poor Lazarus was made to say, am I worse than his dogs? In the eyes of an ungrateful brother he was, even the dropping crumbs were a dainty too sweet for his unfortunate brother to share. How different the scene in the borders of Sidon. Here comes another rich man, but he had a large family and it took a great deal to fill them, there seemed to be nothing to spare, even the fragments were carefully gathered so that nothing went to waste. A poor hungry and strange woman makes her appearance and desires some bread. He tells her, woman, it would be my pleasure to give you but here are my children, they must be filled first, it would not be lawful to take the children's bread and give it to dogs, would it? O, no good master, I know that, but do not the dogs under the table eat of the children's crumbs? Can not I have some of that? What was the response? Did he close the door, did he turn her off? Hear the answer, "For this saying thou shalt not only have the crumbs, but thou shalt be filled, thy *whole* desire shall be granted. This poor woman was not clamoring for the bread that perisheth in its using, but it was for "the life." For this purpose *our* rich man came into the world, for this he suffered and for this he died, that the bread of Life might be broken for all that desire it.

Brethren and sisters, has not God ladened our tables with plenty and to spare? What are we doing with the fragments, where falls the crumbs, and where is poor Lazarus and the Syrophenician? Lazarus is still lying at the gate as poor, hungry and sore as ever, waiting for the crumbs, while the Syrophenician is weeping for her daughters and desiring, for them, the Bread of Life. We may think that we have nothing to spare, that the children need it all, but let us not forget the crumbs. The time has now come that pearls are no more to be cast to dogs and swine, but to our brethren and sisters in the flesh. Though they may not need our natural bread, and we have none to spare, yet we have the crumbs of "Manna" that may be dropped to all around us. There are thousands out on the plains hungering and even starving for the Bread of Life, and many are anxiously waiting for the crumbs, for some one to take them by the hand and raise them from the slough of despond. Our crumbs, little acts of charity, may often accomplish greater things than we ever dreamed of. Love, like the sun, warms and cheers everything upon which it falls, it is life-giving, and greatly invigorates the hungry and careworn sinner, it has attractions which cannot be withstood even by those who are most indifferent to religious impressions.

The other day, a brother related a little circumstance which most beautifully portrays the power of the dropping crumbs. He was on his way to meeting, and along the road he overtook an aged lady trudging along seemingly with considerable effort to make some point in good time. As he yet had room for one more—a very nice crumb by the way—he offered her a seat on his carriage which she gratefully accepted, and then informed him that she was on her way to the Brethren's meeting. In Lewistown, she said she became acquainted with a sister, and she was such a good woman and so kind that she became greatly attached to her, and because of this she wanted to hear the Brethren preach. That sister, no matter how humble she may be, has a power that perhaps she knows not of, and the crumbs which she dropped for this woman may be the means of saving her from a spiritual death.

By this little circumstance you can see how we may all distribute the crumbs of life. Because you have not five or three talents, do not think you cannot have any use for one. God has a work for us all to do and he gives us thousands of ways to do it in. Then, take courage and with a renewed confidence in the ability which God has given you, go forth letting your lights so shine that all may see your good works and thereby glorify your Father which is in Heaven, not forgetting the poor Syrophenician who craves not the children's bread, but only the crumbs that fall from the Master's table.

The Beauties of Heaven.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God has prepared for those that love him.—1 Cor. 2:9.

Language would fail us to express, neither can the mind comprehend the glory which is held in reservation for those who love, serve and obey the meek and lowly Lamb of God. The inspired apostle terms it "joy unspeakable and full of glory." Well might the poet say,

"Who can paint the scenes of glory,
Where the ransomed dwell on high?

Could we for a moment look beyond this vale of tears and catch as it were but a glimpse of that bright and heavenly world, that "eye hath not seen," no doubt we would be led to exclaim with the Psalmest of old, "Oh, that I had wings like a dove, then would I fly away and be at rest." The Savior has made rich provisions for all those that do his commandments. He said unto his disciples I go to prepare a place for you, and says further, "I will come again and receive you unto myself, that where I am there ye may be also." The Savior has done his part, and it is now on our part to accept the terms of mercy so freely offered to all, and to become heirs of that inheritance which God has prepared, but has never yet been seen by mortal eye. O, who would not sacrifice the sinful pleasures of this world which are but for a moment, for pleasures that will never fade away, but endure when time will be no more! In that heavenly mansion we will never meet with the manifold temptations that cross our pathway here in this unfriendly world. Sickness and sorrow, pain and death, can never enter there, friends will never be called to take the parting hand, but will enjoy each other's society thro' out the ceaseless ages of eternity. O, glorious land! Those who meet there shall part no more, and those long parted meet again. Oh! happy day, when we shall meet those of our dear friends and associates who have long since crossed the river and are waiting on the other side, till we land on fair Canaan's happy shore. Who can imagine what joy in every heart shall reign?

Dear young friends who are yet out of Christ, is not Heaven worth striving for? Methinks it is. Jesus says, "Come unto me." Do not scorn the message sent in mercy from above. Heed the gracious call from Heaven, "Seek the Lord while he may be found, call upon him while he is near." Yield obedience to his holy commands, relying upon his faithful promises, and finally when your earthly career is ended, he will not leave you nor forsake you but will go with you through the "dark valley of the shadow of death," and you will hear the welcome applaud, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

MARTHA TROXEL.

Nankin, O.

Fair Weather Christians.

There are a great many fair weather Christians in this age of the world, who are always willing to do anything that suits their convenience. You may start out on a Sabbath morning when the weather is fair and everything pleasant, and if you ask your neighbor as you pass along whether they are going to church, one will say, "Yes, I believe I will go to day, the weather is too pretty to stay at home. I will go and see who will be there anyway." Another will say, "I expect there will be a great crowd there, there are different ones that I want to see that I expect will be there, so I believe I will go." Another will say, "I believe I will go to church to-day, I am going to wear the new clothes I purchased the other day." So you will see great crowds going in every direction, but you may start out on a cloudy morning when the roads are a little muddy, and things are not so convenient, you will not be apt to have much company on the road. You may call on your neighbors again, one will say, "I don't feel very well to-day, and it is so muddy I don't think I will go." Another will say, "It looks so much like rain, there won't be anybody there anyhow," and another will say "It looks so cloudy, and I think they can do very well without me there to-day anyhow, I will stay at home home and sleep," and when you get there you will find a few members scattered over the church. The minister comes in looking downhearted and discouraged because so few of his members are there. He does not feel like preaching, so you see a good sermon may be spoiled because so many staid away. You might ask those Christians who are so much disposed to stay at home on a rainy day if they thought the preacher would be there; they will say, Oh yes, as a matter of course he will be there, he never fails to come rain or shine, sick or well.

My dear friends, what would you think if you were to call on the minister when the weather was not so favorable and you would find him sitting at home careless and unconcerned? You would ask if he was not going to church and he would say, I don't feel like going to-day, my members stay at home so many Sundays, I think I can stay at home one Sunday once in a while, what would you think of such a man? Would you not say at once that he was not fit for a preacher? Do you not think that he would be as excusable in the day of judgment as you? You can preach as loud by filling a vacant seat as he can by filling his appointment. Let us all go to church whenever we have an opportunity and encourage the preacher as much as we can.

M. C. K.

Parnassus, Va.

The Old Catholic Conference

No doubt many of our readers have read something relative to the factions in the Catholic and Greek Churches. The following account of a Conference held at London, we take from the *New York Observer*, hoping that it may be of general interest.

The London *Times* has a full account of the Old Catholic Conference held at Bonn as previously announced by Dr. von Dollinger at the Congress at Freyburg. It was designed simply as a friendly assemblage for the purpose of seeing what can be done for the union of the creeds of the Anglican, Greek, and Old Catholic Churches. Among those present were the Bishop of Winchester, who arrived in the course of the proceedings express from England; the Bishop of Pittsburg; the Dean of Chester; Canon Liddon; Dr. Nevin, the American Chaplain in Rome; Dr. Langdon, the American Chaplin in Geneva; the Rev. G. Broade, the British Chaplain in Dusseldorf; Professor Mayor, of Cambridge; M. Kireef, Aide-de-Camp of the Grand Duke Constantine, who is Secretary of the Friends of Spiritual Enlightenment in St. Petersburg; and Professor Rhosin from Athens. There were also representatives from St. Petersburg and Moscow; Le Pere Michaud and M. Quily, Cure de Chene, Geneva, the opponent of Pere Hyacinthe. There were about forty present, of whom about a third were English and American. There were among the rest representatives of Russia, Greece, France, Switzerland, and Denmark.

Dr. von Dollinger was chosen President, and opened the afternoon meeting with an address, in which he called attention to the main question of creed, which separates the Western from the Eastern Church. He then submitted various propositions for consideration. They were in English:

1. "We agree that the apocryphal or deutero-canonical Books of the Old Testament are not of the same canonicity as the Books contained in the Hebrew Canon."

This was accepted without hesitation.

2. "We agree that no translation of Holy Scripture can claim an authority superior to that of the original text." Accepted.

3. "We agree that the readings of Holy Scripture in the volgar tongue cannot lawfully be forbidden." Accepted.

4. "We agaee that in general it is more fitting and in accordance with the spirit of the Church that the Liturgy should be in the tongue understood by the people." Accepted.

5. "We agree that faith, working by love, and not faith alone, is the means and condition of man's justification before God."

"Alone" was objected to, on the ground that it seemed to be aimed at the English articles of faith. The Bishop of Pittsburg moved the amendment that the words "without love" should replace "alone." This was agreed to, and the proposition was accepted.

6. "Salvation cannot be merited by 'merit of condignity,' because there is no proportion between the infinite good of the salvation promised by God and the finite *merit* of man's *good* works."

The Bishop of Winchester suggested the amendment of replacing "merit" (in italics) by "good," and striking out "good" (in italics.) This was done and the proposition accepted.

7. "We agree that the doctrine of *opera supererogationis* and of a *thesaurus meritorum sanctorum—i. e.*, that the overflowing merits of the saints can be transferred to others, either by the rulers of the Church or by the authors of the good works themselves—is untenable."

This was commented upon at length by Dr. Dollinger. He enlarged upon Indulgence and pointed out, among other things, that Papal Bulls according to the Papists were infallible.

8. (*a*) "We acknowledge that the number of Sacraments was fixed at seven first in the twelfth century, and then was received into the general teaching of the Church, not as a tradition coming down from the Apostles or from the earliest times, but as the result of theological speculation.

"(*b*) Catholic theologians (*e. g.*, Bellarmine) acknowledge, and we acknowledge with them, that Baptism and the Eucharist are *principalia, præcipua, eximia salutatis nostræ sacramenta.*" Accepted.

The consideration of the propositions was resumed the next day.

9. "We agree that the genuine tradition—*i. e.*, the unbroken transmission, partly oral and partly by writing, of the doctrine delivered by Jesus Christ and the apostles is an authoritative source of teaching for all successive generations."

The members of the Greek Church were averse from dealing at once in a decisive manner with so important a question. However, after a little discussion, the proposition and its corollary (*a*) were accepted.

(*a*) "This tradition is partly to be found in the concensus of the great ecclesiastical bodies standing in historical continuity with the primitive Church, partly to be gathered by a scientific method from the written documents of all centuries."

The second corollary (*b*) led to some discussion. M. Janicheff had heard Archbishop Philarete's doubts, and the question, in his opinion, must still remain open, viz:

(*b*) "We acknowledge that the Church of England and the Churches derived through it have maintained unbroken the Episcopal Succession."

10. "We reject the new Roman doctrine of the Immaculate Conception of the Blessed Virgin as being contrary to the tradition of the first thirteen centuries, according to which Christ alone is born without sin."

The words "born without sin" having been changed into "conceived without sin," the Article was accepted.

11. "We agree that the practice of the confession of sins to a congregation or to a priest has come down to us from the primitive Church, and that, purged from abuses and freed from constraint, it should be preserved in the Church."

Accepted.

12. "We agree that indulgences can only refer to penalties actually imposed by the Church herself."

Accepted without discussson.

13. "We agree that the commemoration of the faithful departed, *i. e.*, a calling down of an out-pouring of Christ's grace for them, has come down to us from the primitive Church and should be preserved in the Church."

After a few words from the Dean of Chester, who feared that the old corruptions which had sprung from it might rise again, it was accepted.

14. "We acknowledge that the Invocation of Saints is not commanded as a duty necessary to salvation for every Christian."

This was strongly resisted by the representatives of the Greek Church. Dr. Dollinger withdrew the article.

On the third day the following article on the Eucharist, which had been prepared by a Committee consisting of the Bishop of Pittsburg and Dr. Nevin, representing the Americans, and Canon Liddon and the Dean of Chester, on the part of the English, with Dr. Dollinger, was accepted.

"The Eucharistic celebration in the Church is not a continuous renewal of the propitiatory sacrifice offered for ever upon the Cross, but its sacrificial character consists in this—that it is the permanent memorial of it, and representation and presentation on earth of the one oblation of Christ for the salvation of redeemed mankind, which according to the Epistle to the Hebrews (ix. 11, 12.) is continuously presented in heaven by Christ who now appears in the presence of God for us, (ix. 24). While this is the character of the Eucharist in reference to the sacrifice of Christ, it is also a sacred feast, wherein the faithful, receiving the body and blood of our Lord, have communion one with another. (Cor. x. 17.)"

Dr. Dollinger then turned to Article 9, already reported upon. He thought it was necessary for the clear comprehension of the article to add, commencing with the words, "the Holy Scriptures being recognized as the primary rule of Faith, we agree that genuine tradition," and so on. Professor Rhossis, of Athens, had scruples as to accepting this. After a few more remarks, the addition was agreed to.

Dr. Dollinger then announced that all was finished which he had undertaken for this Conference except the decision of some questions which lay entirely between the Germans and the Oriental Church. The Bishop of Pittsburg and the Dean of Chester thanked Dr. Dollinger for the service he had rendered to the meeting and the admirable way in which he had discharged his onerous duties. M. Janicheff joined them in their expression of thanks to the chairman.

Irreligious Children.

A mother asked a minister the question: "Why is it that my children are not inclined to be religious? I see other children whose tendency is to piety—united with the church early in life, interested in devotional services, and growing in strong attachment to the Savior, while mine are becoming more worldly every day. Why is it?" she asked. "I send them to Sabbath school; I take them to church every fair Sabbath; but no saving impressions are made upon them. I cannot understand it."

He proposed a few questions:

"Do you show any particular religious example daily to your children in the house-hold?"

"I cannot say that I do; but they know that I am a professor."

"You say you send them to Sabbath school and to church; do you converse with them about the sermon they have heard, or the lesson of the Sabbath school? or do you discuss trifles of no religious bearing before them on their return?"

"I am afraid the former is never done, and the latter often. Still, there can't be much harm in that."

"Do you ever speak to them personally about religious duties?"

"No, I do not like to; it is a very delicate subject."

"Do you have family worship? Do your children hear your voice raised to heaven for them, and thus know that you have an interest in their religious welfare?"

"No, we never had family worship. My husband and I are both diffident, and never could bring ourselves to pray aloud; but we do pray for them in secret."

"Do you allow them indiscriminate—newspapers, magazines, books, whatever they fancy?"

"Yes; we never trouble ourselves about that. They go to the circulating library, and suit themselves. Reading, you know, is improving to their minds."

"Do you cultivate worldy tastes in them? let them go into godless society, indulge and foster the love of fashion, send them to dancing schools, take them to the opera and theatre, and thus mature a keen relish for irreligious persoits?"

"Yes; they must have some amusement. Their companions all do the same, and we want them to be in the best society."

"Well," he said, "now look at the matter in the light in which you yourself have put it. You are a professing Christian, and want your children to be the same. Yet you do nothing to make them such. You give them no religious counsel.

"God has given you an immortal soul, purchased by Christ's blood, and trusted in your care. You are to beautify it by instruction and example. As you treat it, it may be a jewel for the King's crown, or a darkened, blighted spirit, unfitted for heavenly companionship. And how do you expect this trust? You throw it off from your keeping. You fail to watch it. You permit the King's enemies to surround it, and impress their taint upon it. It is daily slipping away from you while you are swiftly going to God to account for it,

"The reason why your children are irreligious it is plain from your own acknowledgement. The fault is not theirs, but yours. Change your treatment; give your children healthful amusement, such as will be good for soul and body; teach them to look away from follies for their enjoyment. Be what a mother should be to her children—a spiritual director. Establish a confidence with them about religious matters. Let their eyes read upon your heart an intense desire for their salvation. Surround them with a religious atmosphere. Show them that to be a Christian is to be cheerful, joyous, sunny, and at the same time of exalted purity. Teach them the sweetness and the ineffable delight of communion with God. Ask God's help upon this course, and you will see the result you desire."

Trust in Jesus.

At times we feel discouraged, as we have met with disappointment, misfortune, or affliction. The cares of this world may bear like a burden upon us, everything rests under a cloud, and we perhaps are ready to despair.

At such times we can go to Jesus for sympathy, feeling truly thankful for his love, favor, and help in time of need. We are living in trying times; everything bears the impression of uncertainty. Temporal affairs rest upon a tottering basis, men of the world are loosing courage, all acknowledge that we are upon the eve of some great event. The billows of life's troubled sea beat high; shoals abound; false beacon lights are set up; clouds gather thick and fast; the outlook is one of dread, darkness, and evil to those who do not discern the signs of the times, and who are not ready to go out and meet the Bridegroom.

Jesus is coming soon. How sweet the thought, carrying comfort, consolation and strength in the *anticipation*, and in the *reality* more than feeble, moral man can depict or conceive.

Weary, toiling ones, cheer up; gird on the armor; look above the earthly, with the strong eye of faith piercing the cloud, look over present evils, knowing that these things are but for the moment.

"Yet fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and will break
In mercy on your head."

Strong faith in Jesus is needed. Early wisdom, good works, names, theories, truth itself are nought, if we are out of the ark of salvation. Let us then consecrate all, trust implicitly in him whom to know is life eternal. He doeth all things well. We are in his hands therfore we must,

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face."

A little while longer and we shall end the songs and sights of time, in the glorious hallelujahs of an unending, unalloyed peace in Paradise restored.—*Advent Time's.*

Humility is a preparation for every fruit of the Spirit.

The Weekly Pilgrim.

HUNTINGDON, PA. OCT 13 .874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or posta. order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

Please Notice.

As our post office is now removed to the new building specially erected for that purpose, there has been a number of changes made and among others the number of our box. After this those writing will please address box 50 instead of 172 as formerly. We hope our patrons and friends will note this change and address us accordingly.

Our Visit Home

Although our present home is in the Pilgrim building, yet there are other places that seem equally homelike. Not least among them, in our estimation, is the place where our parents reside. Though not now surrounded by the scenes of our youthful days, yet it is none the less homelike and attended with home associations, and there is no other place we enjoy a visit more than we do at father's house. According to previous arrangement, brother Archy VanDyke, who lives some five miles from Huntingdon, came to our place with the intention of accompanying us on a visit home. In a short time, we, with part of the Pilgrim family, were on our way homeward bound, and after a pleasant drive of about eleven miles, we landed, though a little later than we expected, but none the less welcome. We found all in good health, which has always been the happy privilege of our parents to enjoy After having our bodily wants cared for, we enjoyed a happy season together in conversing, singing and prayer.

On Sunday morning was the regular appointment for preaching in the Bethel, about a half mile distant. At this place a goodly number congregated and were profitably entertained by Bro. VanDyke. After services were over, three made application for baptism. We then resorted to the river side and they were buried with Christ in holy baptism, and then, we believe, went on their way rejoicing. Such seasons of refreshing from the presence of the Lord are truly refreshing, and greatly encourage those of us especially who have been faithfully laboring to call sinners to repentance. Of late, we have been assured that our labors have not been altogetner in vain, as a number have come out on the Lord's side, and we believe that there are still others counting the cost. In the evening we returned home again feeling well pleased with our visit home and our religious privileges enjoyed at the Bethel.

Educational.

The subject of High Schools is becoming fearfully agitated and if not stopped, we fear it will end just like every other subjects that has been so rabbidly discussed through our periodicals, nothing gained, but a great deal of love lost. In the last *Companion*, No. 40, we notice no less than ten columns devoted to the subject, and the writers differ so widely that we feel to say, brethren better not. We have also opened our columns for a friendly interchange of ideas relative to the move now under contemplation, not so much from choice, as to meet the issues now incumbent upon us. After a mature deliberation upon our duty and that of the Church, towards the School project, we are not at all sure whether or not we are pursuing the proper course, or indeed whether we are acting charitably or not. If we or any other set of brethren were to engage in a legitimate business, sanctioned by Annual Meeting, and make it known through our periodicals to give it publicity, and thus secure patronage, we would feel very sore towards our brethren if they would, through the same medium, commence to destroy the character of our project and thus plunge us into a great financial loss. In the eyes of the law it might be considered libelous and there would be nothing wanting but the animus to make it criminal. The subject of introducing schools among us, has been before our Annual Meeting at different times, and our brethren all know that as a private enterprise it has been granted. Just the same as that of the publishing of papers and some other things that we might name. On the strength of this grant the brethren favorable to a better means of obtaining a good education among us, have made a move in the enterprise now before us for consideration. Those who are engaged in the work are sacrificing both time and money in the hope that it may prove a success, and in the end, reward them for their labor, if not in dollars and cents, in the consciousness of having done their duty. Now what we wish understood is this: every brother that writes against the enterprise does it with the hope and intention of destroying its character and thus defeating the project altogether. Having accomplished this, you have also brought upon your brethren a financial loss, if not of money, of time, which is its equivalent. But says my brother, it deserves to be defeated because it is a wrong, it is dangerous. Whether this is so or not we shall not now determine, but this we do know, if it is wrong, Annual Meeting did wrong in granting the privilege, which is possible, as we do not pretend to say that it is too infallible to pass a wrong decision. But under the existing circumstances we do think our wisest course would be to let our brethren go ahead with their school, and if it proves a success and gets into operation, the Church has lost none of its power. If the school is improperly conducted, or, in the wisdom of the Church, it proves a hindrance to the cause, it can be either remoddled or suspended at the pleasure of the Church, at all events, we do not believe that discussing it largely through our papers will make the matter any better either for or against, therefore we would be pleased to have our brethren to turn their minds in another direction and exercise their talents in things that more directly pertain to our spiritual interests. We are in favor of having everything set forth in its true light, but an extensive repetition of the same ideas is not entertaining, is not instructive.

The Spring Run Meeting.

On Wednesday and Thursday of last week we had the pleasure of participating in a communion season with our brethren and sisters of Spring Run, and as occasions of this kind are always fraught with interest to those "who are of the same precious faith," we think it proper that we should tell our readers something about this, to us, bountiful spiritual feast.

The services were opened at the appointed hour by singing the good old hymn, the hymn that so truthfully expresses the desire of every Christian heart, "Nearer my God to thee." After a season of prayer the very important inquiry made by the disciples of the Savior, "Are there few that be saved," was presented as a subject by brother Badger of Iowa. He treated the subject intelligibly and earnestly. Several other brethren also followed with some remarks and then closed the first service, after which three souls were buried with Christ in baptism. This church seems to be in a prosperous condition. We were informed that two were baptized at the council previous to the meeting, and that there has been some accessions at every regular appointment held in the meeting-house, which is every two weeks, for some time. There was also an election held for two deacons, and the lot fell on brethren Michael F. H. Kinsel and John Yoder. After the baptisms were over and the election concluded, the regular examination service followed and by this time the number of brethren and sisters was large, so much so that there was not room for all to be seated at the tables. Some from adjoining congregations who had already attended a Lovefeast did not participate. The exercises were solemn and impressive, and indeed they cannot be otherwise if the mind is fixed on the subject before it. The next morning there was again public service at 9 o'clock. Eld. Christian Long of Iowa discoursed from Isaiah 48: 17, 18. Subject the service of the Lord. He first showed the value of this service, that it is profitable, and will not fail to bring a glorious reward When we are about to engage in service of a temporal nature it is natural for us to inquire whether it will pay. In this we may be disappointed, but in the service of God, we cannot be disappointed. The Savior says we shall receive a hundred fold in this life. But how can this be when we are to forsake everything, even father and mother for the Gospel's sake? Then too, we must be severed from our former associates and this, apparently, is a great sacrifice. Wherein is the great reward in this life? He then went on to show how we find fathers and mothers in the church a hundred fold, how orphans find fathers and mothers in the church, what pleasant associations we have in the church, how we enjoy each other's society, what peace and joy we experience, and how we will be enabled with the Psalmest to exclaim, "How good and pleasant for brethren to dwell together in unity." He then presented some of the inducements to enter the service of God. God cares for us. He careth for us as the shepherd careth for his sheep. Illustrated it by referring to David as a shepherd, how he cared for his sheep. The Lord is our shepherd and careth for us. He will do as he has promised, and it is a great advantage to be in his fold and under his protecting care. Again it is an advantage to us when we come to a bed of affliction and death. We can then, if we have been faithful in his service, have the hope that after death, we can enter the Father's house—our heavenly home. At this point he made some very touching appeals by referring to the attractions of that home. There we have friends that have gone before, and the great joy that will be realized in a reunion creates in the Christian heart a longing for that heavenly home. In this life we have troubles, trials, and conflicts, and some of us may see the time "when the heavens will depart as a scroll," but we have the glorious consolation that if we keep in the service of the Lord we are safe. He then referred to the latter part of the text, "Then shall thy peace been as a river, and thy righteousness as the waves of the sea." Illustrated this by referring to the Mississippi river. At first it is but a small tributary, but as it advances from its source it becomes larger and larger until it is finally swallowed up in the gulf. When we first enter the service of the Lord, we experience a peace the world knows nothing about, but if we advance in the divine life our peace becomes greater and greater until we are finally swallowed up in death. This peace can not be taken away from us; it is a continual flowing stream even amidst the greatest external obstacles. He then referred to the power of righteousness, how the waves of the sea illustrate that power, how this power is obtained and in what it consists—the word of God. We should study the word, and throw away all novels. Closed with a strong appeal to the young brethren to study to make themselves approved workman, and thus qualify themselves for active service in the church. He was then followed by Eld. Grabill Myers, Badger, and others with very instructive and appropriate remarks, and although the services continued from 9 o'clock until nearly noon, the time appeared very short. We seldom enjoyed a rich-

er feast of heavenly manna, and we surely think all present will realize that it was good to be there.

The ministerial force was well represented. Besides our western brethren were Eld. Isaac Myers of Buffalo, who is now over 70 years of age, yet looks stout and hearty; Eld. Grabill Myers of Warriorsmark. Eld. Jno. Glock, Abram Funck, and John Spanogle of Anghwick; Eld. Wm. Howe, Andrew Spanogle and Geo. S. Myers of Dry Valley.

After the meeting we accompanied brother Abram Myers to his home, where there were a number of brethren and sisters, and in whose society we enjoyed ourself much until the 4 P. M. train when we were homeward bound, feeling much strengthened and encouraged in our Christain pilgrimage. J. B.B.

YOUTH'S DEPARTMENT.

"Do Your Best."

"When I was a little boy," said a gentleman, "I paid a visit one evening to my grandfather, a venerable old man, whose black velvet cap and tassell, blue breeches and huge silver kneebuckles filled me with awe. When I went to bid him good-by, he drew me between his knees, and, placing his hand upon my head, said, 'Grandchild, I have one thing to say to you: will you remember it?' I looked into his face and nodded, for I was afraid to promise aloud. 'Well,' he continued, 'whatever you do, *do the best you can.*'

"This, in fact, was my grandfather's legacy to me; and I proved better than gold. I never forgot his words; and I believe I have tried to act upon them. After reaching home, my uncle gave Robert and me some weeding to do in the garden. It was Wednesday afternoon, and we had laid out plans for something else. Robert, vexed and illhumored at his disappointment, did not more than half do his work; and I began pretty much like him, until grandfather's advice came into my mind and I determined to follow it. In a word, I *did my best.* And when my uncle came out, I shall never forget his look of approbation as his eyes glanced over my bed, or the fourpence he slapped into my hands afterwards, as he said my work was well done. Ah! I was a glad and thankful boy, while poor Robert was left to drudge over his weeds all the afternoon.

"At fifteen I was sent to an academy, where I had partly to earn the money to pay for my being taught. The lessons seemed hard at first, for I was not fond of study; but grandfather's advice was my motto, and I tried to do my best. As a consequence of this, though I was small of my age, and not very strong, my mother had three offers of a situation for me before the year was out. When I joined the church, I tried to do the Lord's work as well as I could; and often when I was tempted to leave the Sabbath school, or let a hinderance keep me from prayer meeting, or get discouraged in any good thing, my grandfather's last words, '*Do the best you can,*' have given me fresh courage, and I would again try."

Let every boy and girl take this for their motto. Act upon, it will do wonders. It will bring out wonders. It will bring out powers which will delight yourselves and friends. "Do your best," or as the Bible says, "Whatever thy hand findeth to do, do it with thy might."—*Daily Days.*

What is Believing?

"I believe in Eddie Morse," Mrs. Eaton heard her little son say to his companions as he bade them "good evening," when his mother opened the door to admit him, on his return from school.

"Do you know what is meant by the words you have just spoken, my son?" said Mrs. Eaton.

"Oh! yes, mother," was the ready reply; "I meant that I could trust him every time, and feel sure that he would stick to me."

"But why, my boy, do you place so much confidence in Eddie Morse? Are you sure he deserves it?" again asked the lady.

"Why, mother, if you knew Eddie you would never ask such a question. He is just the grandest boy in school; and when a fellow once takes Eddie for his chum, he may feel sure of him through thick and thin. He'll never desert his friends, nor fail of the least thing that he promises. Every body believes in Eddie."

"I am truly glad my son, that you can give such an account of your friends; but do you know that in praising him you have unconsciously been dwelling on the very traits for which I commended to you our dear Savior; and how you answered me that you did not understand what believing in Jesus meant—it all seemed so strange and mysterious? Now just apply to the loving Redeemer what you have been saying of your friend; only remember that it is all true in a far higher nobler sense of the Lord Jesus than it can possible be of any mere human being. Our Lord is the just and 'grandest' being in the heaven or on the earth, and when one once receives him for a friend, he may feel sure of him in every possible emergency. He never was known to desert a friend, or fail in the fulfillment of a single promise. You understand what it is to believe in Eddie; can't you in the same way believe in Jesus, place all your reliance on his finished sacrifice for sin, and love, and cleave to, and obey him now and evermore, feeling assured that in sickness or health, life or death, time or eternity, he will never leave or forsake those that put their trust in him? This is believing in Jesus, and it is just as simple an act as that expressed by your assersion that you believe in Eddie Morse."

Heroism.

"Oh, dear!" said Willy Gray, as he sat down on the saw-horse, and looked at the kindling-wood which he ought to have been splitting up for his mother. "I *do* wish I could do something for the world. Some great action, that every one could admire, and that would make the country and the whole world better and happier. I wish I could be a hero, like Washington, or a famous missionary, like Judson, but I can't do anything nor be anything."

"Why do you want to be a hero?" asked his cousin, John Maynard, who, coming up just then, happened to overhear his soliloquy.

"Oh!" said Willy, coloring, "every one admires a hero, and talks about him, and praises him after he is dead."

"That's the idea, is it?" said John. "You want to be heroic for the sake of being talked about?"

Willy did not exactly like this way of putting it.

"Not only that, but I want to do good to people, convert the heathen or—or—save a sinking ship, or save the country, or something like that."

"That sounds better, but believe me, Willy, the greatest heroes have been men who thought the least about themselves, and the most about their work. And so far as I can recollect now, the greatest—I mean according to the Christian standard—have always begun by doing the neatest duty, however small;" and here John took up the axe, and began to split the kindling-wood.

Willy jumped off the saw-horse, and began to pick up the sticks without a word, but though he said nothing, he thought the more.

"I've wasted a lot of time in thinking what things I might do, if I only had the chance," he thought, "and I've neglected the things I could and ought to do, and made a lot of trouble for mother. I guess I'd better begin my heroism by fighting my own laziness."

Will any boy adopt Willy's resolution, and carry it out in his daily life?—*Child's World.*

Obeying Mother Pleasantly.

Little Harry had seen some older boys fly their kites from the tops of houses, and he thought it would be nice fun if he could do so too. So he came to his aunt, and said:

"Aunt Mary, may I go up to the top of the house and fly my kite?"

His aunt wished to do everything to please him; but she thought it was very unsafe, so she said:

"No, Harry, my boy; I think that is a very dangerous sort of play. I'd rather you wouldn't go."

"All right. Then I'll go out on the bridge." said Harry. His aunt smiled, and said she hoped he would always be as obedient as that.

"Harry, what are you doing?" said his mother on one occasion.

"Spinning my new top, mother."

"Can't you take the baby out to ride? Get out the carriage, and I'll bring him down."

"All right," shouted the boy, as he put his top away in his pocket and hastened to obey his mother.

"Uncle William, may I go over to your store this morning?" said Harry, one day at breakfast. "I want to see those books again, that I was looking at yesterday."

"O yes, Harry," said his uncle, "I shall be very glad to have you."

"But I cannot let you to-day, Harry," said his mother. "I want you to go out with me; you shall go to the store another time."

"All right," said Harry; and went on with his breakfast.

No matter what Harry was asked to do, or what refusal he met with when asking for anything, his constant answer was, "All right." He never stopped to worry or tease. He never asked, "Why can't I?" or why musn't I?" Harry had not only learned to obey, but he had learned to obey in good humor.—*Youth's Companion.*

How dangerous to defer those momentous reformations which the conscience is solemnly preaching to the heart. If they are neglected, the difficulty and indisposition are increasing every month. The mind is receding, degree after degree, from the warm and hopeful zone: till at last it will enter the arctic circle, and become fixed in relentless and eternal ice.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Our Lovefeast.

We, the members in Stone Valley, a branch of the Spring Run congregation, held a lovefeast on the 25th and 26th of September, in the barn of brother George Fry near Manor Hill, Huntingdon Co., Pa. Brother Grabill Myers, of Blair Co., came and labored with us, and had he failed to come, we would have been left entirely alone, so we surely feel thankful to him that he did not forget us. We rather expected others, but they failed to come. Services opened at 1 o'clock on Friday, and closed on Lord's day at noon. Truly we think it was good for us to be there. We are as ye few in number, but we fondly hope that the time is not far distant when others will buckle on the armor and come forth prepared to meet the foe. Indeed we think we had striking evidence of being surrounded by a God-fearing people, and that evidence was, order and attention. We are glad to remark that we never attended a meeting where the spectators showed such a high regard, and especially during evening services, for which they have our warmest thanks, and we feel encouraged. Bro. Myers labored earnestly with us. Many solemn truths were spoken, loud and inviting appeals were made to the unconverted. May it be as seed sown on good ground, spring up and bring forth fruit abundantly.

ELLIE J. VANDYKE.

Huntingdon, Pa.

Brother Brumbaugh:—By your permission I will give the readers of the PILGRIM a short account of our Lovefeast which was held on the evening of the 24th of September in the Conemaugh Church, Cambria Co., Pa. 4 o'clock was the time appointed for the meeting to commence, and by that time there was a fair representation of brethren, sisters and friends. The ministers from abroad were Elders Jos. Berkey, Jacob Holsopple and Hiraam Musselman of Shade District, Somerset Co, and Caleb Secrist of Manor, Indiana Co., and with the earnest labors of these brethren, we had a very good meeting.

After the Communion was over bro. John Harshbarger and brother Joseph S. Burkhart were advanced to the second degree in the ministry, when services closed for the night Next day about 10 A. M. we again met for public preaching, at which time Berkey, Holsopple, and Musselman were absent, and brother Secrist remained with us and preached from the words, "Not every one that saith unto me Lord Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my father which is in Heaven." Brother Burkhart also followed with a few very appropriate remarks, had a very good meeting from first to last, for which we feel to thank God.

STEPHEN HILDEBRAND.

BUFFALO, Col. Sept. 20, 1874.

To Clara Morrison, Sebastopol, Cal.—In reading over the columns of that ever welcome paper, the PILGRIM, No 25, volume 5, page 197, my attention was drawn to what you say is a reward being offered of $500 to any person that would produce one text

plainly stating certain points, among others, the following:

"That the disciples ever had a religious meeting in the day time of that day," (the first day of the week.)

"That the disciples ever had more than one meeting, even in the evening of the first day."

Now it is not for the sake of the reward that I reply to the above, but to show the party that offers the reward that if they had read the Scripture a little more they would have had no occasion to offer the above reward, for the Scriptures are surely not silent as regards the above points.

In the first place I will refer the party that offers the reward to St. John 20: 1, "The first day of the week cometh Mary Magdalene early, when it was yet dark." This was early in the morning that she came and on the first day of the week. Again same chapter, 19th verse, "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled." Now then the disciples had this meeting in the evening. Again 29th verse, "And after eight days again, his disciples were within." This was undoubtedly again the first day of the week, either in the day time or in the evening. Now then we have them assembled twice, either both times in the evening, or once in the day time and once in the evening, and both on the first day.

The next place we will go to Acts of the Apostles, 20th chapter 7th verse, "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them." Here again the disciples have another meeting either in the day time or in the evening. Now then the disciples either had three meetings in the evening, or they had one or more meetings in the day time, and all on the first day of the week.

In Rev. chapter 1 verse 10, "I was in the spirit on the Lord's day." John here calls it the Lord's day, where in the Gospel by St. John he calls it the first day of the week.

C. M. Armbrust.

Hutchison, Reno Co., Kan. }
September 27, 1874. }

Brother Brumbaugh: As you requested if any of the readers of this State have the facts you would be glad to record them. Now I can say I have been in this place over one year, and I will give you a true statement of the terrible grasshoppers and their work of destruction. The hopper's first raid was July 26th. On Sunday evening a little before sundown they fell to the earth like large flakes of snow, just like a moderate snow storm, and continued coming in this way for three or four days. They commenced on the corn fields first, and stripped every stalk and, ear that was not too hard, they took it clear as they went. Then they left, and in that way they continued coming for three or four weeks But we never saw any difference in regard to the sun shining. To look towards it they looked very thick up in the air. The corn and the leaves of the fruit trees was the principal part of the destruction, but you may know that it is very hard for us poor homesteaders to bear the first year, when corn was the most for us to depend upon for feed for our horses and hogs. That is the greatest trouble, as for the coming year we will have all our grain to buy, just as we had when we first came here. But it will still be harder next year than this, for grain was a reasonable price last Fall. Corn was worth 20 to 25 cents per bushel, oats 25 to 30. Now corn is worth 60 cents per bushel and scarce at that. Oats 60, wheat 60 to 80 according to the quality. Winter wheat No. 1. $1.10 per bushel. There is plenty of wheat and oats in market at present, but the people all have to feed wheat to their hogs, and a great deal is chopped for horse feed, so that the wheat may get scarce after while as well as corn. But wheat, oats, barly and rye was a bountiful crop, and we are thankful to our God for the blessing of the bountiful harvest of small grain.

There is considerable in the papers concerning emigrants leaving their homes and going away. This is a fact, but what is the cause of them going away? They came here and homesteaded their land and perhaps some had not one dollar left, but they worked along and put out a corn crop and that was all they had to depend on. This the terrible grasshoppers devoured, and what were they to do? Perhaps a great many have large families, which I know to be the case as I have talked with some and they said if they just could live here they would not go back East again under any circumstances, but they had a family of children and they were compelled to go away and leave their nice homes. They nearly all seem to like Kansas and would rather make it their home than anywhere else if they were not compelled to go East to get work to make a living. Some say they are determined to come back if they get able. Of course, there are men here like everywhere else. They thought a living would come without work, but they find it not to be the case. Such persons are not needed in this new country, for people must work here if they expect to reap the benefit. As for us, we must work for our living, but our family is small, (2 children, myself and husband) and we are both blessed with good health and are able to work. So we are not alarmed if the hoppers did eat all the corn. We will try to stay here and stick to our home for that is just what we came here for. We have a beautiful home and will try to stay here, hoppers or no hoppers.

Now I will tell you about the emigration coming in Kansas. 80 families landed here last Tuesday night, and located 21 sections of rail road land, about 15 miles from us. These are all—Mennonites. Besides these a number of others are coming every day. So as some go out, others come in to fill their places. Brother Arnold from Iowa, and brother Henrick from Ohio, were here this Summer and they seemed to be very much pleased with the country. Brother Arnold has sold out, and he wrote that he was coming here. We will be very glad to see him come, and hope he will not be the only brother that will come. The want of brethren is the most of our loss in coming west. We do not have the blessed privilege of meeting our brethren and sisters and friends in the Millmine Church, as we had when there. Some Sabbath mornings I think, Oh! if I just could meet there and hear the brethren preach and sing and pray, what a happy day it would be, Oh, you don't know how hard it is. I tell you we deeply feel the loss of our church, as we seldom get to see any members. But we hope we will soon have a church of our own here in this beautiful country. Brethren this surely is the place for you to come and start a church. The worldly people say, "if only some of your members would come and preach for us. I like your Church and would be a member if I had a chance." Now, some of you brethren East please think of this and take it to heart, and you surely will take pity on us and come and preach for us. I will close by asking the prayers of all.

Sue V. Wampler.

Dear Pilgrim:—

We are ready to give the news that we think will be of interest to our many readers.

On the 17th inst. there were three baptized, on the 20th one, and on the 26th three more. This makes eleven accessions during the month, and about twenty during the Summer.

This will make us a membership of about 400, perhaps the largest Church in the state, if not in the U. S ates.

We have three church Houses consequently have preaching every Sabbath, and frequently have two meetings the same day.

Any ministering brethren passing through this way wishing to stop off with us would at no time fail to meet a congregation, that is on Sabbath days, we would be glad to have brethren stop off at any time they pass along. Three rail roads running through the country, viz:

Indianapolis, Peru, and Chicago, Toledo, Wabash, and Western, and Detroit, Eel River and Illinois. All running nearly centerable through the county, and members living nearly all over the county. Will brethren take notice?

J. B. Lair.

Dear Bro. Brumbaugh:—

Our Lovefeast came off on the 28th and 29 of Sept. at the Dry Valley meeting house, Mifflin Co. Pa. ¼ miles from Maitland Station, on the Sunbury and Lewistown R. R.

There was preaching on Sunday morning 29th at 10 o'clock, when two souls made application to be admitted into the church by baptism,—hope they may prove faithful until death.

Bro. Christian Long of Iowa addressed the congregation from John 10th chapt. 1st—14th which was very fitting for the occasion. He explained the verse, where it says, "they shall go in and out and find pasture,"—that it did not mean, that after we had come into the fold we could go and hold position in the world, as some would make it appear, and find pasture in the church. In all we had a very interesting meeting, one we trust that will long be remembered by the brethren and sisters in this part of God's moral vineyard. If we put to practice what we have heard it will be well for us.

Yours in the bonds of love.

Geo. W. Jones.

Dear Pilgrim:—

I will say that there are a few of the Brethren scattered through this portion of the country, and we have but one speaker and his lungs are almost worn out. I often think that our eastern Brethren ought to scatter out where their help is so much needed. We have a beautiful country and land is cheap to what it is in the East, and I have no doubt but many if them could do well and be a benefit in the way of preaching the word. Our beloved brother has so many places to preach that we only get one sermon a month. There are bodies of brethren in the East where there are perhaps 5 or 6 together every Sabbath. To those who have the interest of souls at heart I would say, come west and see us, and help to preach the word. We have a splendid crop in this part of the country for which we are thankful.

Elizabeth Gatlin.

TO THE BROTHERHOOD.

To the brethren of the general Brotherhood, greeting. In No. 40, page 688, *Companion* and *Visitor*, please see notice of Committee of last A. M. to visit California. In said notice it is said, "It will however be proper to say that our brother D. P. Sayler declines going, in consequence of the affliction of his wife," &c. I desire the Brotherhood to know my private view of the whole matter. I will say, that while the precarious state of my wife's health is *a reason* why I declined going to California at this time, it is however not the only reason, as I had in my mind determined not to go before I reached my home from A. M. I at the meeting believed that the actual expenses of the mission were misrepresented, and on my returning home I, in Baltimore, ascertained that the actual cost to send three brethren would not be less than $1100. a sum I considered too great to spend in one direction, and that too in an enterprise, *to me*, of very doubtful propriety; and more especially so if those who had the money to pay were not fully informed. I therefore suggested to the committee at the meeting referred to in the notice the propriety of *not going* until all the facts were fully stated to next A. M., feeling satisfied that the general Brotherhood would not condemn, but approve of our conclusion. The brethren Davy and Moomaw however felt differently and concluded to go, as set forth in the notice.

I will hereby inform the Brotherhood that I have received for the above mission from Jacob Stover, Greencastle, Pa., $2 00, and from D. Keller, Dickenson, Pa., $35, less 50 cents for collecting check. All this for the Middle District of Pa. Also sent me by H. D. Davy for Eastern District of Pa., $40. From brethren D. Long and E. Slifer for Western District of Md., $30, and from the churches composing the Eastern District of Md., $30, all of which I will pay to H. D. Davy prior to the announced time for their departure. And whereas the brethren of the Western District of Pa. have paid part of their quota to brother Quinter, they will please settle their accounts fully with him, and *send no money to me*, as this is all the report I intend to make of this matter.

D. P. Sayler.

ANNOUNCEMENTS.

In the James Creek congregation, Huntingdon Co., Pa., on the 24th of October, commencing at one 1 o'clock.

Fairview District, Tippecanoe Co., Ind., on the 17th and 18th of October.

In the Milmine church, Piatt Co., Ill. on the 27th of October.

At Newton D. Hadsell's, 8 miles west of Howard City, and 4 miles west of Union Center, Howrad Co., Kan., on October 17th and 18th.

In the Root River congregation, Fillmore Co., Minn., on October 17th and 18th.

On cash Creek near brother and sister Hartman's 4 miles west of Woodland, Yolo Co., Cal., Oct., 15th.

In the Buck Creek church, Henry co. Ind two and one half miles west of Blountville, on October 20th and 21st.

Also, same congregation, in the Snowberger meeting-house, on October 15th.

In Union congregation, Marshall Co., Ind., on October 16th.

In the Falling Spring church, Franklin Co., Pa., on Oct. 20th, in the Antrim meeting-house.

In the Mowar church, near Kokomo, on October 23rd.

At the Brethren's new meeting-house, Fayette Co., W. Va., on the 17th and 18th of October.

On Empire Prairie, Andrew county, Mo. on the 17th and 18th of October.

Lick creek church, Williams Co., Ohio,

October 17th and 18th.

Maumee church, Defiance Co., Ohio, October 20th and 21st.

Poplar Ridge church, Defiance county, Ohio, about the 22nd of October, so that brethren coming to Bryan, can conveniently attend the three above meetings.

Howard county, Kansas, October 24th and 25th, commencing at 10 a. m., at the house of brother Badsell's.

Clover Creek congregation, Blair Co. Pa. on october 23rd, commencing at 4 o'clock.

Fall Creek church, Henry county, Ind, on october 25th.

Grasshopper Valley church, Jefferson county, Kan., october 17th and 18th.

Bro. Brumbaugh:—

Please give notice in your paper that we intend the Lord willing, to have a Lovefeast in the Hatfield meeting house on the 7th of October. An invitation is given to ministers and members who wish to be with us. The meeting house is ¾ miles from Hatfield station North Penn. Rail Road.

JACOB D. ROSENBERGER.

The Lord willing, there will be a Communion meeting in the Mohicon Congregation, Wayne Co., O., on the 24th day of October commencing at 10 o'clock a. m. Preaching next day. A general invitation is given to all.

H. S. JACOBS.

DIED.

DECK.—In the Lick Creek Church, Williams Co., Ohio, Sept. 12th, sister Mary Deck, aged about 74 years. Funeral occasion improved by Elder John Brown from Rev, 14: 12-13. C. NEWCOMER.

BRUBAKER—In the Howard Church, Howard Co., Ind, Sept. 2nd, 1874, our beloved brother John Brubaker, aged 61 years, 3 months and 9 days Funeral occasion improved by the brethren and the writer from 2 Cor. 5: 1. D. BOCK.

SHATTO.—In the Lower Cumberland Branch, sister Anna Mary Shatto, aged 68 years, 9 months and three days. She was a member of the church near 32 ys, lived a widow eighteen years, and for 6 years was blind or nearly so. Funeral services by the brethren from 2d Cor. 5: 9 10, MOSES MILLER.

SLAGER.—Near Buffalo, Weld Co., Col., on the 7th of September, at the house of brother C. M. Armbrust, Nellie, daughter of brother A. Slager, aged 8 months.

The mother had departed this life near 8 month before. Funeral discourse by Eld. J. S Flory, from the words, "He will gather the lambs with his arms and carry them in his bosom."

KIRBY,— August 30, 1974, Mr. Thomas Kirby. Funeral services by Rev. John Brubaker, John Elier and others.

He suffered about two weeks with Pneumonia, and at two o'clock a, m. at the above named date he breathed his last. He was an efficient member of the German Baptist Church, and died in the hope of a glorious resurrection. N. E. KEELING.

STOUFFER.—In the Manor Church, Md., Sept. 25. 1874, Bro. Abraham Stouffer, aged 65 years and 8 months.

At twelve o'clock brother Stouffer was in good health, went to the field to assist his son at some work, but soon returned to the house not feeling well, and in 40 minutes his soul took its flight to the spirit world. He leaves a companion (a sister), and nine children, all members of the Church, to mourn their loss. On Sunday 27th, his remains were interred in the burying-ground at Fahrney's M. H. Funeral services by brother A. Cost, and bro. D, Wolf, from the 9th verse of the 8th chapter of the book of Job, to a large and attentive congregation. JACOB REICHARD.

WINE.—In the English River Church, near South English, Keokuk Co., Iowa, August 29th, Solomon Jacob, youngest child of Brother George S. and Hannah Wine, aged one year, 10 months and 22 days. Funeral discourse by Elder Jacob Brower, from Luke 18: 16-17.

Thus has death again removed from the family circle another sweet flower, but then it has only faded, yea, died here, to bloom more sweetly in the paradise of God. Then dear brethren, sisters and friends, one and all, let us so live, yes be so nourished here, that when we also fade away we may grow again in our Father's Kingdom, and there meet with all our cherished ones that have gone over before us, and then we can ever reign with Jesus Christ, B. F. FLORY.

WYNE.—In the Okaw Church, Piatt Co., Ill., Eld. John Wyne, aged 55 years, 10 months and 21 days.

He leaves a sorrowing wife a sister, and 8 children to mourn their loss. He lived in the bonds of matrimony 30 years, 10 months and 11 days. He was the father of 11 children, of which 3 preceded him. Bro. Wyne was an ordained Elder when he came from Virginia 8 years ago. He was housekeeper in the Millmine District for about 5 years, then moved to the Okaw District where he lived till his death. Funeral occasion improved by Elders Joseph Hendricks and the writer from 1st Thess. 4: 13-14, to a large congregation.

JACOB WAGONER.

MYERS.—In the Spring Run Congregation, Mifflin Co., Pa., Aug. 26, 1874, bro. Samuel Myers, aged 76 years, 2 months and 15 days. Funeral services by J. R. Hanawalt and Wm. Howe from Isaiah 38: 15.

Disease general debility, having had nervous spells of sickness and lately a severe attack of asthma, followed by dropsy. He however was, apparently on the mend, the swelling had somewhat subsided, and he began to think he might linger a long time yet, but his desire was to depart and be at rest. About three weeks prior to his death he desired once more to attend to the solemn ordinance of anointing. The Elders were called and it was attended to, when he rejoiced in spirit until the day of his death. He was cheerful and patient, oft joined in the family devotions, exhorting his children, neighbors and brethren to be faithful. On the morning of the 26th he arose from his bed unaided and walked to another room. Part of the family with some of the near relatives were conversing pleasantly when he all at once threw back his head, and the spirit was gone. Without a struggle he calmly fell asleep.

He served as a deacon for upward of 40 years, and was faithful to duty, always seemed much concerned about the Church and its general prosperity. Having lived at the one place from before his marriage up to the time of his death, and being an old citizen, the funeral was largely attended. He leaves a widow and ten children to mourn their loss but his great gain.

MISCELLANEOUS.

—Mount Mansfield in Vermont is capped with snow.

—Bro. J. T. Myers informs us that during the latter part of the Summer there were some 39 added to the Middle Creek congregation, Somerset Co., Pa.

—From 1804 to 1873 the Bible has been circulated in 271 languages —over 131,000,000 coppies. Last year every hour of each working day 1,300 Bibles were printed, over 16,000 every day, and in languages spoken by 700,000,000 of people.

—In a short report from D. D. Shively, in No. 38, Elder was attached to his name. This is a mistake as he is only a private member and only as such, he represented himself. The mistake occurred in our office—please excuse.

—The Committee appointed by last A. M. to visit the brethren of California intend to start on their mission about the middle of the month. They intend leaving Chicago on the 17th inst.

Bro. A. C. Neff of Mt. Jackson, Va., says, "The Church here is in a prosperous condition. We had our Lovefeast on the 22nd of Sept. We had a large congregation and good order. Fourteen were added to the Church by baptism a short time before and during the meeting."

—The buildings for the great Centennial to be held in Philadelphia 1875, is under way. The foundation for the "Centennial Art Gallery" is completed. This foundation alone required 7,000 perch of stone, the flooring will be marble and will require 75,00 square feet. The whole building is let at $1.199,273 of which $525,000 is to be spent each year until completed. For each day, after the 1st of February 1876, that the building is not finished, the contractor pays $1,200, and he is to receive a bonus of $1.200 for each day previous to Dec. 1st 1875, that he has it completed.

—The American Bible Society has published the Gospel of John in the New York system of point reading for the use of blind persons. This is thought a decided improvement upon the method of raised letters. It is claimed that by the system of points an adult who has lost his sight by disease or accident can learn to read in a few days, whereas it requires months to learn to read by raised letters.

—Bro. J. B. Lair of Mexico Ind. says: "The health is not very good in these parts, have had a tolerable good rain. Still it is not sufficient to fill up the wells, and give stock water. The pasture is about dried up. The wheat fields are very spotted, partly on account of drought, and partly on account of chinch bugs. Some farmers are resowing their fields, that was eaten up by the chinch. We had an abundant peach crop, but apple crop is rather short. All vegetables are a very short crop."

—The annual General Conference of the Seventh day Baptists was held on the 23rd ult., at De Ruyter, N. Y. The sermon was preached by the Rev. W. B. Gillette. The *Recorder* says: It is pleasant to comtemplate the fact that our people are, from one end of the denomination to the other, bound together by such sacred ties as constitutes them a great loving family whose bonds of friendship shall only strengthen as time advances.

—In connection with a number of anti-tobacco tracts published by Mr. Trask we have the following crispy and pointed notice.

MR. EDITOR:

I send you a few specimens of my TRACTS, which assault the nauseous, noxious, poisonous abomination—Tobacco. I do not ask you to praise them, but if you will simply tell your readers that such productions exist—that rich people can have them at *cost*, and that poor people can have them for *nothing*, by simply paying postage, I will heartily thank you.

If any of our readers wish to become posted on this subject, they cannot do better than send to Geo. Trask, and procure some of his tracts.

—A daily paper says:

The standard of faith of the Presbyterian Church have for generations been the "Confession of Faith," the two Westminister Catechisms, embodying the doctrines of justification by faith, election, reprobation, and the final preservance of the elect. Without declaring full belief in these no candidate for admission to the church could be received into the Presbyterian Communion.

The time never was and is not now when candidates for admission to the Presbyterian Church were required to make such a profession of faith. To become a minister or elder such a declaration is required, but not to be received as a member.

—We had the pleasure of a short visit from our brother J. T. Myers of Philadelphia. He had been attending school there, but more latterly taking lessons in the Hebrew and Greek from a Jewish Rabbi, preaching some for the Germantown brethren and assisting in the "Interlinear Translation of the sacred Scriptures" by Tafles. Bro. Jacob is greatly interested in the study of the languages, and promises to make an excellent linguist.

—Sister S. V. Wampler of Hutchison, Kansas under date of Oct. 1st says: "This morning ten car loads of emigrants landed here in Hutchison that we did not know of. There were over 400 people located here this week, They brought with them a great many horses and cattle, and enough provision to last them a year."

—We just now have the following from sister N. Crouse of Botetort Co., Va., which was waylaid—please excuse us we will now only give a short extract: "Dear editor, I will say to you, my dear afflicted sister Elizabeth S. says to me, have the good PILGRIM to continue its welcome visit to my home. I cannot do without the dear PILGRIM as it gives me more pleasure in my lonely hours than anything that could be offered me. I give it to my friends and neighbors to read, and they all love it very much."

—The Waco (Texas) *Advance* says "On Sunday the synagogue in Galveston was crowded to hear the profession of faith which Miss Theodosia Rushing, daughter of Col. Rushing of the Ennis *Argus* was to make the unity and singleness of God. Miss Rushing and her father declared that she did this of her own accord. Babbi Blum warned her that it was no light thing to connect herself with the children of Isreal, whom the bigoted yet treat with opprobrium. But she was firm, and declared her faith. Miss Rushing was then united in the alliency of matrimony with Mr. Phillip Freeman."

—Eld. Moses Miller of McChanicsburg, Pa., says: On the 22nd I went with brethren H. D. Davy, D. Long, C. G. Lint, D. Keller and D. Gerlach to the Indian Creek Church. Then on the eve of the 24th, in company with the first three named, went to Botetourt Church, Va., Bro. D. P. Sayler meeting us at brother Plaine's on the morn of the 29th. Afternoon we were divided and attended meeting that evening and several next day. Myself not being well was unable to do much. Monday 28th was set for council, but the case was such that we did not get through until Thursday the first of October p. m., when we came to Bonsacks, took supper with brother Plaine, and at 7 30 p. m. took the train for home where we arrived on the 2nd in the evening. After a good nights rest I felt better, and am now in my usual health, for which I feel thankful to the Giver of all good. Bro. Davy expected to attend some of the feasts in Md. before going home. Sayler and Long expected to get home the same evening I did. Bro. Lint we left at brother Plaine's. He expected to attend some feasts in the Shenandoah Valley, Va.

Love of Dress.

A distinguished physician writes in the *Herald of Health* of a recent visit to Europe, and how our notions of dress are esteemed there:

It pains me to say it, but perhaps we may be benefited by seeing ourselves as others see us. The opinions that American girls in Europe have won are anything but creditable and desirable.

While visiting a school near Frankfort-on-Main, I asked if there were any American pupils, and the proprietor replied, "No, we do not take them, they dress so extravagantly, they think and talk so much of their clothes, that they disturb the quiet, simple ways of the German girls; and we find their influences do more hurt than their money does us good."

In Dresden, I knew an American lady who could not find a private school where they would take her daughter, for similar reasons. Who could have imagined for a moment that when the bondage of trailing street dresses was once removed, and short ones sanctioned, that you could ever find human beings in the shape women yielding homage again to that most filthy and abominable of all fashions? But you see even now on the ruins of burned cities, trailed offerings of silks and Thibets,

So long as women were kept in idleness, or allowed to do only such work as confined them within doors, there was less need of practicality in dress. Now that she competes with men in most of the activities of life, shall the style of dress not be changed to meet this new dispensation. Or shall we still see her in this bondage of attire, that enslaves her at every step? You will find weeks of labor spent, with each change of season, in making or remodelling clothes that do not stand gauged by the latest ukase of fashion. You are invited to an evening entertainment in Germany, at the house of a professor perhaps, where you meet with persons the most intellectual and cultivated—persons whose names are known and honored in all lands; hostess appears in quiant dress of drab silk, that served as her wedding one fourteen years before; the bodice is long, the sleeves are mutton-legged; but dear Mr. Grundy's presence is not felt; no one seems to scan her from head to foot, and exclaim, "How horridly she is dressed, how dowdy she looks!" Six months' time, at least, would have been expended upon that dress had it kept pace all of those years with the ever-recurring changes of fashion; and in that time, with the cares of a family—and they are not few that devolve upon the wife of a scantily paid German professor—she has learned, with her children to speak the English so well as to be able to entertain those of her guests speaking only that language. You will find, as a rule, in all lands, that the most cultivated and best bred people are the most simple and unpretendingly dressed. You find women dressed suited to their occupation; the French shop girl in a neatly plainly made black alpacca. The home-spun and woven woollen of the German servant girl meets her necessity for years. The dress of the English and Irish servant girls is made of substantial material. But let them emigrate to America, and what do you see?—this epidemic rage for dress attacting them immediately. As soon as Bridget gathers together a few spare dollars, she takes her mistress for a prototype, and goes forth, prayer book in hand, to St. Xavier's, as gorgeously as the mistress of St. Paul's.

LITERATURE.

Church's *Musical Visitor* is a monthly journal devoted to music and the fine arts. The August number contains Will M. Carlton's celebrated poem, "The New Church Organ" set to music. Each part contains several pieces of new music.—John Church & Co., Cincinati.

Oxford's *Pulpit of the Day* is devoted to the publicatioo of sermons of the most distinguished preachers living. The Sept. No. contains sermons of T. DeWitt Talmadge, Adolph Saphir and John Offerd. Monthly, $1.00 a year. 10 a part. Oxford Pub. Co, 300 Broadway N. Y.

The number of *Littell's Living Age* for Oct. 3d begins the 123d volume of that oldest and best of the eclectics. This is a good number with which to begin subscriptions. What higher recommendation could be given to any Magazine, than the fact that it has been published for so many years with constantly increasing success.—Littell and Gray. Boston.

A finely executed Lithograph of "*Memorial Hall*" the permanent portion of the Centennial Buildings, will be issued about the 10th inst. It will be printed in black, and two tints, in the finest plate paper, 21 by 27 inches. The process may be seen at Franklin Inst. Fair. Price 50 cents each by mail post paid. Thomas Hunter, successor to Dural and Hunter, 710 Filbert St. Philadelphia, Pa.

The October number of *Lippincott's Magazine* is exceptionally good and attractive. The publishers offer a set of Chamber's Cyclopedia, 10 vols. worth $50, for a club of 20 subscribers at $3.00 each, the regular price being $4.00. A club was raised, by a student of medicine in this place, and he now has the above substantial oncleus around which to collect a library.—Philadelphia, Pa.

The Sunday Magazine, a monthly Journal of choice, chaste, and valuable family reading, handsomely illustrated, edited by Dr. W. G. Blaikie of England, completes its third year, N. S., with the September past. The conductors return thanks to their contributors and subscribers for their aid, and will still go "hopefully forward." They have secured several new writers for the next volume, which they are determined shall be equal to any of its predecessors in the attractiveness of its contents, maintaining the pure christian principles which have ever characterized its teachings. J. B Lippincott & Co., Philadelphia, Pa.

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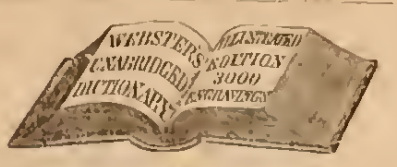

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5 55	8 45	Huntingdon	6 40	8 20
6 00	8 50	Long Siding	6 35	8 15
6 10	9 05	McConnellstown	6 25	8 05
6 15	9 10	Pleasant Grove	6 20	8 00
6 33	9 20	Marklesburg	6 10	7 48
6 43	9 30	Coffee Run	6 00	7 38
6 49	9 37	Rough & Ready	5 53	7 30
6 50	9 45	Cove	5 43	7 23
6 59	9 48	Fisher's Summit	5 40	7 20
AR7 05	10	Saxton	LE5 20	LE7 05
LE7 10	LE10 5		AR5 15	AR7 00
7 15	10 20	Riddlesburg	5 05	6 45
7 37	10 25	Hopewell	5 00	6 40
7 40	10 37	Piper's Run	4 48	6 27
7 56	10 43	Brallier's Siding	4 41	6 20
8 01	10 50	Tatesville	4 35	6 15
8 04	10 56	H. Run Siding	4 30	6 10
8 12	11 02	Everett	4 23	6 03
8 15	10 05	Mt. Dallas	4 20	6 00
AR8 35	AR11 25	Bedford	4 00	5 40

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7 25	10 15	Saxton	5 19	6 50
7 40	10 30	Coalmont	4 55	6 35
7 45	10 35	Crawford	4 50	6 30
7 55	10 45	Dudley	4 40	6 20

The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

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VOL. 5. HUNTINGDON, PA. OCTOBER. 20, 1874. NO. 42

POETRY.

Whiter than Snow.

SELECTED BY GEO. W. JONES.

—o—

Dear Jesus, I long to be perfectly whole;
I want thee forever, to live in my soul;
Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow.

Cho.—Whiter than snow, yes, whiter than snow;
Now wash me, and I shall be whiter than snow.

Dear Jesus, let nothing unholy remain;
Apply thine own blood, and extract every stain;
To get this blest washing, I all things forgo;
Now wash me, and I shall be whiter than snow.

Cho.—Whiter than snow, etc.

Dear Jesus, come down from thy throne in the skies,
And help me to make a complete sacrifice.
I give up myself, and whatever I know—
Now wash me, and I shall be whiter than snow.

Cho.—Whiter than snow, etc.

Dear Jesus, thou see'st I patiently wait;
Come now, and within me a new heart create.
To those that have sought thee, thou never said no—
Now wash me, and I shall be whiter than snow.

Cho.—Whiter than snow, etc.

Dear Jesus, for this I must humbly entreat.
I wait, blessed Lord, at thy crucified feet.
By faith, for my cleansing, I see thy blood flow—
Now wash me, and I shall be whiter than snow.

Cho.—Whiter than snow, etc.

The blessing by faith, I receive from above;
O glory! my soul is made perfect in love;
My prayer has prevailed, and this moment I know
The blood is applied. I am whiter than snow.

Cho.—Whiter than snow, yes, whiter than snow;
Dear Jesus, thy blood makes me whiter than snow.

ORIGINAL ESSAYS.

EPHPHATHA.

Mark 7: 34.

Brother Editor: There are many things closed by nature, others by the power of our own will, and still others by sin. The above seems to be the work of nature, or perhaps the result of a violation of nature's laws, which, under the old dispensation, and the new one too, was included under sin, as to violate was to die, in part. This we readily infer from the query concerning the blind man. "Who hath committed sin, this man or his parents?" There was, in their estimation, sin connected with the blindness, but they, on account of their limited knowledge of the subject, were not prepared to locate it. According to their knowledge of God, such a visitation could not happen unless on the commission of some grevious sin, either by the person or his parents, possibly back to the third generation. That all such cases, yea, every pain in the flesh, are the result of sin, I am as ready to believe as were they. I mean under ordinary circumstances—all the effects of a violated law. The case adverted to is an exception in reality, as it was declared that, "neither this man nor his parents did sin," but that the might of his power might be revealed, had this man been presented. In the case above, the man was deaf and had an impediment in his speech. His condition was an unfortunate one indeed, so much so that no human skill could reach it—it was the sad effect of sin, a disease for which there was, as yet, no remedy—no balm in Gilead could heal. The way into this life was closed and no man could open it until Christ come into the world and suffered and died as an atonement. This death, in the mind of God, was already consummated. Therefore He had not only the power to forgive sins but to remove the effects. For this purpose He came into the world, to open the eyes of the blind and if any were so hopelessly blind, that they could not see their blindness, He blinded them still the more so that they could not fail to see it. In order to convey more powerfully to their minds, the nature of this deadness of the senses, He makes use of literal cases, that of opening the natural eyes of the blind, and ears of the deaf, loosing the tongues of the dumb and causing the halt and maimed to leap for joy. On account of this literal sin-forgiving, His fame was spread abroad and, no doubt, many were the applications made to Him by these classes.

At the sea of Galilee, where many wonderful works were done and sins both natural and spiritual were healed, they bring him one that, no doubt, was a desperate case, one that was pronounced hopelessly incurable by their most skillful physicians and one that never was known to be cured. What the motive of this people was in bringing this man to Him we are not informed, but we may presume that they were not considered very good Christians by the Pharisees, because of their mingling blood with their sacrifices. The magnitude of this crime, our Savior did not clearly set forth, but He did tell the Pharisees that the sin of spiritual blindness was equally dangerous and that unless they repented they would all likewise perish. Their intentions, however, do not effect the circumstances. The man was deaf and dumb and therefore was a subject for the fulfillment of his purpose. He was deformed by the power of sin and as His mission was to heal these deformities He applies the remedy. spake the Ephphatha and he was healed. Oh what power, what consolation in the short sentence, "Be opened!" And yet for this very purpose our blessed Savior came, endured, suffered and died, and to-day there are hundreds and thousands, yea, millions of closed doors before which He is standing ready to pronounce the Ephphatha. Where is the deaf and dumb or blind man who, knowing his condition, would wait for a second invitation? Where is the one that would even wait for the first? History records it not. In all our observations in the world we never come across a case but what would joyfully accept such a salvation and make all haste to make, or have made, the application.

My brother, my sister, and my dear friend, do you not remember the circumstance of the poor man having the infirmity of thirty-eight years standing? How he waited and suffered at the pool of Bethesda? Though disappointed time and again, yet he despaired not but patiently awaited the next move. When it came, another stepped in before him and was healed. He knows of but one hope and that is to wait until all others who are more able than himself are healed. With this faint and distant hope he remains at the pool until Jesus comes and says, "Wilt thou be made whole?" No doubt he thinks to himself, if you knew how long I have been lying here and the many bitter disappointments which I have met, you would not ask such a question. But he had passed through a good school of patience, and as he had no friends, even this seemingly strange question revives a spark of hope—anything to be healed—all others similarly afflicted have their friends to help them, and perhaps, in this stranger I may find one to help me in, and to him he opens his heart, "Sir * * * while I am coming another steppeth down before me," equivalent to, thou knowest that I would be healed but I *cannot*. Long has the fountain been closed but now he hears the gladsome Ephphatha, and he is healed. This was a case to command sympathy, but those who are deaf and dumb, maimed and blind with sin are a thousand times worse than was this case, but where is the concern? How many have been afflicted with the awful leprous disease of sin for lo, these sixty years, with the pool of salvation at their very feet and yet they *will not* step in. The call of Ephphatha has been ringing in their ears for years, but the louder it rings the tighter they are closed. If there had been any at Bethesda suffering under an incurable disease, and would have refused to step in at the accepted time he would have been considered very foolish indeed, but more foolish is the sinner that will risk the death of hell with the fountain for sin and uncleanness lying before his door. When we look around us and see the fearful rage of spiritual sickness and death, we are made to exclaim "is there no balm in Gilead, no Bethesda in Zion or no Ephphatha in the kingdom?" Look around in the world and we see great multitudes marching down the broad road with death and destruction staring them in the face. Why is it? They are blind and they know it. They have been told of the Great Physician, but they will not come and be healed. Go to the sanctuary and you will see the gay and worldly throng sit as unmoved, under the preached word, as the flinty rock. Why is it? They are deaf and dumb. Yet they have, time and again, saw the Great Physician put His finger in the deaf ear and touch the dumb tongue. They know that he is ready to say Ephphatha, but they desire it not. Brethren and sisters, can we look on the condition of such and remain unmoved? Oh, let us labor and pray for the blind and dumb that the eyes and ears of their understandings may be opened to a reception of the truths of the Gospel.

The Christ-life is no sooner quickened in the soul, than it begins to "crucify the flesh with its affections and lusts." The old man must submit to crucifixion, "that the body of sin may be destroyed." There is no easier path to liberty. There is no shorter way to heaven. The new man is only possible on the condition that the old man is crucified. Between life in the flesh and life in heaven, there is one straight gait for the captain and the men. Christ was made perfect through sufferings, so are his seed. Read the fifty-third chapter of Isaiah, and the twenty-first of the Book of Revelation,—the one as means the other as end. The sufferings of truth are but for a moment, the victory is forever.

—If we have faith as a grain of mustard-seed, if we have the true gem of this grace, this growing gem, and will go forward in its development by a course of persevering, self-forgetting obedience to God—obedience to your divine Master for his glory, out of love to him, and not regard to yourselves, this seed and principle of faith shall spring and grow, we know not how; and it shall become a great tree, that no tempest can uproot or shake.

A REVIEW OF CRITICISM.

Bro. Brumbaugh:—

We much regret the necessity of reviewing your criticism on our essay in PILGRIM No. 34; but as we love truth above the fear of controversy, and some of our ideas not being received in the light we intended they should; we, as we hope with humble boldness, like David, in the name of the Lord of hosts, shall undertake a review of the several criticisms that have appeared against us. In this we have filed four additional arguments, to give us a large basis of operation.

You quote our first argument and admit its truthfulness; that the Scriptures nowhere authorizes the measures of a high school. The idea that you are engaged in a work, that you admit, you are not authorized to engage in, is to us, a very great admission indeed. Authorize means "to made legal; to justify." What! do that which we know the Scriptures do not justify us in! Rather serious indeed. You further remark that, "*we are nowhere authorized to build houses and barns for our protection, and that of our stock,*" &c. &c. closing with these words: "*yet all these things and many more we do, because reason and the Holy Ghost have taught us that they are good as a means to carry out that which is taught and authorized.*" Dear editor, if both reason and the Holy Ghost teaches us that the building of houses and barns are good as a means to carry out that which we are taught, are we not then authorized or justified in doing so? We are required to provide for our own. To do this we must build houses and barns. Will we be condemned for making use of the means by which we accomplish the required ends? We are slow to decide. You affirm that the Holy Ghost teaches us. Dear editor, will the Holy Ghost teach us a thing and the Scripture condemn us for yielding to that teaching? *I have not so learned Christ.* You further allude to our admission of the propriety, or rather the necessity of a good common education. In this you maintain we destroy our first argument. Not at all, dear editor. How can we search the Scriptures without an education? How can we write epistles, and "study to be workmen that needeth not to be ashamed, rightly dividing the word of truth," &c., without an education? Hence the Scriptures authorize at least a common education. But this is not the subject we endeavored to treat. We made the remark that we did that we might be correctly understood. We did admit that patronizing sectarian schools was subjecting brethren's children to some danger. Truth we are always frank to admit. To guard the evil we suggested careful parental discipline over children, while you proposed a brethren's school. We feel candid that *your* remedy will only augment the evil.

Please allow us to insert a paragraph of your criticism: "What have we to fear as a result from patronizing a brethren's school: a school controlled and taught by brethren, and surrounded by their influence; a place where is taught in connection with the arts and sciences, the humble principles of the church, both by theory and practice, precept and example." From the tone of the above you must misapprehend us. The [illegible] differs [illegible] the above described. [illegible] school [illegible] taught the arts and sciences, but did not [illegible] the humble principles of the church, evaded her theory in this and disregarded her practices also, besides, publicly acknowledged that they were not examples of her humility. Seeing that we were misunderstood, we ask leave to relate one more instance of the same kind to further cast light upon our position. A leading traveling elder from your State, and one from our State, constituted a joint committee to wait upon a certain congregation. They found the evil of pride so prevalent that they frankly told them that under existing circumstances, they could neither of them break bread with them; could not commune with them. We know this congregation to be warm sympathizers with the present school movement. A school having the above as its leading element (with some plain element) is the kind of a school we were opposing. But a school in which the humble principles of the church are taught, by theory, practice and example is quite another school. We did not say in our former essay that we would rather support a worldly institution than the one you described; neither do we say so now, in our present review. You charge us with betraying our trust in the brethren. Rather grave, dear editor! Instead of a betrayal, we have publicly analyzed the subject, and tried to expose the more prominent errors. We see no betrayal, but an important principle of right in it. We have confidence in every brother and sister, but we have a good deal more confidence in the plain element in the church, than we have in the opposite. We remarked in our essay that we patronize the official capacity of magistrates, justices, and lawyers, but we oppose them in the church, in like manner do we patronize the high schools of our country, but we oppose them in the church. To the above you take considerable objection, closing with the words, "the intention in attending high schools is relatively as different from the intention when patronizing magistrates, lawyers, &c. as light is from darkness." When the idea occurred to us, we thought there was considerable analogy and we see some yet. When we go to school it is to gain a development of mind and gain a knowledge which will fit us for the duties of life. When we go to magistrates or lawyers not unfrequently we go to obtain a knowledge to guide us in some business transaction. Knowledge we sought in the first place, and knowledge we sought in the second place. The first were teachers of literature; the second teachers of law. The first we paid a fee, the second also. Persons going to school do not all propose to become teachers, not by any means. If we remain with teachers of literature a sufficient length of time, and desire to, we may in turn become teachers also. If we remain with a lawyer a sufficient length of time and desire to, we may also become lawyers and teachers of law, hence we do not conclude that they are so relatively different as light is from darkness; but we maintain that there is considerable analogy, sufficient for an illustration. If they were alike in all respects there could be no comparison between them, for they would be one and the same thing. We also illustrated our views by the use of a theory of the science of medicine. We thought the illustration clear and pointed. In behalf of the logic you placed upon it we candidly confess that our intellectual capacities failed to discern either gist or point to it. A strange paragraph of modern literature [illegible]. We took occasion to consult a professional man relative to our statement and application, and he decided that there was point to it. After an irksome effort, you gave up in despair, stating that you "could not make a proper application of the drug system." This we aimed to do and that intelligibly. As you overthrew my two illustrations or figures alluded to above every illustration in the Bible may be overthrown. Examples. "For the kingdom of heaven is like unto a man that is a householder." Again, "The kingdom of heaven is like unto a certain king which made a marriage for his son," says the Savior. While there are visible features of analogy in these figures of the Savior, you, we hope, will admit that there are also visible marks of disparity. Just so in our figures or illustrations. In our efforts to arrive at the truth of figures or illustrations we guard against asking too much of them. That there is a drug or evil effect following education if not closely guarded, is evident, whether admitted by you or not. An elder some time since, in conversation, made the remark that he would like to give his children, his sons especially, a good education; but he feared that natural evil that Paul warns us of, "Knowledge puffeth up." This is not what we term the drug. The theory of medicine to which we made allusion teaches us that the drug effect ruins the constitution in after life. Just so the drug effect of education, pride and exultation will ruin the soul for the life to come. Do you not observe the analogy? You further remark, "The enterprise must have the aid and sympathy of brethren who are well established in the faith, and are willing to stand by and advocate both by precept and example all her principles."

Dear Editor, how you will get the above named happy state of things about, we are entirely unable to see. The enterprise will certainly then be surrounded by an element vastly different to what it has ever been surrounded with before. With this, dear editor, we bid adieu, sincerely wishing you the grace of God.

I. J. ROSENBERGER.

Gilboa, O.

Paid or Supported Ministry.

BY EMANUEL UMBAUGH.

And this is the law of the meat offering. The sons of Aaron shall offer it before the Lord, before the altar. And he shall take of it his handfull of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savor, even the memorial of it unto the Lord. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place, in the court of the tabernacle of the congregation they shall eat it. It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire. It is most holy, as is the sin offering, and as the tresspass offering. All the males among the children of Aaron shall eat of it.—Lev. 14-19.

The apostle Paul in that portion of his epistle to the Corinthians which is so much harped upon by the would-be-paid ministers of our Brotherhood, refers to the above language when he says, "Do you not know that they which minister about holy things live *of the things* of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." How should they live of the Gospel? In the same manner in which those wait at the altar are partakers of the things of the altar, and also as those who minister about holy things live of the things of the temple. How do they live of the things of the temple? In the holy place, in the court of the tabernacle of the congregation. If then it is to be eaten in the court of the tabernacle, shall we conclude that it was to be eaten for a pecuniary aid, or was it done in obedience to the law? If we conclude that it was done in obedience to the law, in what manner shall we conclude that those who preach the Gospel should live of the Gospel? We think our Savior answers this question as correctly as can be done by any modern commentator. He says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt.

Now our Savior emphatically declares that man (all that portion of the human family who strive for eternal life) shall live of the word of God. Paul says that they that preach the Gospel shall live of the Gospel. Here then the ministry and laity are equal. If one has a Gospel right to demand pay the other has, and if we all, lay members, deacons and ministers demand pay for serving the Lord, whence shall we receive the many dollars? But Christ's servants are not men's servants neither are they paid by men but by Christ, who will reward them abundantly not by giving them dollars and cents, but by granting unto them eternal life.

If Aaron, on account of his priesthood, was to partake of the things of the temple in order to aid him pecuniarily, the female portion of his household were left in a sad predicament indeed, for none but the males were commanded to eat of it. If this partaking of the things of the temple prefigures the paying or supporting of ministers, what a sad condition the wives and daughters of our ministers will be left in, for only the males among the sons of Aaron were commanded to eat, and "Even so hath the Lord ordained that they that preach the Gospel shall live of the Gospel." Where is the money preachers argument in favor of his position? His occupation provides only for himself and sons, while his wife and daughters must look after their own living. But Christ's Church does not employ her own ministers, but Christ employs men as ministers to serve his people without money and without price.

A Crumb.

Dear Editor:—Some time ago, on a Saturday evening, I called at the house of our neighbor and brother Geo. Zollers, where I met two entire strange men. I soon got into conversation with them, and learned that they came from Iowa, a distance of about twenty-five miles. They said they were in search of the true Church. They both had come to this country about four years ago from the Kingdom of Denmark, where they had been brought up in the Lutheran faith, but becoming dissatisfied with the Lutherans they cast in their lot with the English Baptist Church, but there also they failed to realize what they had expected. They told their preachers that the good Book reads so and so, and why don't the Church do so too? The preachers gave answer that those times were past, but still they were not happy. About one year ago they read in "History of all Religion," something about the Brethren and their practices, and then went in search of them. First they wrote letters to New York, Philadelphia and Chicago, but failed to learn from them there. (This put me in mind of the wise men who went to Jerusalem to find the child that was born King of the Jews, but when they searched the prophecies they were directed to a more insignificant city.) But recently they heard of the Breth-

ren in this section, when they came in seach of them. They said they not only wanted to hear them preach, but they also wanted to see what kind of people they were.

On the day following, we took them along to our meeting, where the word was held forth as God gave ability, when they said they would now go home and search the Scripture and see whether these things be so. Several weeks later, they wrote to us that they now desired meeting and baptism, when brother George Zoller and John Emmert went over to their place, held several meetings and one of the men was baptized in the Mis-is-ippi River, but to him it was a very serious matter, as this was now his third covenant. He was barely able to overcome the tempter who cast many evil suggestions in his path, but a few weeks later he came over here with his family and went with the brethren to the Lovefeast at the Arnold's Grove, where his cup of joy was full. He was scarcely able to express his happiness. He said this was now what he had been searching for for the last twenty years, and sometimes almost despaired of ever finding the people who observed the commandments of the house of the Lord. But now he is satisfied and went on his way rejoicing. We hope God and his word may be his staff and comfort through life, and that through him more may be made willing in the day of grace to keep the commandments of the Lord, and become worthy to enter in through the gates into the city.

JESSE Y. HECKLER.

Mt. Carroll, Ill.

Love One Another.

Beloved, if God so loved us, we ought also to love one another.—1 John, 4: 11.

In reading the Scriptures we notice a great deal spoken about love, that without it, it is impossible to please or see God. Knowing this, we the meek and lowly followers of God should run, with patience, the race set before us, ever keeping an eye single to the glory of God, beholding what manner of love the Father hath bestowed upon us that we can be called the children of God. In order that we may become the sons of God we must be in possession of that love which the Father promised to bestow upon us. Such love worketh no ill to his neighbor, and creates within us a desire to be with the brethren. I am often made to think when meeting with the brethren, when the weather is a little bad, and see but a few gathered together for the worship of the great Head of the Church, no wonder we are commanded not to neglect the assembling of ourselves together. Brethren, this shows a lack of that true love that should characterize the children of God, and should cause us to pray the Father that he may give us that good spirit which will enliven us to an appreciation of the benefits he promised to bestow upon us at such times and places. Just so sure as we would die naturally without receiving bodily nourishment from the earth, so sure will we die spiritually unless we receive spiritual nourishment from God and when we lose a taste for this spiritual food it is a sure evidence that we are growing weakly and sick, and that we do not love one another as we should. Why was it that God commanded Abraham to go two days journey to offer his son Isaac? It was to try how much faith and love he had. If he had not done as he was commanded it would have been an evidence of a lack of faith and love. Brethren and sisters, if we neglect the assembling of ourselves together it is an evidence that we are not in possession of that love which the Father bestowed upon us. Let us therefore examine ourselves and see if we have not lost a little of our first love. The work before us is an important one and is well worthy of all our labor. Let us not become weary in well doing, for we shall reap if we faint not. SIMON LONG.

Bryan, Ohio.

Ye are the Light.

"Ye are the light of the world."—Matt. 5: 14, 16.

There is such a wide difference between light and darkness, that these two opposites can never have communion one with the other, but wherever there is a candle lighted and put on a candlestick, there darkness must disappear, vanish away, and the rays of light shine forth. And as the difference between light and darkness is great, so is the difference also great between the children of light and the children of darkness, and between the kingdom of light and the kingdom of darkness, and if we would be the children of light we must come to the light; and this light is Christ Jesus, as he saith, "I am the light of the world: he that followeth me shall not dwell in darkness, but shall have the light of life." Jno. 8: 12.

These words show clearly that the children of light must be followers of Jesus, and walk in the light, as he is in the light. But so long as our deeds are evil we will not come to the light, lest our deeds should be reproved and this is, alas! too much the case with the children of men. Christ saith, "and this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3: 19. These evil works belong to the kingdom of darkness, but the good works to the kingdom of light. Now it is a lamentable fact that in our day, light and darkness are not so clearly distinguished as they should be, for God requires and demands a perfect renunciation of the world and its works of darkness. We are to have no fellowship with the works of darkness, but rather reprove them, for as Paul saith, "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel, and what agreement hath the temple of God with idols, for ye are the temple of the living God? God hath said, "I will dwell in them and walk in them and I will be their God, and they shall be my people. Wherefore come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6: 14—18.

GEO. W. CREFF.

No Person is Without Influence.

Some persons fall discouraged on the highway of life, because they can not be this or that great or eminent person. Why not be willing to be themselves? No person who ever lived, or ever will live, is without influence. Why not make the most of that? Since you cannot grasp that which you wish, why let what you have slip through your fingers? No person in the world is exactly like you. You have your own faults, but you have also your own excellencies individual to yourself. Give them air. Because you are not a Poet, should you not be a good merchant? Because you cannot go to college, should you therefore forswear the alphabet? Because you cannot build a palace, should you not rejoice in your own humble roof, and that because it is your own? Will not the sun also shine into your window if you do not obstinately persist in shutting it out? Some persons having wealth—they want more—enter into some new business they do not understand, or some wild speculation, and become poor indeed. Many who are surrounded by all the substantial comforts of life, become discontented, because some wealthier neighbor makes more show in the world than they. They attempt to imitate all they see that is deemed fashionable; make a dash at greater contentments, dash out their comfortable store of wealth, and sometimes determined on quiet at last, close the farce with a tragedy. Discontented persons live in open rebellion against their great Benefactor, and virtually claim wisdom, more than infinite. One imaginary want brings flocks of others, and the mind becomes so overwhelmed that it loses sight of all the real comforts in possession. Let all remember that a contented mind is a continual feast; most of the upper ten thousands are strangers to its enjoyments, but confidence in God, and a sweet submission to His will, are the sweet sources of happiness. SALLIE BOSSERMAN.

Polo, Mo.

—Patience keeps all the gains of grace, and wastes nothing. Passion and speculation lose as often as they gain. Hence, your passionate, fitful Christians are at extremes; sometimes on the heights of feeling and glory, sometimes in the depths of woe. But you conscientious, patient, diligent Christians are passing onward in a steady progression, that, though it has its depths of height, and sometimes at great distances between, is, nevertheless, as the path of the just, as the shining light, shining more and more unto the perfect day.

MISCELLANEOUS.

—The Church in Philadelphia had nine accessions lately and a general interest seems to have been awakened.

—Wm. B. Sell of Martinsville says: "I expect to be with the brethren of Decatur Co. Iowa, on the 18th of October, to assist in dedicating a house for worship, to the Lord."

On Sunday, Oct. 17th, the brethren of Clover Creek congregation, Blair Co., Pa., intend opening their new house, recently built at the N. Eastern part of the congregation, for the worship of God.

—From the *Companion* we learn that eight souls were recently added to the Saulsburg Church and that about one hundred have been added to the Church in the Co.—Somerset, Pa.—during the year.

—This week we received a pop visit from our blind brother —— Swigart and his wife, of Spring Run congregation. They were afoot visiting their friends by the way and were aiming for Bro. Arc y VanDyke's

—The Board of Home Missions of Western District of Pa. met at Myersdale for the purpose of attending to the business incumbent upon it. Finding the funds scarce they concluded to send out the evangelists separately instead of two and two as was done heretofore. This District seems to mean business and we wish them success.

—Next week we expect to present to our readers a long and interesting letter from sister Julia A. Wood. She has now cast her lot with us and we hope she may not only enjoy great peace of mind but *realize* that it is no vain thing to labor for the Lord and His cause. She evidently has a literary taste and talent, and we gladly welcome her into our circle of contributors. The pen is becoming an acknowledged power in promulgating the "Good Tidings" and affords a medium through which many will be enabled to preach that could not otherwise.

—Our brethren and sisters will please notice that our Lovefeast at James Creek will be held on the 24th inst., commencing 2 o'clock P. M. We have made arrangements with the Broad Top road to stop at the Church on Saturday morning, both trains up and down, also on Saturday evening and on Monday morning, both trains. Those coming from the East on Saturday morning will take the Pacific Express which arrives at Huntingdon 7.37 A M. Broad Top leaves 8.45. Those intending to call at the PILGRIM Office will come on Friday eve, take the "buss" at the depot, pay 10 cents and call for the PILGRIM Office.

—Eld. J. S. Flory of Buffalo, Col. says: "Your 'Item' department is an interesting feature, and we hope it will be continued. 'Tis the first part we read. Urge it upon your readers to drop items by postal cards or when writing on business. We are all in usual health. We almost entirely escaped the grasshopper plague which was so destructive in a great part of the west this past season. Colorado has raised plenty for home use and to spare. One man, near Denver city, has a crop of potatoes estimated at 25,000 to 30,000 bushels, and it was a poor season generally for potatoes. Buffalo are gathering into this region in great numbers; many persons are preparing for an active hunting campaign—more so than ever.

—H. M. Sherfy of Jonesboro Tenn. says: At this time we have a favorable season. Our Lovefeast at Limestone was held at the time appointed. The attendance was not as large as usual, but the order was good with a few exceptions. The Lovefeast at the Mountain Valley Church, Green Co. Tenn. was on the 3rd and 4th of Oct. There was a large congregation present. The funeral of sister Susan Brubaker was preached on the 4th by Eld. Samuel Molesbee. She was the wife of Eld. Henry Brubaker. She was 71 years old and had been a member of the church of the Brethren for 49 years. She raised a large family of children, all members of the church but one. Three of her sons are ministers, and one son and two son-in-laws deacons. She was truly a mother in Israel.

The Weekly Pilgrim.

HUNTINODON, PA. OCT 20, 1874.

☞ How to send money.--All sums over $1.50, should be sent either in a check, draft or posta. order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

Let Us Have One Purse.

"Cast in thy lot among us; let us all have one purse."—Prov. 1 : 14.

That the ideal of true Christianity is very different from the practical, is much to be regretted as it greatly retards the promotion of brotherly love and Christian sympathy. Our ideal of Christ's Church here on earth, of necessity, must be very endearing. It is known, if known at all, as Christ's Kingdom, having only for its subjects his people. His people are those who have come out from the world, have been regenerated, born again—new creatures in Christ Jesus. All the old elements of sin have passed away, behold all things have become new. They are those who have withdrawn their citizenship from the world, and have become heirs to God and fellow citizens with Christ Jesus. Not only have we received a citizenship in this new Kingdom, but we have received a much nearer and more endearing relationship, that of brethren and sisters. This relationship brings about a oneness that is experienced by only such as have given their all for Christ Jesus, and generates within us the principle of having all things as a common stock or of having but one purse.

By this, we do not understand a community of goods, but a disposition to dedicate our all for the use of the Lord and the promotion of his cause, either in having the word preached, distributing to the wants of the saints, or feeding and clothing God's poor. Perhaps we cannot express this union more understandingly than by using the divine precept, "Love thy neighbor as thyself." When we enter the family of God we become his children, and all we find in his family are our brothers and sisters by a far closer tie than that of flesh and blood, as natural ties and relationships, in death will be severed, but those that are spiritual, never. Seeing then our near relationship, how can we be unmindful of our brother's interests? The tie of kinship so unites our sympathies that one brother cannot suffer without every member bearing a part, not on account of the divine precept, "bear ye one another's burdens," so much as our union as one body. The hand, the foot, or even the smallest member of the body cannot suffer alone. Every member of that body bears a part of that pain. The only possible way of freedom is a dismemberment and that is death. Just so it is with the spiritual body, the Church. It is utterly impossible for any one member of the body of Christ to suffer without the whole body suffering with it as a whole. If there are any professing to be members of the body of Christ that are not touched with a brother's woe, it is because of dismemberment from Christ as the head, and from the body as a member of that body. The lot that has been cast in with the people of God, through an unwillingness of having "one purse," has been cast out again.

We heard a brother remark, not long since that we, as true Christians, stand in a much nearer relation to Christ than we think we do, the fact is, we do not appreciate the happy relation that exists between us and our Divine Head. It is because of this, we desire too much to keep our *own* purse, and use it for our own gratification. The man overtaken and abused by the thief lies in the middle of the road while we, priest and Levite-like, pass on either side. Each one carries his own purse, but the good Samaritan has cast his lot with the people of God and knows but one purse, and that belongs to the Lord. How forgetful we are of the true ideal of Christianity, and how seldom we feel willing to have but one purse among us. When the cause of Christ needs a little of that which the Lord has entrusted to us as stewards, how carefully we consult our purse forgetting that all we have belongeth to the Lord, and that his demands should always be met first. We should remember that all we have is by his good pleasure, and if we give liberally, when required of us, his hands are not shortened and will still give us the more abundantly. Let us not forget our relations and that we have cast our lot among the people of God. If we would all more fully manifest this spirit of oneness with how much more propriety could we take the sinner by the hand and urge him to cast his lot among us. The one purse is pregnant with thought, it speaks volumes. All the graces that characterize the children of God can be tied up in it, it is a large purse and it should be a full one. Brethren and sisters, how much have you deposited in this one purse? Let the question come home to you in all its fullness. This one purse is the bank of Christ's Kingdom, and in it we must all have deposits or our names will be taken off the record. We cannot meet the demands that will be made upon us, as members of the Kingdom, without it. The priest, no doubt, was an honorable man and administered in holy things, but he had no deposit in the "one purse," in other words he carried his own purse, and because it was his own, he kept it and passed by. The Levite also carried his own purse and passed by on the other side, but the good Samaritan had made his deposits in the "one purse" and when his Father showed him his brother he immediately administered to his wants, took him to the Inn and paid the bill, with the promise of more if needed. He was a faithful servant, but nothing more, as he only gave that which the Lord had entrusted to his care. He did not, like the man of one talent, tie it up in a napkin, but put it into the Lord's bank for usury. Brethren, a word to the wise. We still have thieves (spiritual) who are ever on the alert to rob the children of men, not of their gold and silver, but of their souls. The devil is a great thief and a liar too and is robbing thousands every day. How often we find them almost dead, so nearly gone that none but a good Samaritan can save them. Among these are found our friends, our neighbors, and even our children. Let us awaken to our duty towards them, not be ashamed of them because they are poor, naked and lying in the middle of the street, but approach them at once with the oil and wine, and after thus manifesting our love and esteem for them, we can with propriety say, "Cast in thy lot among us; let all us have one purse."

In looking over the Brotherhood and seeing what the Lord has done for us, how abundantly he has blessed us in houses and lands, in horses and oxen, it occurs to us that we should have a large purse, and so full that every demand made upon us, for charity, for building churches, and for the furtherance of the cause of Christ, should be met at once. Our cause is suffering in many places for want of church houses, and why is it? It is because the "one purse" is empty, not because it has been over drained, but because it has never been filled, because too many of us carry our own purse. Brethren, as sure as we claim to be the children of God, so sure will he hold us fearfully responsible for that which he has entrusted to our care. God has not given us abundance and wealth to make profligate sons and daughters, to adorn them in the foolish and sinful frippery of a fashionable world, and to buy for them fine buggies and fast horses. Such things are paving their way to hell, and we may be made to seek repentance for it when it may be forever too late—in the regions of despair when our ears may be greeted with, father, it's all your fault, it was your gold and silver that led me to this place of torment. We just now think of a brother, and minister too, who has paid large sums of money to save a profligate son from filling a felon's cell. He was profligate because his father foolishly gave him the Lord's money instead of depositing it in the one purse. How many tears and heart aches might that brother saved himself, if he had shown that son while he was yet a boy, that he cared more for the Kingdom of Christ than he did for the world, by putting the Lord's money where it rightfully belonged. We accidentally dropped upon this subject and as we pursue it, it grows in importance so rapidly that there seems to be no end to it, but we trust we have sufficiently opened it to set our readers to thinking, and if, as a result, the "one purse" gets enlarged and filled, we will feel abundantly rewarded. And to those who are still out of Christ we would yet say, "Cast your lot among us, let us all have one purse."

Enduring Tribulation.

"We must through much tribulation enter the Kingdom of God." Acts 14 · 22.

On that memorable occasion when Christ was about to take his final leave from the disciples, he told them that in the world they shall have tribulation. At that time they did not, perhaps, fully understand how this should be, but as they went forth on their mission, preaching his word from place to place, they learned from actual experience the veracity of Christ's declaration. At the city of Lystra we have a striking example of their sad experience. Paul done a good work there when he healed that crippled man, but it brought about the most severe affliction. The people of this city, although idolatrous, were favorably impressed with Paul, considering him a God, and even the priest of Jupiter whose office it was to conduct the worship of Jupiter by offering sacrifice, brought oxen and garlands unto the gates of the city, "and would have done sacrifice with the people." But while Paul and Barnabas were trying to convince them that they were only men, and of the impropriety of such a course, there came certain Jews from Antioch and Iconium, and their influence was such as to change the mind of this heathen people, and then came the day of tribulation. They stoned Paul and drew him from the city, supposing that he was dead. This was tribulation such as but few of God's harbingers at the present day realize. Imagine the feelings of Paul as the stones were being hurled at his person, and as he was dragged like a dead beast from the city. Then too, there were his companions in trial, the disciples, "who stood round about him." What must have been their feelings with such an example of resentment to the great work which they designed accomplishing before them. Did they become despondent and cease to work? No. After awhile Paul, although supposed to be dead, rose up and joined by his companion, Barnabas, departed to Derbe, and after preaching the Gospel in that city, they go to the very cities where these certain Jews came from, and confirm the souls of the disciples, and exhort them to continue in the faith. Here Paul and Barnabas had a little band of believers, and by the power of imagination we can draw them very close to us. There is a little company of them somewhere, perhaps in a secluded spot away from the element that surrounded them. Paul is in their midst. He has just passed through a fiery ordeal. His body is yet bruised and sore. The disciples gather around him anxiously awaiting a narration of his past experience. This was, no doubt, a good little meeting. There was, perhaps, a reference made to the severe trial through which he had just passed,

but this, my disciples, should only confirm us in the faith. And then too, remember "we must through much tribulation enter into the Kingdom of Heaven.

There are several things implied in this language after having considered the circumstance that called it forth, that would perhaps be well for us to consider. We as the people of God at the present day are, perhaps, too fearful of tribulation, and if we were more faithful to duty and more active in his service, we would experience greater trials in the Christian life. Paul says we *must* through *much* tribulation enter the Kingdom. He does not mean that it is really in itself a fixed necessity, but in view of the nature of religion, and the wickedness of the world, it must certainly happen. In view of this it is apparent to us that the true disciples of Christ will in all ages of the world experience *much* tribulation. We suppose that most all professors of religion claim to have trials, and no doubt have, but they are not of that kind and nature that Paul had in view. They are more of an internal nature and not such as subject us to public odium, and imperil our lives. We believe the tribulation that Paul had in view is brought about by external circumstances, that is, in our efforts to promote Christianity we become offensive to the world, so much so as to cause them to persecute us. Christ tells his disciples about the relation his people will at times sustain to the world. He says men will deliver them to councils and scourge them, and finally ye shall be hated of all men for my name's sake. Throughout the Scriptures the inference is that the true followers will not be appreciated by the world, that they will be a separate people, and that their course of action will be adverse to the world. To illustrate: it is the Christian's duty to return good for evil, to do good to our enemies, and not contest with our fellow men. This is directly opposed to the world's course of action, and because we are separate from them in this respect, we, especially in times of war, become the subjects of their displeasure. In this respect, as well as in all others, we should, Christian friends, be different from the world, and if this apparent difference makes us the subjects of mockery, derision and persecution, we should only rejoice. I sometimes feel that we as the professed followers of Christ are moving along too smoothly, that it is an evidence that we are commingling too much with the world, and this reminds me of a remark made in reference to the church in Philadelphia, by a writer in a recent number of the PILGRIM. He says the church there does not have fresh meat and soup on their Lovefeast occasions, and the object he says is, doubtless, to avoid all occasion for levity and loose talk about "soup." If this is the object we would consider it a very poor one indeed. If this were a valid excuse we might do away with the supper entirely, and other of the ordinances, as we have heard fully as much loose talk about baptism and feet-washing as we have about the Supper. How fearful we are about a little talk! Oh! I would to God, brethren that we had more zeal. If we were more devoted to Christ, a thing of this kind would be no consideration. As to of what that supper consisted, it is not our purpose at present to consider. The object of the change is what struck us as being extremely preposterous. If Christians are not able to endure a little light talk from a few light inconsiderate persons, they must be very weak indeed! It does not look as though there was a willingness to endure much tribulation, and would not likely endure much stone-pelting. The writer also says, "If I were to indulge in predictions, I would perhaps say the time will come when the other churches will conform more nearly to the present practices of the church of Philadelphia." We are not well versed in the practices of the church of Philadelphia, but, from our limited knowledge of it we should feel very sorry to indulge in any such predictions. The writer notices *about* as much difference in the apparel of our brethren and sisters there, and that of others, as in the rural churches. We are sorry that all our brethren have not been able to see them in this way, and further the practice of holding church festivals &c does not seem to us to be "on a purely Scriptural basis." We are fearful that there is a rapid compromising with the world, and that the separate people are known no more in that city. Oh! God forbid that the rural churches will ever conform to such practices. We earnestly hope better things. We entertain the hope that there are those who will cleave to the ancient landmarks as set by Christ and his apostles, even though it does bring them into tribulation. Christian friends, if we desire to wear the crown, and participate in the joys of Heaven, we must be willing to bear the cross; and not be ashamed of Christ and his word, even though our lot be cast among a proud and haughty people. The finger of scorn may be pointed at us, and we may be rejected from the society of a pleasure loving world, but this is but slight tribulation in comparison to what the people of God have had to endure, and what they will most likely yet have to endure.

In addition to tribulation being a necessity from the nature of religion, we remark further that it keeps us in the path of duty. David realized this fact. He says, "Before I was afflicted I went astray: but now have I kept thy word" "It is good for me that I have been afflicted; that I might learn thy statutes.—Psalm 119:67, 71. When we are afflicted we become weaned from the world, its allurements are not so great, and the great truth that we have no continuing city here is ever before the mind. Then too, in the midst of trial, our minds are directed to the land of rest, "where the wicked cease from troubling," and where there is unending peace.

There is another thought connected with the enduring of tribulation that is pleasing. The best Christians that ever lived were persecuted and afflicted, and when we endure tribulation we tread a path that has been rendered sacred by the shedding of the blood of our early Christian fathers. Then too, our Savior trod the path, and should we not rejoice that we can follow him in the way. "It is enough," saith Jesus, "for the disciple that he be as his master, and the servant as his lord." We should be thankful for the privilege that we as disciples can be as our Master, but how can this be if we seek the applause of the world instead of the approbation of God? Remember, Christian friends, "We *must* through MUCH tribulation enter the Kingdom of God."

J. B B.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

H. B. Brumbaugh:—

As you have not had any news from our church this summer, I will give some to the readers of the PILGRIM if you see proper to insert it. We are still trying in our weakness to hold forth the word of life in simplicity every Sabbath, in two different places, except one out of four, when there is only one meeting. We are also trying to avoid excellency of speech, or high sounding words mingled with worldly wisdom in the declaration of God's truths, not forgetting brother Paul's declaration that "it pleased God by the foolishness of preaching to save them that are lost." Brethren, the idea that some hold forth that we must meet the enemy with the same weapons, and upon the same platform that he meets us in order to conquer will not hold good according to the word and spirit of God. For instance, in the case of David and Goliah we see the contrary. When the giant Goliah so boldly defied the armies of the living God, all Israel were afraid. But when the stripling boy, the youngest son of the powerful family of Jesse, who was not trained to carnal warfare, heard the bold defiance of the mighty giant, his spirit was aroused within him and said, "Who is this uncircumcised Philistine that he should defy the armies of the living God?" "Let no man's heart fail because of him; thy servant will go and fight with him." King Saul armed David with the popular armor of warfare, but he could not go, for God had designed another method contrary to popular usage, hence David took his own simple way: "he took his staff, choose five smooth stones and with his sling in his hand he went forth to meet the giant. His opponent cursed him by his gods. What a mighty display! How defiant! Am I a dog, that thou comest to me with stones? Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Hear David, "Thou comest to me with a sword and with a spear and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied." The result is known in the conflict, hence we will not pursue the subject any further. Let us draw from this circumstance a proper conclusion, and learn a wholesome lesson therefrom. Brethren we have our opponent to meet, mighty Goliah's to overcome with their high learning, boasting speech, defiant language and in baseful denunciation hold forth in flowing words against the meek and unassuming preachers of the Gospel who are holding forth the truth of God in its pure simplicity, stigmatizing them as deluded fanatics, ignorant and unlearned, not knowing the Scripture nor understanding what they read. Now let us meet such like David did Goliah, in the name of the Lord and with the spirit of God. Let us ever rely upon the strength of the Lord, fervently praying to him for a large portion of his holy spirit in order to enable us to preach Jesus Christ and him crucified more effectually. This we have endeavored to do, though in much weakness and in fear, and sometimes in trembling, not with enticing words of man's wisdom but in demonstration of the spirit and of power. Although the result of our labors are not crowned with success as we pray and desire to see, yet we are happy to inform the readers of this paper that some are counting the cost and enlist under the banner of King Emmanoel, and that the work of the Lord is progressing in this arm of the church. Notwithstanding the troubles and fiery ordeal this church is passing through; God does still manifest his goodness, love and grace in smiling with approved countenance on his children and blessed them with an addition of seventeen new converts and one restored since the first of June. To God alone belongs the honor and praise. The Sabbath-school seems likewise to be in a prosperous condition, though closed for this season. Our Lovefeast at Claar meeting-house passed off pleasantly with good order. We, no doubt, all felt refreshed, and experienced a pleasant waiting on the Lord. The Communion here in the Snowberger meeting-house is drawing nigh. Six days yet and then we expect, by permission of God and the bestowment of his blessing, a pleasant waiting on Him who is the sole object of our worship. For whom we pray and earnestly desire to meet with us in his holy temple, in order to grant us the outpouring of his holy spirit, that much good may be done in the name of his holy child Jesus. Brethren pray for us, sisters pray for us, that God's grace might abound, and that love, union, and harmony might pervade our hearts to draw closer and closer together as one united family to withstand the cunning allurements and flattering enticing baits of the enemy against the camp of Israel.

LEONARD FURRY.

New Enterprise, Pa.

Interlinear Translation of the Bible.

The above is the title of a work lately published, and is decidedly the best and most scholarly translation of any ever given of the kind. To enable men to see the Divine Truth as it is, for themselves, has been the great aim of the work. Its faculties for studying the Scriptures more critically are invaluable. One who has any inclination to study this work cannot help but become thoroughly acquainted with the Bible in its original tongue. We therefore

recommend this work to all lovers and students of the Holy Scriptures, believing the benefits to be derived therefrom will be invaluable, especially to ministers of the Gospel. The following is the flow of the work:

First. Above each word of the Hebrew, and Greek texts is placed an English equivalent

Second. Words not found in the original Greek or Hebrew, but necessary to complete the sense, are enclosed in *brackets*, while the translation of each word of the original, as would be omitted in translating into good English is given in *parenthesis*.

Third. There are appended to each number a body of notes, explanatory of the many difficulties that arise from some words in the original. These notes are paged separately, so that they may be found by themselves.

Fourth. In order to enable beginners to pronounce the foreign idioms correctly, there is given in the *first* part of the Greek and Hebrew. the pronunciation and accent; Webster's key of pronunciation being adopted as far as applicable. In the subsequent parts the pronunciation is omitted, in order to prevent too great a bulk.

Fifth. The text and translation of the Old Testament will be issued in *nineteen* or *twenty* parts, that of the New Testament in *seven* or *eight*. Each part will contain about 160 octavo pages, and 15 or 20 pages of the notes.

From what has been said above it will be seen that this work differs entirely from any other of the kind. The Hebrew and Greek parts are published alternately, beginning with the Hebrew.

Price for each of the Single Parts of the Old Testament, Two Dollars; for the Single Parts of the New Testament, One dollar and fifty cents.

Persons wishing to have either the Old or New Testament can have it by sending their names and addresses to the undersigned. Those wishing to examine the work can have any of the parts on Genesis and on Matthew by sending to me two dollars for the Hebrew part on Genesis and one dollar and fifty cents for the Greek part on Matthew. Samples sent free. For particulars address:

J. T. MEYERS,
1012 *Marshall St., Phil'a., Pa.*

A Flying Visit.

Immediately after our own Communion meeting, in the Buffalo Valley Church, brother D. F. Wagoner and wife proposed a visit to the Lewistown congregation on the occasion of their Lovefeast season in the Dry Valley meeting-house, which is situated, say, 5 miles east of Lewistown, Mifflin Co., Pa., and fully 45 miles from our own places of abode, on the east side of the West Branch of the Susquehannah, in Northumberland County.

After a little hesitation and seesawing on the part of the wife, and some bantering on the part of self, my companion announced her willingness to 'go,' so we fixed upon Sunday morning to start. Having provided ourselves with a suitable and comfortable two-seated covered wagon, our quartette party pulled out, all in excellent kelter by way of Lewisburg, Lochiel, Mifflinburg, to the Brethren's Pike meeting house, two miles west of the latter place, where we met with the brethren, sisters, and friends in worship at 10 o'clock. Here we found that all but two of our ministering brethren had gone to Juniata and Mifflin counties to assist the brethren there, and the remaining two embassadors had four meetings on hand for the day, and that brother Geo. W. Myers was the only speaker here to serve this and the afternoon meeting at the Cedar Run school house. Bro. Myers admonished to us all on some important every-day duties, pertaining to our growth in grace and knowledge in the christian warfare, assisted by a little "blowing and striking" from deacons present. When the service was over, a not very flat-footed hint, procured us an invitation from sister Sally, wife of deacon Jacob S. Shively, to dine and otherwise materially amplify our temporal means of locomotion. So we at once repaired to the hospital home of brother and sister Shively, about two miles south of the place of meeting. Until here, we had contemplated to attend the afternoon service, which was quite near this place; and put about half the distance to Lewistown behind us, but found that too much of our time would be spent too near home and too much distance to overcome next day. So then we set out at two o'clock 3 miles east to Centerville, around the nose of Jack's mountain, thence 10 miles west to Troxelsville. Say 6 miles to Bennersille and 13 miles to Lillysville and 2 miles beyond, with 13 miles in the morning to place of meeting, making in all 49 miles, out of which take say 6 miles "round about" distance.

We arrived within two miles of the Dry Valley meeting-house just as brother Brindle had come home from preaching at the meeting-house, where, as he informed us, brother C. Long and I. Myers had been preaching on Sunday evening. Here we were very kindly taken in and entertained by our brother and his loving family. Soon after we were all comfortably housed, a drizzling rain set in. Not one of our party had ever visited the brethren in this church, all but one were entire strangers as to the country, so we stopped to make inquiry after the homes of brethren, and were providentially led to inquire at the very first, of all the brethren's houses in this direction from the meeting-house. Here we notice a gap, between these two churches, of twenty-five to thirty miles, in which there lives not a single living member of the church; how strange! After a comfortable nights rest, morning ablutions at a living sparkling hill-side fountain, morning devotion, a hearty breakfast, and a "leetle" Frishmuth, we parted with our kind host for the time being, and drove two miles west to the meeting-house'

From the time we "turned in," the previous night, we were no longer strangers in a strange place, no indeed, everything was clear now, everything was plain, just as plain as a "turnpike" or a "barn door" we were among the Brethren! That accounts for the milk in the cocoanut, we were at home, and we felt it instantaneously. We said everything was clear, we mean all but the four cardinal points; these had shifted one quarter round, to some one of us, between Lillyville and meeting-house, and from here to the post office they had shifted out of all reason, there the needle pointed to the *south* pole. The weather was too cloudy to take accurate bearings. It was all owing to the sun, of course.

The meeting-house is high enough to be dry, has plenty of light and hight in the basement, and is nicely painted inside and out. The seats are a little narrow and stiff, otherwise it is well finished cozy and comfortable.

One o'clock, and the time appointed for meeting finally come together, and the service begins There were ministering brethren present from Iowa, Christian Long and Isaac Barger; and from the neighboring churches of Juniata, Mifflin, Union, Blair and Huntingdon counties. The word held forth was well suited to the occasion, and we trust, that it will not return void, but will accomplish that for which it was sent. The evening being rainy, the turnout of outside visitors was slim, and the celebration of the ordinances was begun rather earlier than usual, so that the meeting broke up at nine o'clock. In consequence of many brethren living conveniently near the meeting-house, all the visitors from a distance were provided with lodging at the members houses, so that none were necessitated to remain over night in the meeting-house. Our party was invited to lodge with brother Samuel Reichard, say a fourth mile from the sanctuary, at Maitland Station. Bro. Sammy keeps the post office, where we find that about an equal number of *Companions* and PILGRIMS are delivered to subscribers. In the morning, we brethren, repaired to the meeting-house for breakfast, and the sisters remained at the place of lodging. If a mouse could report the proceedings then and there, *perhaps* it would run a little thuswise: *Yets ist freiheit zum speis dank: swester Glaup, bet du? I, ich glaub net, bet du? I, ich glaub auch net.* One however was at hand to come to the rescue, happy relief! Passing strange! that our dear sisters are so timid of utterance, yet so much more forward in stepping forward, out of the world, through the ordinance of baptism and all the other self-denying ordinances of the Church, than the brethren usually are. Meeting as usual in the forenoon from nine till eleven o'clock.

The Brethren maintain a prosperous Sabbath school in this church. This institution appears to be the nursery and supply head of the numerical strength of this church, the majority of the pupils are not brethren's children, I understand. The labor bestowed upon these "little ones" is certainly not bestowed in vain, such a notion, one which some of the brethren maintain, is simply absurd, if not stupid.

We had the pleasure of greeting many brethren whose acquaintance we had casually made before, and many more, whose acquaintance we made at this meeting. At last the time of our departure was at hand.

ON THE HOME STRETCH.

Brother Samuel Yeater and family extended us such a hearty welcome to their hospitable home that refusal would have seemed rude, so all hands agreed to go there over night, to start from there the next day. The afternoon proving stormy with dashing showers of rain, we were glad to be so soon, comfortably housed for the night.

Brother Yeater's family from the oldest to the youngest, being so thoroughly and withal so unpretentiously companionable, that the interest and zest of conversation never flagged from the time of our arrival until late bed time. This brother gave us a history of his "going out" from another orginization, and his advent into the Brotherhood, which was quite entertaining. He assures us that he feels very much at home where he is now. Every member of this family, as well as that of the other families, in which we were entertained, are in full communion with the Brotherhood. Many thanks to all those kind brethren, sisters and friends, for all their kindness shown to us. The Father of mercies, the God of all grace be and abide with them all, to the end of their journey below the skies. At 7 o'clock precisely, our team was in readiness at the front door, in good gear and trim, and we bade farewell to our host and family, and away we sped homeward bound. The morning was beautiful and bright, with excellent roads beneath our wheels, and a fresh and bracing atmosphere all about us. Under these circumstances we were able, quite easily, to drive the first stretch of 32 miles in time for a late dinner and feed at the house of our dear brother Samuel Stees, very near Mifflinburg. Here we were most sumptously entertained, our kind sister Nancy just more than helped us to the good things of the season with which she had her table stored. Such living every day would soon spoil us, sister. Brother Samuel showed us his apples, grapes, and bearing orange and lemon trees, as well as his abundant stock of bees in multifarious hives. The honey we tasted. Here we lingered until 4 o'clock and at six we were safely at home again, and found everything straight and correct, for which we return unto the Lord our thanks, for we have tasted of his goodness.

P. H. BEAVER.

In Memoriam.

Written on the death of our father, Abraham Stouffer.

BROTHER BRUMBAUGH: — Will you please insert in the columns of your paper, thoughts that have forced themselves into the mind, under the following circumstances:

On Friday evening the 25th, a messenger came to my house with the sad intelligence of the sudden death of my father, who had been, up to the hour in which he closed life's career, in his usual health. In the afternoon of Friday, he went into the field and while there engaged in cutting off corn, but a short time after he went to the field, he felt death grasp him for his victim. He asked his son Joseph if he was not very pale. Continuing to get worse, he went to the house, and told mother he was feeling sick. He went into the room, and laid down on the sofa, and in less than thirty minutes he breathed his last, and there closed his eyes to earth

To open them, we trust in Heaven.

Thus, in the 66th year of his age, died the father of eleven children, two of which have, for several years, been the representatives of the family in Heaven. They both went home before sin polluted their spotless souls. The widowed mother, in her 63rd year, is left behind with nine children, all grown up to man and womanhood. Seven of the nine are married and have families. Scattered far and near over the country, the death of the father gathered them all together only to mingle their tears of sorrow, while gazing upon the lifeless form enclosed within the coffin.

The deceased was a consistent member of the Church of the Brethren, and we can truly say, through his whole course of mental suffering, which was of an extraordinary character, his whole aim was to live with a conscience void of offence, both toward his God and to his fellow men. One great enjoyment to him was the circumstance that all his children are gathered into the church, and his earnest prayer was that they might be able to live consistent lives, so as not to bring reproach upon the holy cause of religion. He enjoyed the

company of his children accordingly. Oh, how glad he was to see them come home that he might enjoy their company for a short season! He would walk in the yard and earnestly look; he would stand in the door and at the window, and gaze and wonder why it was that some of the children did no come. And now we cast the mind's eye beyond the vale, and we imagine we behold him earnestly looking from the windows of Heaven to behold some one of the family coming home to meet him, not as they once did, but as a sanctified spirit, enjoying the blessings of Heaven.

On Sunday morning at 9 o'clock, we started with the corpse for burial, and while moving slowly in solemn procession, and beholding the hearse containing the father, while the widowed mother, and her nine children, followed closely behind, it was truly a season for the mind to be exercised in the most profound thoughts. He was buried in Fahrney's church-yard. Funeral services conducted by Elders Andrew Cost and Daniel Wolf, from words selected out of the Book of Job, where our lives are compared to a shadow. They labored earnestly with the spirit's power, to convince the living of the uncertainty of life, and the necessity of at once laying hold of the means of grace, that they may at all times be prepared to meet their God. D. F. Stouffer.

Benevola, Md.

Martinsville, Mo., Oct. 6 '74.

Dear Brethren:—

As church news seem to be interesting, I will try to write a little in relation to our new organization in this part of God's moral vineyard. We moved here last spring and in my weakness tried to preach the Gospel which is apparently received with gladness. There has been two received by baptism. On the 23rd and 24th of September we had a Lovefeast and Communion meeting, which I learn since gave good satisfaction. There was quite a large congregation there at right and much interest manifested. We had excellent order. Many remarks were made in relation to our quiet and interesting meeting. On the morning of the 24th we were formed into an organization by Eld. S. A. Garber, of Iowa. This organization of brethren will be known as the Long Branch congregation. We number 17 in all, and scattered over considerable territory. I visited these parts over two years before I moved here, and found some 6 members who desired very much that I should move here among them. I have done so now and am trying to labor for the good and welfare of Zion, and as I have a large territory I do hope some other brethren will move among us. I learn that I have about fifty miles to my nearest ministerial aid. Brethren why is it that these large openings are so much neglected, where much good might be done in the name of Jesus. It is true that when we go into these new places we have many hardships to undergo, often to travel through cold and heat, and that on foot—especially when we are poor—and when we want to obey the Lord in celebrating the ordinance, we must gather forks, poles, and boards to erect a shed for the purpose, as our houses are mostly small. All this is accompanied with considerable labor, especially where there are only a few brethren to do the labor. Yet when the kind Lord blesses us with good weather, we enjoy the meetings very well. I do wish that some of our ministering brethren would visit this part and locate here and help in this good work, and perhaps ere long we can build a bethel to worship in which is still more convenient. I see in correspondence by Eld. Correll of Holt Co., Mo., that they have not sufficient to undergo the building of a house of worship. I see that the calls for aid to build houses of worship are not heeded like those for schools. Which will tend to do the most good? Brethren I have written more than I thought I would when I first commenced. May the love of God the Father, and the grace of our Lord and Savior, and the communion of the Holy Ghost be with us all and enable us us to so live that when we have once answered the design of our being here on earth, we may all be gathered to praise Him eternally in the heavens. Wm. B. Sell.

Notes of Travel.

On Friday afternoon, September 25th, wife and I took a seat in Bro. Joseph S. Burkhart's spring wagon, and bidding the family good-bye, started for Dunning's Creek church, Bedford Co, Pa. Staid all night with brother Burkhart and family, next morning resumed our journey in company with brother Burkhart and some of the Holsinger family, landed safely at brother Joseph Holsinger's about noon, found all well. After a good rest, in company with brother Holsinger and family, went to place of meeting. Here we met brother Leonard Furry of Yellow Creek. Sunday at 10 a. m. met again for public preaching. Here we met with brother G. W. Brumbaugh of Clover Creek. Sunday evening, meeting at same place and also at Pleasant Hill. Monday evening meeting at the big meeting-house, and at New Paris. Tuesday, 4 p. m. was the time appointed for the Communion meeting to commence. The ministers present were Elders Jacob Blough of Berlin and Hiram Musselman of Shade, Somerset Co., and Elders Jacob Steel of Hopewell, Leonard Furry of Yellow Creek, G. W. Brumbaugh of Clover Creek, and John M. Harshbarger of Conemaugh. We had a very good meeting. Next day at 10 a. m. and 7 p. m. at New Paris. Thursday evening meeting at Pleasantville. Here we took our leave of this arm of the church. Friday morning brother Christian Holsinger conveyed us to Shade district, Somerset Co. Meeting at Scalplevel at 7 p. m., full house of attentive hearers. Next morning started for home, went by way of Johnstown, and arrived home just about noon. Found our family all well, thank the Lord, and for your kindness, brethren sisters, and friends, you have our warmest thanks. Stephen Hildebrand.

Buffalo, Weld Co., Col. }
Oct. 4, 1874. }

Bro. Brumbaugh:—

I will, by your permission, give a few lines to my friends in the East in this way, that they may know our state of mind since we came to this country. I do this because there has been false reports concerning us, by which it is said that we are, or have been disappointed and dissatisfied here, and have sent back to Iowa for money to go back. I can assure all that there is not a word of truth in these reports. From the time we got here until now we are well pleased with the country, and have had a comfortable living. Being a soldier in a worldly warfare before I became a soldier of the cross, I sent to brother Flory here before I came, to select a "soldier's homestead" for me. He done so, and with the quarter section he selected I have been as well satisfied as any one could be. I would not exchange it for any 80 acre lot I know of in Iowa. It lies near the R. R. line and is all over as level as a floor, and rich and excellent water on it. As to the country I am as well pleased as I expected to be. I have this season raised a better crop of potatoes than I ever raised anywhere before. We have had good health, with few exceptions. In the East one great drawback with me was much sickness. I came here as a poor man but the prospects for getting a home of my own, and a start in the world with my family is better than they ever was anywhere I have ever lived before. Have had the opportunity of hearing preaching regularly during the summer by brother Flory, so that I don't see any reasons under the blessings of God, to be discouraged. It is more important how we live than where, and I think God we have the love and blessings of Him surrounding us all.

The prospects of this county setting up soon is getting better every day. Good claims can be had here yet but they are being taken up tolerably fast. Our love to all. Truly yours in the bonds of christian fellowship. C. M. Armbrust.

Dear Pilgrim:—Through the love and long-suffering of an all-wise and benevolent Creator, our lives are still spared, and why it is I can't say for I am sure it is not through anything we merited. For some time we had been arranging for a Lovefeast, which passed off very pleasantly on the 3rd and 4th of Oct. Truly we had a feast of love, yet I was made to feel the sorrow and sadness very sensibly that only one can that has lost his best earthly friend.

Preaching commenced on Saturday at 2 p. m. Ministers present, D. B. Sell, D. B. Gibson and Hobbs from Smith Fork, also P. B. Shoemaker, and I. Shoemaker, deacons from same place; C. C. Root from Logcreek, and D. Hendricks and D. Hardman, deacons from same place; Bro. Metz and Leurow from Carl Co.

Evening exercises were pleasant, good attention to the word spoken. Lord's day morning choice held for one speaker and one deacon. The lot fell on brother S. A. Honberger for speaker, and Isaac Sell deacon. Good attention to the word preached in forenoon, after which dinner was at once prepared and the members from a distance started for their home. Here we meet to part, and brethren and sisters if we meet no more as we have on this occasion, let us think back of the pleasant meeting we had, and also think forward to the time when we shall meet to part no more. D. B. Sell.

Hamilton, Mo.

DESTRUCTION BY FIRE.

Yesterday morning at 5 o'clock we were aroused by the cry of fire, and to our consternation, saw the barn of friend Charles Buck almost wholly enwrapt in flames. By the proper effort of Eli Replogle, who drives the Roaring Spring hack, and on that account was up early, and A Rice the horses were saved which were in the stable at the time. Some gears and saddles were saved. A wagon shed attached to the barn in which the wagons and farming tools were, was also consumed, but the wagon and things that were in it all saved. Hay, straw, 225 bushels thrashed wheat, over 100 bushels oats, and many other things was consumed, though some of the wheat was gotten out of the burning mass much damaged. Fortunately very little wind, and that drawing away from the town, or the whole town of New Enterprise might have been enveloped in flames. A corn crib and several buggy sheds, standing not twenty feet from the barn, by the strong help and abundance of water, were saved. No clue is found out how the fire originated, as it appears it started somewhere in the barn floor. Mr. Buck is a man of very harmless character, would not suppose him to have an enemy in the world, so that I cannot think it to be the work of incendiary, unless of the most malicious kind. There is an insurance on the barn for $700 or $800 dollars. L. Furry.

ANNOUNCEMENTS.

In the Falling Spring church, Franklin Co., Pa., on Oct. 20th, in the Antrim meeting-house.

In the Mowar church, near Kokomo, on October 23rd.

In the Buck Creek church, Henry co. Ind two and one half miles west of Blountville, on October 20th and 21st.

In the Milmine church, Piatt Co., Ill. on the 27th of October.

In the James Creek congregation, Huntingdon Co., Pa., on the 24th of October, commencing at one 1 o'clock.

Maumee church, Defiance Co., Ohio, October 20th and 21st.

Poplar Ridge church, Defiance county, Ohio, about the 22nd of October, so that brethren coming to Bryan, can conveniently attend the three above meetings.

Howard county, Kansas, October 24th and 25th, commencing at 10 a. m., at the house of brother Hadsell's

Clover Creek congregation, Blair Co. Pa. on october 23rd, commencing at 4 o'clock.

Fall Creek church, Henry county, Ind., on october 25th.

MARRIED.

GNEAR—REDDING.—By the undersigned, at the residence of the brides' parents, Sept. 24, '74, Mr. Charles Gnear, and Mary Redding of Hancock Co., O.

TEETER—BOSSERMAN.—At the residence of the brides' parents, Oct. 1, '74, brother Wm. C. Teeter, of Elkhart Co., Ind., to sister Callie B. Bosserman, of Hancock Co., Ohio. Also brother John Boughman and sister Lydia M. Bosserman.

THOMAS—MYERS.—At the residence of the brides' parents, Oct. 4, '74, Mr. Emanuel Thomas, and Miss Lucy Meyers, of Putman Co., O.
I. J. Rosenberger.

SNOWBERGER—DOOLY.—By the undersigned at the house of the brides' father, near Waterside, Pa., Oct. 8th '74, Mr Jacob B. Snowberger to sister Mary Dooly.

SHUSS—SNIVELY.—By the undersigned at his house, near New Enterprise, Pa., Daniel H. Shuss, of Snake Spring to Miss Maria Snively, of Clearville, both of Bedford Co., Pa. L. Furry.

DIED.

YOUTZY.—In the Spring Run Congregation, Mifflin Co., Pa., sister Elizabeth Utzy, aged 30 years, 5 months and 11 ds. Disease, cancer, having been sick about six months. She became alarmed in reference to her soul as she approached the dark Jordan of death, and three weeks and two days before she died, she was baptized. Funeral services by the brethren.
S. W Bollinger.

VANSCOIK.—In the Yellow Creek church Elkhart Co., Ind., Sarah Vanscoik, daughter of friend Harvy and sister Catharine Vanscoik.

The father is not a member of the church, neither was the daughter. The father is a good moral man, and is ready to help the church and poor as much as any of the members, but for some cause he still stands without. We hope he will soon come, as he has now buried his last daughter of five.

She died Sept. 27th, aged 24 years, 9 mos. and 3 days. She was a very fine young woman, and liked by every one [illegible] her. [illegible] was the [illegible] attended. Discourse by the writer and others, from [illegible] [illegible] only one [illegible]
Jonas [illegible].

GENERAL INTLLIGENCE.

—Details have been received concerning the murder of two French explorers in Africa, MM. Dupere and Joubert by deserters of the Chamba tribe, when about seven days journey from Ghadame's they were met by seven persons, who declared they were perishing with hunger, and asked their hospitality. Their account seemed to be satisfactory that after being furnished with food, they were admitted into the caravan, when, suddenly taking advantage of an unguarded moment, the new comers threw themselves upon MM. Dupere and Joubert, and their servant Ahmed-ben, Zerma, and murdered them. The Chambas then stripped them of their clothes and carried off all of their property, with the exception of a few printed European books which they left upon the grounds. The account was brought back to Ghadames by the camel driver, witnesses of the murder, who were spared by the assassins as neutrals.

—The statistics of the Poor Children's Free Excursions in New York show the following interesting figures: On the twelve excursions this year there were 6,761 girls and 17,086 boys taken away from the city for a day's fun and pleasure. The total cost of these excursions was $8,834.89, or the insignificant sum of thirty-seven cents for each of the 23,847 children. To feed so great an army of little ones Mr. George F. Williams, the successful manager of this most successful undertaking, purchased 5,510 loaves of bread, 1,941 pounds of ham, 672 pounds of tongue, 1,121 pounds of beef, 861 pounds of butter, 40,000 French roll, 24,600 pounds of ice, 12 boxes of lemons, 6 barrels of sugar, 3,060 quarts of ice cream, and 4,200 quarts of milk. On Saturday Mr. Williams closed his third summer's work, having superintended in that time no less than forty-four excursions, while the aggregate number of children that left the streets of New York under his care was nearly 64,000.

The yearly meeting of the Friends in Richmond, Ind., is generally the occasion of considerable revival power. It is one of the largest of the kind in the country and is always attended by vast audiences. On Sunday great crowds were in attendance on the camp ground. E. Osborn, of Iowa, preached a powerful sermon on the Deity and offices of Christ. A number of speakers, male and female, addressed the thousands outside the church. On Saturday a meeting was held by the Friend's Subbath school Association. They report 110 schools with 8,000 pupils, and forty-three mission schools. An appropriation was made for the erection of new buildings at Earlam College. This meeting or conference has 16,338 members of all ages, 147 congregations and 169 ministers.

The Union Pacific Railroad Company have finished six artesian wells this season in the heart of the great plains, and generally at an elevation of more than 4,000 feet above the sea. The particular region is in what is known as Red Desert, which is from 700 to 800 miles west of the Missouri. At Rock Springs the well is 1,145 feet deep. They passed through various veins of coal, from two to eleven feet thick, and the aggregate of veins is 90 feet. Water flows from the surface steadily to the amount of 960 gallons, or 24 barrels, an hour. At Point of Rocks, 28 miles east, the well is 1,000 feet deep, and water is abundant, but it does not rise nearer to the surface than 15 feet, whence it is pumped into a tank; and such a well is a great advantage, for hitherto water trains have been run to supply different water stations on this route. No coal of value was found. At Bitter Creek, 21 miles east, the well is 696 feet deep, and 1,000 gallons per hour flow to the surface. At 96 feet is a small vein of coal. At Creston the well is 300 feet deep. At Separation the well is 1,180 feet deep, and water rises to within ten feet of the surface. A vein of coal is 45 feet deep and several feet thick. All the water in these wells is hard, but it is of fine quality.

Now this whole country is in the Rocky Mountains, but a traveler would hardly suspect it, for no lofty elevations appear. Gentle hills are everywhere, not covered with timber, but excellent grass, well suited for stock. The soil is rich, but as there is no rainfall to speak of, no crops can be grown. We can see now the value of a flowing artesian well in this vast solitude of grass. A well flowing 24 barrels an hour will irrigate 20 acres of grain in a day, or 160 acres in two weeks, which is as often as grain needs water; but by having a reservoir a far larger tract can be watered. A well 1,000 feet deep will cost at present about $1,500. We can see, therefore, that the great interior can be occupied by civilized people. —*N. Y. Tribune.*

—The Seventh Day Adventists have a General Conference, including 15 State Conferences, 300 churches, 75 ordained ministers, 60 licentiates, and 15,000 members. To keep up in the round numbers we are told that the amount pledged to the systematic benevolent fund is $50,000. The headquarters of the Adventists are in Battle Creek, Mich.

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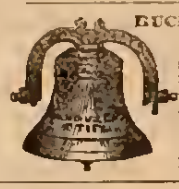

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6 15	9 10	Pleasant Grove	6 20	8 00
6 33	9 20	Marklesburg	6 10	7 48
6 43	9 30	Coffee Run	6 00	7 38
6 49	9 37	Rough & Ready	5 53	7 30
6 56	9 45	Cove	5 43	7 23
5 59	9 48	Fisher's Summit	5 40	7 20
AR7 05	10	Saxton	LE5 20	LE7 05
LE7 10	LE10 5		AR5 15	AR7 00
7 15	10 20	Riddlesburg	5 05	6 45
7 37	10 25	Hopewell	5 00	6 40
7 40	10 37	Piper's Run	4 48	6 27
7 55	10 43	Braillier's Siding	4 41	6 20
8 01	10 50	Tatesville	4 35	6 15
8 04	10 55	B. Run Siding	4 30	6 10
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The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 5. HUNTINGDON, PA. OCTOBER, 27. 1874. NO. 43.

POETRY.

An Evening Prayer.

I come to thee to-night,
In my lone closet where no eye can see,
And dare to crave an interview with Thee,
Father of love and light.

Softly the moonbeams shine
On the still branches of the shadowy trees,
While all sweet sounds of evening on the breeze
Steal through the slumb'ring vine.

Thou gav'st the calm repose
That rests on all—the air, the bird, the flower,
The human spirit in its weary hour—
Now at the bright day's close.

'Tis Nature's time for prayer;
The silent praises of the glorious sky,
And the earth's orisons profound and high,
To heaven their breathing bear.

With them my soul would bend
In humble reverence at Thy holy throne,
Trusting the merits of Thy Son alone,
Thy sceptre to extend.

If I this day have striven
With thy blest Spirit, or have bowed the knee
To aught of earth, in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look
Though deep the malice which I scarce could brook,
Wash me from this dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the "cup of water" e'en to give,
Forgive me, Lord, I pray.—

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Father, my soul would be
Pure as the drops of eve's unsullied dew,
And as the stars, whose nightly course is true,
So would I be to Thee.

Nor for myself alone
Would I these blessings of thy love implore
But for each penitent, the wide earth o'er,
Whom thou hast called thine own.

And for my heart's best friends,
Whose steadfast kindness o'er my painful years
Has watched to soothe affliction's grief and tears,
My warmest prayer ascends.

Should o'er their path decline
The light of gladness, or of hope, or health,
Be thou their solace, and their joy and wealth,
As they have long been mine.

And one—O Father, guide
The youthful traveller in the dangerous hour;
Save him from evil and temptation's power
And keep him near Thy side.

Watch o'er his couch to-night,
And draw him sweetly by the cords of love
To the blest communion with Thee, far above
Earth's withering cares and blight.

And now, O Father, take
The heart I cast with humble faith on Thee
And cleanse its depths from each impurity,
For my Redeemer's sake.

ORIGINAL ESSAYS.

For the Pilgrim.

An Extract —A Few Pertinent or Impertinent Questions Asked.

The following we extract from a paper of the day:

"The truth is, there must take place pretty soon a reformation in Christianity. We are in dire need to-day of another Luther or Whitefield, to inaugurate a great Christian movement in the interests of old-fashioned morality. What are our gorgeous and extravagant houses of worship in this city, but so many religious club-houses? What are the churches themselves but social cliques, loathsome nests of gossip, scandal, angry passions, numberless divisions, and endless feuds? And they are in greater danger of speedy extinction than they dream of. If real churches do not take their places, in twenty years Christianity will be a thing of the past. Oh! for a latter day cleansing of the temple! not now with a whip of small cords, but with the besom of destruction. Let the reformation begin at once, say I. Let the crucible be brought frought forth, and the fire kindled, and the churches and all the ministers be thrown into it; and if any are saved, let it be so as by fire."

An honest acknowledgment indeed! Here are set forth the fruits of a ministry that worships the "dollar," and a religion that goes clad in purple and fine linen and fares sumptuously (at the world's feasts) every day. A reform is called for, "old-fashioned morality" is demanded. Brethren, can we not offer a basis to the world for a reformation such as is called for, such and "old-fashioned morality" as is demanded? Yes we can, and every day events are transpiring that makes it important that we be examples after the pattern of our Lord. This sugar-coated, surface-gilded religion is spoiling for the want of *salt*. Thousands are getting tired of it—sick at heart, and are pining for wholesome food. Give it freely—deal out the unadulterated bread—bread from heaven. Free to rich and poor, free as the air they breathe. No, not free, says one we want value received in money for our labor in handling God's free grace. We can't afford to preach longer on God's credit! We must adopt the cash system! A servant of the Lord we claim we are, called by Him thro' the church,—the Lord's agent—we want the agent to pay us, and if the church can afford to wait for its pay, all right, we can't! We will get our pay here, then in eternity we will have no account in wages to settle. How is that? no wages, no pay, well that is not so pleasant to meditate upon.

Why is it that Paul's words in the 9th chapter of 1 Corinthians is so often quoted on either side of the 12th verse and it omitted? Not wholesome doctrine for the advocates of a paid ministry, is that the reason? "Nevertheless we have not used this power," says Paul. Why do you rather suffer all things, Paul? "Lest we should hinder the gospel of Christ." A good reason indeed. That is a reason why the advocates spoken of should not use the power they find in the Bible. "Hinder the gospel." Oh, no, say they, we will make it more effectual. Will that be the case from the fact that they are better men than Paul was?

This is an age for "strikes" for higher wages. And it looks as if, from the tenor of the advocates aforesaid, a "strike" will soon be made by some for a cash system in the ministry business. They seem to "mean business." Bro. C. G. Lint in a late number of the *Companion* makes a timely suggestion how they should proceed, giving a form, and I would suggest a number of blanks be struck at once to accommodate, (especially) those of us who have no *diplomas* from a high-school.

When a strike is made for higher wager it is usually the case that those that hold on at old wages are severely penanted. How shall it be in this contemplated move? Will the free preachers be compelled to quit or only lovingly plead on the "side track" to be used in cases of emergency, and put down in the catalogue as "locals?"

We might ask more questions but let the above suffice with one more, and that is, If to live *by* the gospel means to make a support with it, does not living "*off*" the gospel mean we are to live of the free grace and favor of God and not *off* the church? The gospel is the "power of God unto salvation. To live "*of*" the gospel is to live of the "power of God." "Muzzle not the ox that treadeth out the corn" let him have to eat while at work, but it don't say to give a sack full to carry home. However if the 'good man' chooseth to give of his abundance the ox should not refuse the generous gift, provided he needed it.

We hope it will not be inferred from what has been said in connection with Eld. C. G. Lint's name that he is in favor of a paid ministry; we don't so understand him; we were so well pleased with his remarks that they came to our mind, hence the allusion J. S. FLORY.

Buffalo, Col.

For the Pilgrim.

A Few Reflections.

In reading over the sacred pages of the holy Bible from beginning to end, it seems strange to me that persons will stray so far away from their best friend; viz., God. "Ye are my friends if ye do whatsoever I have commanded you." Here he plainly tells us that we can become his friends, and in this life what is more gratifying to the lonely pilgrim than good, honest, true, and sympathizing friends, and much more soul-cheering will it be to have a friend in this life and the one to come. "His burden is easy and his yoke is light." Then why not come to him and ask him to make his abode with us. Let us not suffer the enemy to draw us after the foolish and sinful fashions of this world, for they are as dust before the wind. Soon it must all vanish away and never be seen again. It seems to me that any candid reader, after reading his or her Bible and seeing all the glorious promises that God is holding forth for his people, and the invitations that are given, they cannot refrain from coming unto Him. He gives them life, health, strength, and everything they enjoy in this world. He sends them gifts in every way. He sends them here both night and day. He gives us seed-time, harvest, summer and winter, rain and snow, heat and cold, all come in their appointed time. God never forgets us for one moment. But how often do we forget him, not thinking that every breath we draw is his. Without him we can do nothing. I fear we are not as careful as we should be, and often give the world a chance to say that we are not the people we pretend to be. I fear this is too often a stumbling block. The world watches us very closely sometimes, brethren, I think closer than we do ourselves. Well might the Savior say, "The children of this world are wiser in their generation that the children of light."

If we look around us and see how zealous the worldly men and women are in all their undertakings in this life, we must think of the Savior's words, for they are far more in earnest than many of our Christian professors. And now in conclusion I would say to those who have never made their peace with God, seek him now for ye know not when your Lord doth come, or how soon you may be called from time to eternity. And if you seek him not in this life, he will not own you in the life to come. And to those who have made their peace with God, try and hold out faithful unto the end, so that you can obtain the crown that is awaiting you in the mansions of eternal rest.

B. W. NEFF.

Be real men, and the kingdom of truth will honor you. Mighty powers will not only express themselves in your silence. Be real men, and even your solitude will be waited upon with scenes greater than all the theatres of Europe ever represented, or can represent. The eye of the world hath not see, nor hath the ear heard, nor the world's heart conceived, what "the spirit of truth" will reveal to you.

Answer to Query.

By request I will offer a few tho'ts upon the 44th and 45th verses of Acts 2, contained in the query of Bro. C. M. Armbrust as published some weeks since in the PILGRIM. The verses named read as follows: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." The query may arise if believers in that day did so, then why not now? We answer circumstances alter cases where order or custom is not established by law. From Peter's remarks to Ananias we infer this having things "common" was a *volunteer* matter, and not the result of divine law. And it seems too when this distribution was made, it was to those who had actual need. In those days the followers of Jesus were a much persecuted people, their rights to property were in all probability but little respected, therefore the best they could do was to sell their possessions and bring the proceeds to the apostles that they might do with it as they saw fit. Their confidence in the apostles, their love to one another, and especially to the needy, brought about such a way of disposing of their earthly goods at that time. Not being, as we can find, a matter of commandment, only in cases of actual necessity, we don't think the practice long continued. We find even in the days of the apostles of one Peter who *had a house* by the sea side, of Priscilla and Aquilla who had a house of their own,—of a Lydia who dealt in costly goods at the time of her conversion, and from all we can learn kept her house and continued her pursuit. From what we learn of the Corinthians some had houses and plenty, others were not so blessed. Rom. 15: 26, we read of "poor saints" at Jerusalem. Now had the custom of "having all things common" continued, whence those "poor saints," or if all were poor from whence cometh the contributions? From these and other quotations that might be made, it is evident the custom that prevailed just after the day of Pentecost did not continue long, not through the purer ages of the Church. In their first great love the disciples thought it good to distribute equally, but experience doubtless taught them to distribute according to need was a better way to dispose of that that the Lord had made them stewards over. In this age of the world, and circumstances being such that property with the believer is as strongly secured by the law as of any other person, it is not thought best to have all "things common." All that now is in the possession of believers in Christ should be held as *one common stock* belonging to the Lord, for all we have and all we are are his. Some stewards are entrusted with more than others as the Lord may have blessed them, and according to the teachings of the Savior, when his followers or the Lord in any way legally needs or legally calls for a part, it should be given as a part of the "common stock." And I believe so the Church regards the matter now, some not being qualified to be stewards over much have but little. It is written "he that had gathered much had nothing over; and he that had gathered little had no lack." So we see there is not to be any difference in the end. Those that have an abundance have many temptations and snares to encounter that they abuse not anothers,—they being the Lord's,—or that they fall not into the sin of covetousness and idolatry. They that have little have need to be likewise careful that they use it aright and learn to economize and endure adversity as a means to fit the soul for Heaven in a way that to other's affliction answers the end. Whatever we have, much or little, we should be content. If much, thank God for the same, as a means whereby we may do much good, if little, thank God we are delivered from the temptations of the rich, and be content like the poor widow who sat down to a crust of bread and cup of water, and with uplifted hands in praise to God exclaimed in the fullness of her soul, "*What! all this, and Jesus Christ too!*"

J. S. FLORY.

Buffalo, Col.

For the Pilgrim.

Be not Ashamed of the Gospel.

For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.—Rom. 1: 16.

Well might the apostle say that he was not ashamed of the gospel, for he felt its power, but I fear that we are more or less ashamed of that word which will be our judge. The Savior said, I judge no man but the word that I have spoken shall judge men. Now brethren and sisters, let us look at ourselves. Perhaps we are not willing to take up our cross and follow the Lord in humility. I think we ought to love the Lord above all things, for he died for us, and he said follow me and keep my commandments. And what do we learn from his commandments? Why we learn that we should be a separate people from the world; we should become humble. Well, perhaps a young brother or sister will say, we are young yet, and you cannot expect us to dress plain. Dear brethren and sisters, did Christ make any difference in young or old? I think not. Then let us not be ashamed of the gospel and let our light shine, for at this time the world is full of false doctrine. Let us be on our guard, that we be not deceived and get ashamed to follow the Lord. O well, says one, God is merciful. Yes, dear brother and sister, God is merciful. If he was not, you and I would not be here now. Let us look at the mercies of God, what he has done for us. Let us honor God by keeping his word, and if we are faithful he will not be ashamed of us when he comes, and I think it will not belong, when we look at the people that profess to be Christians, and still are ashamed of the Lord. Dear brethren and sisters, beware of false prophets.

L. G.

For the Pilgrim.

What Caused the Devil to Dread Immersion?

BY W. B. BAILY.

Ans. A long time ago, the children of Israel left Egypt on their way to Canaan. They came to the Red Sea, and the Lord said unto Moses, Speak unto the children of Israel to go forward, and they went as the Lord commanded, and they were all baptized unto Moses, being immersed in the cloud and in the sea and they rejoiced, being delivered from their enemies.

The devil was on pursuit of the Israel of God, and when he saw what was done he gave the same command, and sure enough they went forward and were immersed, but instead of it proving their salvation it proved their destruction, and the devil has dreaded immersion ever since, and he was still more confirmed in his opinion that immersion would not do when the Savior passed by the tombs. The evil spirit said, suffer us to go into the swine, and he suffered him, and the whole herd ran down a steep into the deep and perished. This confirmed him in his belief that immersion would not do. He says don't go forward into the deep, you will be choked, strangled. Take a little water and go on dry land and baptize or in the meeting-house, the word into means, at, nearly. This is what I said you would find in another place, sometime ago.

The Queen at The Paper Mill.

The Queen was riding out in her grand carriage, the horses tossing their plumes as if they felt themselves a little better than common horses, and the footman all decked out in red, feeling that they had something royal about them. The Queen had always had everything she wanted, and so was quite miserable because she could not think of a want to supply, or a new place to visit.

At last she bethought her that they had just been building a new paper mill, a few miles out of the city. Now she had never seen a paper mill, and so she determined to stop a little way off, there leave her carriage, and walk in—not as a Queen, but as an unknown, common lady. She went in alone, and told the owner she would like to see his mill. He was in a great hurry, and did not know that she was the Queen. But he said to himself: "I can gratify the curiosity of this lady, and add to her knowledge; and, though I am terribly hurried, yet I will do his kindness." He then showed her all the machinery, how they bleach the rags and make them white; how they grind them into pulp; how they make sheets and smooth them, and dry them, and make them beautiful. The Queen was astonished and delighted. She would now have something new to think about and talk about.

Just as she was about leaving the mill, she came to a room filled with old worn-out, dirty rags. At the door of this room was a great multitude of poor, dirty men and women and children, bringing old bags on their backs, filled with bits of rags, and paper, parts of old newspapers, and the like, all exceedingly filthy. These were rag-pickers, who had picked these old rags out of the streets and gutters of the great city.

"What do you do with all these vile things?" said the Queen.

"Why, madam, I make paper out of them. To be sure they are not very profitable stock, but I can use them, and it keeps those poor creatures in bread."

"But these rags! Why sir, they are of all colors, and how do you make them white?"

"O! I have the power of taking out all the dirt and old colors. You see that 'scarlet' and 'crimson,' yet I can make even scarlet and crimson, the hardest colors to remove, become white as snow."

"Wonderful! wonderful!" said the Queen. She took her leave, but the polite owner of the mill insisted on walking and seeing her safe in her carriage. When she got in and bowed to him with a smile, and he saw all the grand establishment, he knew it was the Queen.

"Well, well!" said he, "she has learned something at any rate. I wish it may be a lesson in true religion."

A few weeks after, the Queen found lying upon her writing desk a pile of the most beautiful polished paper she had ever seen. On each sheet were the letters of her own name, and her own likeness. How she did admire it! She found also, a note within, which she read. It ran thus:

"Will my Queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the contents of those dirty bags which she saw on the backs of the poor rag-pickers? All the filth and colors are washed out, and I trust the result is such as even a Queen may admire. Will the Queen also allow me to say, that I have had many a good sermon preached to me in my mill? I can understand how our Lord Jesus Christ can take the poor heathen, the low, sinful creatures everywhere, viler than the rags, and wash them and make them clean; and how, 'though their sins be as scarlet, he can make them whiter than snow; and though they be red, like crimson, he can make them as wool.' And I can see that he can write his own name upon their foreheads, as the Queen will find her name upon each sheet of paper; and I can see how, as these filthy rags may go into the palace and ever be admired, some poor, vile sinners may be washed in the blood of the Lamb, and be received into the palace of the Great King in heaven."—*Rev. John Todd, in Sunday School Times.*

Good Advice to Christians.

1. See that your religion makes you a better son or daughter, a better clerk, a better friend, a better workman. "By their fruits ye know them."

2. Do not set yourself up as a standard. Shun all censoriousness, especially toward old Christians, who may not look at things just as you do. Remember that each one "to his own Master standeth or falleth," and not to you.

3. Let nothing keep you from the Savior. Never be tempted to stray away from him by unbelieving doubts, by past neglects, by present fear, by anything. Remember the faithful saying, "Christ came into the world to save *sinners*." Be more intimate with him than any earthly friend.

4. Never rejoice in your own strength. Resolutions are of no avail simply as such. A child looking to Christ is stronger than a strong man armed. Be resolute in looking to him alone for strength. This is all the resolution you need to make—for "Without me ye can do *nothing*."

5. Let this be the settled conviction of your soul, for without this all else is unavailing, all efforts to grow in grace will be as useless as to build a house upon the shifting sands.

Finally. Do not be discouraged if you fail in everything. If you were perfect, what need would you have of a Savior? "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you. For *every one* that asketh receiveth," and so forth. "If ye then being evil, know how to give gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

—Humility is a preparation for every fruit of the Spirit.

Let those be thy choicest companions who have made Christ their chief companion.

There is nothing that makes a man so able to preach Christ to the people as getting Christ within him.

—Generosity is catching; and if so many men escape it, it is in a great degree from the same reason that countrymen escape the small-pox, because they meet with no one to give it to them.

YOUTH'S DEPARTMENT.

A Library Smoked away.

BY A WORKINGMAN.

Two schoolfellows of equal age,
Were 'prenticed in one day:
The one was studiously inclined,
The other boy was gay.

The pocket money each received,
Was just the same amount;
And how they both expended it,
I briefly shall account.

While George was smoking his cigars,
And sauntering about,
With youths as idle as himself,
Shutting all knowledge out;

At the Mechanics' Institute,
And with his books at home,
Tom wisely spent his leisure hours'
Nor cared the streets to roam.

One eve, when their apprenticeship
Had nearly passed away,
George at his friend Tom's lodging called,
An hour or two to stay.

He entered smoking his cigar
Ill-mannerly enough,
And starting round the room, he blew
A most portentious puff.

"Why Tom!" he cried, with much surprise,
"Is your old uncle dead?
And left you cash to buy those books
That round the walls are spread?"

"O, no" said Tom, "I bought these books
With what my friends allowed;
Had you not smoked away your cash,
You might the same have showed!"

"Why, my Havanas only cost
Me threepence every day!"
"Just so," said Tom, "you've only amoked
A library away!

Now reckon up threepence a day
For seven long years to come!
And you will find it will count
A very handsome sum!"

"Why, that," said George, with humbled look,
"Full THIRTY POUNDS would be,
How foolishly I've smoked away
A handsome library."

Thoughts Suggested.

Not long since, I attended a funeral and the victim was a mother, who had been permitted, by the blessing of God, to raise her children to full grown men and women. After the funeral was preached, privilege was then given for the last time, to see the corpse. I think I never witnessed such demonstrations of weeping and mourning as on this occasion. Children who had grown to men and women in stature with full developed minds, seemed entirely overcome with the idea of parting with a mother so near and dear. I was somewhat impressed myself on this occasion, remembering that I also had a father and mother who have not yet departed this life. I was thus led to meditate, and while reflecting upon what I had seen and heard, this portion of Scripture came to my mind: "Children obey your parents in the Lord, for this is right." This is a gospel injunction and there are promises connected with it, such as long life, which is much desired by many. Children remember that the way of the transgresser is hard. "Parents, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." I think there is no one better qualified for this than the parents, and they certainly have an influence over their children in preference to a stranger. They should then make it their duty to teach and inculcate this principle into their children at as early a day as possible, as soon at least as they will be able to understand. Teach them that there is a God, that He knows what we say or think, that he has made us, that this body must die. Teach them also that there is a living principle or spirit, that when this body dies it will still live, and that too forever. Then teach them to love God above all things, give them your reasons for so doing; teach them to love the Bible and prefer it to all other books; teach them to be kind courteous and affectionate, to do unto others as they would wish to be done by. And while you are thus engaged in teaching by word, let your light so shine that your every day life may give tone and confidence to the same.

Now dear children under whose notice this may fall, obey your parents in the Lord for this is right. What a sweet consolation it will be to those children when they come to part with dear parents if they have obeyed them in all things! But how must the disobedient child feel, and especially when its parents have been good, and tried to bring them up in the nurture and admonition of the Lord, when it has unheeded all their instructions. It seems to me this must be among the things that would make us miserable when our parents teach us right, but in return we gave them much grief by pouting, grumbling, fault-finding, and a continual warfare of disobedience. What a poor consolation for the parents in their dying hour to think of their children's lost condition if they persist as in this course. Children, work, learn, live to do better while it is day, for the night cometh when no man can work. Choose that better part.

A. S. CULP.

Monticello, Ind.

Hints to Young Men.

How many young men ignorantly deny themselves a fortune. There is scarcely a young man of good sense who cannot save $100 easily from his annual earnings, and if he will forego cigars, billiards, and many other useless habits he can save double that amount. Thus if a young man upon his twentieth birthday will invest $100 in any stock paying ten per cent, and annually thereafter will invest the same amount, and the accumulation of interest, he will be worth, when he is thirty years old, $1,753, when forty years old $18,150 when sixty years old, $48,700. How simple then is the plan by which a youth of the present day can pass his old age in comfort and luxury. He has only to regulate his expenses so as to save one hundred dollars each year from his income. If the amount saved be larger then the sum total will be increased in the same proportion. Only think of it. That $500 saved annually and invested in ten per cent stock, in forty years will amount to $243,500, and if it would only gather half the amount we would not have so many poor, but able bodied men running around begging.

Dear reader, I do think if we were too dilatory to prepare for our natural body, we are very apt to neglect our soul. But first the soul should be provided for, and then the rest will be added.

JOHN KNISLEY.

Plymouth, Ind.

MISCELLANEOUS.

—In the second sentence of next to the last paragraph of Bro. Rosenbergers "Review," we have it, "this is not what we term the drug," where it should be, "this is what we term the drug effect."

—On yesterday we had a short visit from brother John Rupert and wife of the Spring Run congregation. They were on their return from the Warriorsmark Lovefeast. They report a large and interesting meeting. Their ministerial assistance was Eld. J. G. Gluck and Archy VanDyke.

—The Yellow Creek Lovefeast, as usual, was largely attended and well supplied with ministerial aid. We do not remember the names of more than H. R. and John S. Holsinger.

—We are informed that the Brethren of Philadelphia have introduced a Baptistry into their Church and on last Sabbath the three first candidates were immersed in it. This new order, among us, caused some excitement, among the curious, and a full house. What next?

—Twin sisters, living at South Bethlehem, Pa., each gave birth to twins several nights ago, within a few hours of each other. These sisters were married on the same day; their first children were born in the same month, their second in the same week and their third in the same hour.

—On the hills near Piedmont, W. Va., millions of pigeons roost nightly. Hunters have little use for shot guns, as after nightfall they can catch and kill them without mutilating them with shot. One gentleman, says the Piedmont *Independent*, killed 883 of the birds one morning, many of which were taken without the aid of a gun.

—Some of our readers are wondering way the sample copy of the PILGRIM for 1875 does not come. Have a little more patience, a few more weeks and you will see what can be done in the way of improvement. We intend to do the very best for our readers that we possibly can and in return we hope that our friends will see that we do not suffer by it.

—Bro. Jesse Calvert says: Our Communion meeting was held on the 25th of September and it was very pleasant. 22 laboring brethren were present. Elders R. H. Miller from Ind. and John Metzker from a distance labored the most, and we kindly thank them, and their labors we think will never be forgoten. One was added to the fold by baptism, making about 70 in a year in our arm of the church.

—In *Companion* No. 42, a brother pitches into our far western brethren with a relish for overdrawing their advantages, thereby deceiving the unwary. We have examined the character of our brethren's writings rather closely and cannot see that they have went beyond their privileges. That some are disappointed in their expectations is probable, but it can not be because they have to subsist on "Scrofula seeds" especially in Colorado where they have such an abundance of Buffalo steak, &c.

—We have lately received a beautiful Poem written and published by S. P. Yoder entitled "Christianity Requires Peace." It is nicely gotten up and printed in two colors with a beautiful border around it. The writer is an invalid and is compelled to write while lying. He offers his poem for sale at 10 cents per copy or $1.00 per dozen, and the proceeds are to be given to the Russian aid fund. Any of our readers wishing to drop a mite for this worthy cause can do so by sending it to S. P. Yoder, Vistula, Elkhart Co., Ind.

—On Wednesday evening Oct. 21st we had the pleasure of receiving a call from Bro. Quinter of the *Companion*. He had been cast, in the Perry District, Pa., to assist in opening a new Church for the worship of God. He reports a large and interesting meeting. Brethren Edmond and Isaac Book and Isaac Strong were advanced in the ministry. Our old and esteemed brother Peter Long is the elder, assisted by C. Myers and the above named.

—A veteran revivalist of western Massachusetts pines for some old-time preaching. He remembered when Parson Taggart had a sermon which he was determined the people should hear. Having preached one hour and a half on it during the forenoon, he told his audience that he concluded to give them the other half in the afternoon, but, as he was afraid half of his audience would not be there in the afternoon, he would then preach the other half, which he accordingly did, giving his people a sermon over three hours long.

—M. M. Eshleman of Lanark, Ill. says of his book, that in addition to what we noticed sometime ago, it contains a number of chapters treating on "The Unfruitful Work of Darkness, Pic-nic Religion, Decisions of A. M., Diversions, Luxuries, Superfluities, &c., &c. The work has been delayed somewhat beyond my expectation and the calculations of the publishers; but have the assurance that all orders will be filled shortly. Through the advice and suggestions of many brethren I ordered an edition of 2000 copies; and I hope all those who are deeply concerned for the welfare of Zion will assist in their dissemination."

—The October returns of the Department of Agriculture at Washington, indicates an average condition of the corn crop of 86 per cent, against 83 per cent in September. All the New-England States show an improved condition except Maine and Connecticut. The Middle States show a decline during the month. The South Atlantic Coast States and the Gulf States, as a whole, about hold their own except Louisiana, where the average sinks from 76 to 69. Of the Southren Inland States, Tennessee and West Virginia shows considerable improvement. Arkansas and Kentucky are almost stationary. North of the Ohio, the crop conditions were more favorable in Ohio, Michigan, Indiana and Illinois, which show rising averages. Wisconsin declined four per cent. West of the Mississippi, and on the Pacific coast, all the States show an improved condition except Oregon, which remains the same. In those States afflicted with the grasshopper plague, a considerable improvement upon the low averages of last month is manifest.—*N. Y. Tribune.*

The Weekly Pilgrim.

HUNTINGDON, PA. OCT 27, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or posta. order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

Our Visit to Clover Creek

Having a desire to be with our brethren of the Clover Creek Congregation at the time of opening their new house for worship, we took the Broad Top on Saturday morning with the intention of going as far as Marklesburg and from there, strike across the Tussey's mountain, some four miles On getting aboard the train Bro. P. S. Myers and his daughter also took passage with us for the same meeting. At Marklesburg we were met by Bro. J. Snowberger with a spring [wagon and taken to his home where our wants were cheerfully attended to. After dinner, as we were called to be fishers of men, it was suggested by Peter that we go a fishing which move was readily approbated, but of the tackling for our mode of fishing there were none on hands. However this obstacle was soon removed by splitting a scrub brush from which we obtained the necessary wire of which to make our loops or snares. These we attached to a small pole and to the stream we joyfully resorted, when operation commenced with a commendable zeal, so much so that we were made to wonder whether we did not manifest a little more, perhaps, than when trying to fish in our true element at least, we thought we were more succes ful, as we done right well considering our practice, this being our first attempt in this mode of fishing. We were not at it long until our company was increased by several more disciples, Bros. Stephen Hildebrand, and G. W. Brumbaugh. The latter had no small degree of confidence in his ability as an expert in these things, and entered the work with considerable ardor, however, he was not so sanguine after witnessing our expertness, assisted by Peter, in this secondary apostolic occupation (?)

By evening, we had a nice string of spotted and speckled fish, and returned home better pleased with our pastime than with our booty. In the evening there was an appointment for preaching, or fishing for souls, in the school house near by, but for this work there was not nearly so many willing hands, however, the word was faithfully preached and we had a pleasant waiting before the Lord. After meeting, we again returned to brother Snowberger's for the night. Next morning being the appointed time for opening the new church for public worship, we resorted there, where we found a large assemblage already collected, and they continued to come until the house was uncomfortably full and a number outside. The services were opened by singing the 326th hymn read by S. Hildebraud. Prayer by H. R. Holsinger. Bro. P. S. Myers led in preaching followed by brother Holsinger, Text Kings 8-12-30. The preaching was interesting and impressive and received a respectful audience, and we fondly hope that the earnest labors then and there put forth may not be in vain but bring forth its fruit in due season. After services, the strangers present were kindly cared for by the brethren and friends in the neighborhood. Every man's table was that of his brother's and all were made to feel at home while among them.

In the evening we again repaired to the church for worship when it fell to our lot to lead in preaching, followed by Geo. Brumbaugh of James Creek. The congregation was again large and attentive to the word preached, and we enjoyed another pleasant waiting before the Lord in his Bethel.

After preaching we with a number of others, were taken to the house of Bros. A. S. and J. S. Bechtal's. In these families we felt especially at home, and though our stay was quite short it will occupy a sacred spot in our tablet of remembrance. All present received every care that kind hearts could suggest and willing hands perform. Some of our company were taken to the home of our esteemed brother George Smith, father-in-law to the above, where we feel assured they enjoyed similar tokens of Christian love and esteem. Next morning we and brother Myers took the mountain and steered our way for Grafton Station, where we arrived in time, plus ten minutes, and in a short time were in Huntingdon, our present place of abode. Thus ended our short but pleasant visit. Such short vacations from office duty afford us much enjoyment in various ways. Not only is our bodily organization invigorated and recuperated but the inner man is greatly strengthened in the divine life.

The Church our Clover Creek brethren built is a good one, being well finished in all its parts and sufficiently commodious for all ordinary purposes. The meetings will be continued at that place for some three or four days and brethren Hildebraod and Holsinger will remain to do the labor. We hope that it may be abundantly blessed and that many who were lately laboring under the yoke of sin may decide for Christ and the glorious liberties of the gospel.

OUR ALMANAC FOR 1875.

A number of our readers are enquiring about the Almanac and how soon they will be ready for sale, the terms &c. To all such as are interested we now say, the copy is in the hands of the publishers and the Almanac will be completed at the earliest possible date. In order to destroy the idea of competion and make a better Almanac, we and Bro. Quinter of the *Companion* have concluded to publish but one Almanac between us so that we have united our resources and believe we will be able to present the Brotherhood an Almanac worthy of universal patronage. Those who will be so kind as to help us sell them can send in their orders at once and they will be booked and filled as soon as published. We have agreed on the following terms: Single copy 10 cents, 12 copies 75 cents, 18 copies $1.00, 100 copies $5.75. Address H. B. Brumbaugh, Box 50, Huntingdon Pa.

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

My Experience and Conversion.

In the Pilgrim, No. 40, current volume, I read with interest, a piece headed, "A Few Thoughts," about me, from sister Ellie J. VanDyke. In reply, I shall announce that on the evening of the 3rd of Oct., brother Jos. M. Cline and Daniel Yount of Augusta Co., Va., came agreeable to my request and a previous promise. Here they met with a hearty welcome. The next day, between the hours of 11 and 12 o'clock, at my father's residence, brother Cline preached a plain, faithful, and pure gospel sermon to a very large, intelligent, attentive, also *very fashionable* congregation. It is said that between five hundred and a thousand persons were here, and many more desired to come. Besides a very large circle of acquaintances and a goodly number of relatives, there were representatives here from six counties, two distant towns, and another State.

The Brethren's doctrine was entirely new in this section, and a fine opportunity was presented for giving it publicity. I do heartily desire that "God's word may have free course and be glorified." "Paul may plant, Apollas may water, but God alone must give the increase." It was the first sermon I ever heard from the Brethren. I was entirely satisfied with it. Its gospel crumbs fell upon my heart as a feast of good things. I would be highly pleased to hear such preaching often. I do wish they could live amongst us, near me, that I might hear them often. I am a resident of Fluvanna Co., lying on James River, in East Va., sixty-six miles above its capital, Richmond. Who will move to this section? The lands along the river are excellent. Much of it can be purchased or rented.

Again to the exercises of the 4th of October. The sermon being ended, (Bro. Yount also added some closing and worthy remarks,) an old member of the Methodist Church was heard to loudly say, "That is sound doctrine." Another pious and aged Baptist, when bidding the preacher farewell, asked a blessing upon him. Next the ministers, crowd and I (the candidate for baptism) proceeded to a suitable place about one and a half miles below here, where in the canal, brother Cline performed the sacred and solemn ordinance of Trine Immersion. This being finished, a voice from the bank said, "That is baptism sure." Everything passed off remarkably well. All the expressions which have yet reached my ears concerning the public and private opinion of the brethren upon this occasion, were quite kind and favorable. In Cumberland Co., about thirteen miles from here, there lives some of this order. One of the ministers had notified them of this approaching meeting. Four of the sisters and three of the brethren came up. It was the first time I had met them. Of course their plain dressing made them odd looking in this community. My acquaintances say it is remarkable for a person with my surroundings and our manner of living, to have been willing to do as I have done. Without my unbiased judgment, great comfort and strength from my dear Redeemer, I too would think so. God has performed this *miracle* upon me, by His wise, gradual and transforming power; and all the wealth, honors and fame of this uncertain world, have no charms to allure me from trying to daily follow the "good old ways" of the "chief among ten thousand, and the One altogether lovely." He is my Father, Friend, Guide, Counsellor, Physician, Health, Help, Light, Life, Prophet, Priest, Refuge, Anchor, All and in All. "Without Him I can do nothing." "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men." "Who can utter the mighty acts of the Lord? Who can show forth all his praise?" "How great are his signs, and how mighty are his wonders? His Kingdom is an everlasting Kingdom, and his dominion is from generation to generation." "My soul doth magnify the Lord, and my spirit hath rejoiced (and does rejoice) in God my Savior."

For a long time I have been giving expressions to my friends of the greatness, goodness, "power and might" of the Lord Jesus Christ. Often I thought they might possibly consider me "full of new wine." A spiritual wine, or understanding was all I had drunk. "Open your mouth wide and I will fill it." "The diligent soul shall be made fat." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles." "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land." "Thine eyes shall see the king in his beauty; they shall behold the land that is very far off." "Thus saith the Lord, keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed." "And let us not be weary in well doing, for in due season we shall reap, if we faint not." "The Lord is a God of judgment: blessed are all they that wait for him." "For they shall not be ashamed that wait for me." "He that goeth forth and reapeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

During the past when I would converse so much upon this delightful theme, it would sometimes occur to me that worldly persons might consider me as having an impaired mind. This has never, at any time, been a mental exercise; and all who know me closely and intimately have not, nor cannot truthfully call it thus. Agreeable to Scripture description, I was placed in a strict and long continued spiritual "captivity" and was "shut up" that I could not come

orth till I, by promise, was quickned in spirit. "I have ever from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image hath commanded them. Thou hast heard, see all this, and will not ye declare it? I have shewed thee new things, from this time, even hidden things, and thou didst not know them." In describing the goodness, greatness, mercy, judgment and truth of God's promises, words are but cold and vain symbols. I often try to make it plain, but sensibly feel my weak failure. My peace flows as a river. Not in a vain-glorious spirit, but with a deep sense of my nothingness, I do from duty to the cause of Christ, announce as a "witness," that I have long discerned Jesus Christ, as being manifested in my flesh I have long been walking by faith, and not by sight, or according to my mind. "Trust in the Lord with all thine heart, and lean not unto thine own understanding." The Shepherd of Israel did not lead me wrong. That my spiritual man might grow and strengthen, I was tried in every shape and form, till I was trained to "glory in tribulation." While I was daily and hourly walking according to the revealed will and way of my Wonderful Counsellor, my friends often spoke as if I might be wrong, and suggested other things. I always asked them to "let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Before I was brought into "captivity" and became as the "valley of dry bones," the Holy Bible and "Pilgrim's Progress" were as "sealed" books to me. Since my afflictions, the day-star arose in my heart, and Oh! what has been since revealed to my heart! Oh! how greatly I once doubted the possibility of these great works and ways. Ever since my earliest recollection, at times, I became serious upon the subject of religion. Many ministers conversed with me, and pronounced me a convert, still as I did not realize what I saw described as Christianity in the Bible, I would not connect myself with any church. Time wore on, and as I did not know my Savior, I began to doubt the truth of revealed religion; later, special providences bound me, and I next became "holden in cords of affliction;" then I became sensibly alive to the fact that God's hand was upon me. I then knew him in this straitened state. I acknowledged him. This was in October, 1869. God is a spirit; but I can truly say that I do understand his will with me as if I conversed with him before my natural eye. My knowledge of "hidden things" was given me gradually. Persons who once thought strangely of my course, express it that they "envy" my peace and spiritual understanding. While so long in spiritual suffering, I often silently feared my case had the appearance of great wickedness; but I took comfort from "perfect" Job and asked where was "mine adversary." "That which I see not teach thou me: if I have done iniquity I will do no more." I have never considered myself equal to the "perfect" Job, nor do I expect to do it. My suffering was not for sins between me and human beings, but for "original sin"—a sin common to all hearts, and those who have not felt its convicting power have not yet been led into the deep and dark recesses of their hearts—that "chamber of imagery." "The heart is deceitful above all things, and desperately wicked." The Psalmes' says, 'He fashioneth their hearts alike." While all hearts contain the same kind of sins, yet I am well aware that what besets one does not always beset another. "Know thyself" is truly a painful knowledge, but Oh! what rich blessings spring from this thing To know much of Christ, we must take up our cross daily.—"For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. "Blessed is the man whom thou chasteneth, O Lord, and teacheth him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked." "Blessed is the man whom thou choosest, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: which by his strength setteth fast the mountains; being girded with power: Which stilleth the wise of the seas, the noise of their waves, and the tumult of the people."

A spiritual "captivity" does not seem to happen to all, because all will not nor cannot endure the "furnace" heated "seven times." "In a great house" there are different kinds of "vessels:" some would be consumed by "fire," others become hardened, and the residue refined and purified" unto honor sanctified, and meet for the Master's use, and prepared unto every good work." Spiritual "captivity" causes a person to suffer as a martyr, tied to an invisible stake—they become as a sacrifice. While in these suffering states, the heart, the temple of Christ, is "prepared," and becomes his abode. I understand from the tone of Scripture that Job, David, and Nebuchadnezzar (the latter having lost his reason) were in a long continued and strict spiritual "captivity." The prophet Ezekiel was carried in a vision down into the temple, his heart to see, what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery; for they say, the Lord seeth us not; the Lord hath forsaken the earth. He said (the Spirit) also unto me, Turn thee yet again, and thou shalt see greater abominations that they do; turn thee yet again, and thou shalt see greater abominations than these." This is to show us that the deeper into our hearts the Spirit of truth leads us, the greater the knowledge of our own sins as well as to enable us to have a "spiritual discernment" of what is around and about us. To make us useful, faithful, "burning and shining lights," truly this is a wise and blessed thing in the plan of salvation. "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

Again to this spiritual "captivity." As soon as Paul became spiritually awakened, he retired into a *desolate* place called Arabia Petra, where he "conferred not with flesh and blood," and remained three years, then he went up to Jerusalem to see Peter, and abode with him fifteen days; afterwards came into the regions of Syria and Cilicia," where the churches of India which were in Christ had only heard of him, and glorified God in him. Here is a striking example and proof that God does place (for wise purposes) some persons in a strict and long continued "captivity." And when a person is in this state, such a falling off of the "scales" from the eyes! To a person thus taught, there is a very great responsibility resting; for if we do not walk as we know and are taught, by the "Spirit of truth," greater the light, greater the condemnation. While in this "captivity," we are commanded to "be afflicted," (and that in God's appointed way) and "be still and know that I am God," then the promises keep life in us till the Sun of Righteousness arise with healing in his wings. Oh! the precious promises!—"I rejoice at thy word, as one that findeth great spoil." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." "Thy word is a lamp unto my feet, and a light unto my path," "Thy testimonies are wonderful; therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple."

"Before I became much enlightened, to me, be promises were, as so many bright stars upon a dark sky, and as the rounds of a ladder leading my heart up to Jesus Christ. While in deep affliction and straits, the promises are especially useful—as the encouraging, strengthening and loving tones of God's voice. Indeed the whole Bible is a "precious treasure," the Old containing types, shadows, figures and symbols of the New. The last Will and Testament is a precious legacy to blind and sinful human beings. The plan of salvation is so perfect, wise and merciful that words are too faint to describe it. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Thus far the Lord has led me on; and for some time he has shown me the "green pastures," and now he maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's' sake. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." "Keep me as the apple of thine eye," "Keep me as the apple of thine eye," is my heart's earnest and continual breathing. "Take heed when ye think ye stand, lest ye fall." "Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting strength. For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust." During my intense spiritual suffering, and I was also physically infirm with chronic dyspepsia, the most trying of all ills of the flesh, it did seem that the world, the flesh and the devil had set themselves in battle-array against me; and then I could not "discern" the justice of it. While these billows were rolling round and above me, I cried in my heart that God would show me a token for good: that they which hate me may see it, and be ashamed: because thou, Lord, hast helped me, and comforted me." "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back, I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up." He is faithful that promised—not one good thing he hath failed to perform. "Pour out your heart to God;" for he is a refuge. "Come unto me all ye that are weary and heavy laden, and find rest for your soul; for my yoke is easy and my burden is light;" and "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it. Wash ye, make you clean; put away the evils of your doings before mine eyes, cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, come upon me to eat up my flesh, they stumbled and fell. Though a host should encamp against me, my heart shall not fear; though a war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavillion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifice of joy; I will sing, yea I will sing praises unto the Lord." "Oh taste and see that the Lord is God; blessed is the man that trust in him." "Praise ye the Lord. Praise the Lord, O my soul." I suppose I must think of concluding this praiseworthy and delightful theme. Now about some of my heartfelt and abiding convictions. Before my "captivity," I was a fashionable person; afterwards, I put all such things aside as being wicked, and I could no longer bear the burden of them; it even pained me to see others following them. These feelings brought the thoughts and scenes of "Vanity Fair" vividly and daily before my distressed eyes. I next concluded to seek out some plain and "modest apparel" for myself, in harmony with Scripture and in answer to my convictions. So I continued to dress, until I saw the uniform of the church of the Brethren. For a long time, I felt the importance of connecting myself with a church, and upon searching the Scripture," I discovered that different commands were given which were not practiced in the church of

my acquaintance, and the church of my choice according to silfish motives. I had long given myself up to the leading and teaching of the Spirit of truth. "If any man will do my will, he shall know of my doctrine." I became importunate to the ruler of the universe, that he would open a way for me to join a church in which I could do his will. During last January, I remarked to a friend that I was waiting upon God for a church to join. In reply she expressed her belief in special providences. I did not wait in vain, for various special providences arose from unexpected sources, which opened an unmistakable way to join a church which entirely answered to such as I had long seen described in God's holy Word. And although this church was the church opened up for me, I must confess, that under many circumstances, it cost me a great struggle to do it. That struggle being bravely overcome by yielding to the true Spirit, I became happy, happier, happiest! Yes indeed; for all can testify to it, and say I deserve great credit for my firmness, and are so often asking me questions about this doctrine, and many things concerning the Bible. "God is too wise to err, and too good to be unkind." "For he doth not afflict willingly, nor grieve the children of men." To all who have not experienced a spiritual "captivity," I would say that there is a work for all to do; and 'whatsoever thy hand findeth to do, do it with thy might," and "press toward the mark for the prize of the high calling of God in Christ Jesus." The kingdom of heaven suffereth violence, and the violet take it by force." For many reasons and proofs, I do believe the "Brethren" are closely following the Apostolic doctrine. With this thing I am delighted; for Scripture says "seek for the good old ways:" and "remove not the ancient landmarks which our fathers have set." The present age is filled with the "doctrines of men," and "set at nought the commandments of Christ." Let us all, with unbiased minds and contrite hearts, seek the foot-steps of the meek and lowly Jesus, letting the multitude do as it will. I do insist upon the daily and serious searching of the scriptures. In speaking of Paul's preaching at Berea, it is thus; "They received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Many people in this enlightened country, even members of different churches, are scarcely acquainted with the rules for daily use, and as to doctrine many pin their faith to the opinions of men. As I have before written, "may God's word have free course and be glorified." A few words about the fashion. They are not only wicked, but many are disgusting. "Let all things be done decently and in good order." I do love plainness, neatness and cleanliness. Although I am so much pleased with the church of the "Brethren," I would not be surprised, (but would be pained) to find some "shabby sheep" in the flock. These things should not be so, nevertheless it happens in religious matters as well as in worldly matters. Let others do as they will, let us hourly strive to "do justly; love mercy, and walk humbly with thy God;" and let holiness unto The Lord" be written upon all we do. I am delighted with the writings and conduct of the "Pilgrim." Thus for the Editor seems to discharge a thorough christian duty to all. This paper is an exception to the religious papers generally; for here they render unto Christ, the things which are Christ's, excluding Cesar's kingdom, while other religious papers contain a mixture. I read some excellent piece in different religious papers, but object to this lack of a line of demarkation. The members of other churches are so fashionable, that I cannot refrain from questioning this thing, when I recollect that Christians are called a "peculiar people, zealous of good works;" it also says, "Love not the world, neither the things of the world;" and they should be kept "unspotted from the world." I look around for that "modest apparel," but find it not often. I love true Christians in all churches; but it is so distressing to see how many are regardless of the plain teachings of Scripture. Some excuse themselves by saying this and that were done in "old times." Yes, so I read it; but since no command was left to forsake those "old times," and to look up new times, I do heartily fear to fall in with the new times. The way to Heaven is said to be "strait and narrow," and few there be which enter therein; and the road to destruction is "broad" and many enter therein. Having the Bible for my guide, I am heartily satisfied that the "old way" is "narrow" and the new way is "broad." With humbleness of heart and of purpose, let us press on into the "narrow way;" and pray God to recover these from the "broad" way. I cannot conscientiously place confidence in any Discipline save that of the teachings of the Holy Bible. The 22nd chapter of Revelation contains great and mighty words upon this solemn and sacred matter. "And, behold I come quickly; and my reward is with me to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates of the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, come. And let him that heareth say, come, and let him that is athirst come, and whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in his book. And if any man shall take away from the word of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Since God does not lie, let us take good heed to these powerful words while closing his last will and Testament to fallen men. In the language of the Psalmist, let our hearts thus "cry mightily" unto God, to "open thou mine eyes that I may behold wonderous things out of thy law;" "order my steps in thy word, and let no iniquity have dominion over me;" "that which I see not, teach thou me;" "make thy ways straight and plain before me;" "show me thy ways, O Lord, teach me thy paths." Regarding commandments, in other Scriptures, it says, "If ye love me keep my commandments;" "the fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever. The works of his hands are verity and judgement; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name." With an entirely honest heart, and a deep sense of humility, and a pure love for the cause of Jesus Christ. I yielded to my well known duty to God and to man to write all as I have done; and if I have erred in one jot or one tittle, I do crave pardon, and beg to be shown my error. So now with all honor and glory to God, I submit it to public notice and serious reflection. Upon this great subject, I do feel more than I can express; and in this sum and substance of the whole, I can but exclaim, "Great and marvelous are thy works and ways!" "Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver thee." "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the path of judgement, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgement, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee. To deliver thee from the way of the evil man, from the man that speaketh froward things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked." "Happy is the man that findeth wisdom, and the man that getteth understanding: For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her." "For with Thee is the fountain of life; in thee shall we see light." Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me that ye might have life. I receive not honor from men." God's revealed will bring my standard for judging, I do much fear many members of the different churches are saying, Peace, peace; when there is no peace:" I fear "the hurt of the daughter of my people" is but "slightly healed;" I fear many are daubing themselves with untempered mortar." Oh! that Christ will give them that "eye salve," that they may know him, and know themselves. In conclusion, dear brothers and sisters, let me call your prayerful attention to my new situation: According to social and family relations, I had many near and dear friends, but thus far upon religious relations, and practices, "I am alone in the midst of a crowd." But there is a friend that sticketh closer than a brother; he is my comforter: in him I have great strength; however, remember me and these things fervently in your daily prayers. "None persuaded," nor could persuade me to do this thing; but the great head and teacher did long since convict and convince me that I could do his holy will to join the church of the "Brethren." He used special providences to lead, guide and direct me into his will and truth; and to him I ascribe glory and honor; and as to any new crosses, trials and temptations which may arise in my pathway, I commit them into his hands, for "as thy days are, so shall thy strength be." Should vain and proud people ever look scornfully upon me for my plainliness, I shall take comfort in remembering how our lowly Savior was treated by this class. Your sister in Christ.

JULIA A. WOOD.

Church News.

OCTOBER 6th, 1874.

Dear Pilgrim:—

I have a little church news for your paper:

On the fourth Saturday and Sunday in August, brother Ball and myself went to Marion county, West Virginia. Brother Ball is a citizen of Barbour county, and I am a citizen of Taylor county, a distance of fifteen or twenty miles. We preached three sermons, and it seems the people were starving for the want of spiritual food. So we went to our homes, but there was a request for me to come back and preach the funerals of three little children of John Sanders. So I gave them an appointment on the first Saturday and Sunday in October, and brother Chambers E. Glenn and myself went down and preached four sermons during our meeting. We, indeed, had a glorious time, and some good was accomplished, from the fact that there were five persons came out for baptism. Four of them were baptized in the babbling waters of the Tiger Valley river, in the presence of about three hundred people, who looked on with interest.

This baptism occurred in a part of the country where the Brethren hitherto never preached, and where they never had seen any of our ministers administer the ordinance of baptism. After I baptized the first applicant, he thanked God for what had been done to-day. A member of the M. E. Church says: "There is a conversion, and it is nothing but Methodistism, but it is done in a closer form." But I think there was something more than Methodistism—too much water for dry land Baptist.

Now, brethren, I think if the church would send her ministers out

in the field more than she does, there is no doubt but a great deal of good could be accomplished, and many poor souls would be brought to light. Paul says: "How can they hear without a preacher, and how can they preach except they be sent?" Perhaps some of the brethren would like to know where this place is? It is at Nuzum Mills, on the Baltimore and Ohio Railroad. Brethren, this is a new place, and those brethren who travel this road, try and stop off and preach for those few lambs of the flock.

Yours, in Christian love,

Z. ANNON.

Bro. Brumbaugh:—

I read your paper and notice a great deal of interesting news and also that there is still an invitation for more, especially church news. I will now try and give a few items for publication. I left my home with my husband and my little son and traveled eastward to Indiana. We first stopped at Buck creek, where we met with dear friends, relatives, and members. We were at two meetings in Pyrmount, had a season of pleasure there, then went to Henpeck and met my brother in the flesh in his lonely condition, had buried his wife, and at present had a very sick child. There was weeping instead of rejoicing. We then went on to Young America, stopped with my brothers and my sister that is a lonely widow with three children. Then we went to the upper Deer Creek Church where there was a committee sent to settle difficulty. I saw so many friendly faces there. Here I want to say a few words. I wished that the whole world could have been there to see and hear what I did. The brethren prayed and admonished so earnestly that the will of God be done, and I think their prayers were heard, so what was done there was well done. I left that place and went to Young America to night meeting, where I was much interested. Then returned to the Fairview Church and after service went to Eld. John Shivly's where my heart was made glad. I, with other brethren and sisters, spent the afternoon in singing. In the evening returned to night meeting, then went home with a dear sister. The next day, finding that I was very tired, stayed with a sister, my old mother-in-law with me. The next day went to the Middle Fork Church to a lovefeast. It was a feast of love for me. The next day went to the house of brother David Tootses and followed their little son to his last resting place. He was a promising youth and little did they think that he would be called away so soon. From here we went to Pyrmont to council meeting, where there was an election held for a speaker and deacon. The lot fell on brother David Hufford for a speaker and brother Daniel Wagoner for deacon. Meeting closed on the next day. The next day went to meeting again where I bid farewell, and then in the morning took our leave for home again, and when I arrived there found all well.

ANNA M. TROXELL.

Bro. Brumbaugh:—

In PILGRIM No. 39 volume 5, page 307 there is a question asked by Eld. A. J. Correll, what the difference was between the "Far Western and Eastern brethren when Wolf and Hendricks were known as the far western brethren?" Answer. Not half as much difference as here was between the Jewish and Gentile Churches in the apostolic age, but as this may not be satisfactory, I will try to explain in Doctrine or the Law of Jesus Christ. Feet-washing, the double mode Eastern, the single, Western. The supper, the Eastern to have no supper or very little on the table at the time of feet washing. The Western, a full supper on the table at the time of feet-washing. The kiss, whether it could be consistently used twice at the Communion table, one time between the eating of the supper and the breaking of bread. In theory, we were accused of holding out too full a salvation or using those promises improperly. On the subject of the wicked one, the accusation was that we did not in preaching, define his full powers. In uniform in dress we were not of a one-ness.. This being the differences existed in 1859, or at least all that was talked over, first by a committee and then by A. M. The charges, when examined, was found to be an exaggeration, and a one-ness effected in doctrine and practice of the ordinances of the house of God. The agreement was, that if the Brethren from the East came to the Brethren of the West they should accept the order in the West, and in like manner if the Brethren in the West went to the Brethren in the East, they should accept the Eastern order, the spirit of brotherly love and forbearance one with the other was to be cultivated, and the names "Far Western and Eastern brethren" was not to be used. The conclusion of this answer is, the asking of another question. What is the difference in the practices of the Church of California and the Churches in the Atlantic States that hold with them, from the compromise of 1856? Who can tell?

GEO. WOLF. JUN.

Lathrop, Cal.

Editor of Pilgrim:—By request, and according to promise, I will, by your permission, make a little note of my trip to Iowa. According to arrangements, I, in company with brothers and sisters by the ties of nature, started on the 1st. day of Sept. for Marshall Co., Iowa. Arrived at Biscomb on the 3rd, walked seven miles to a brother of ours whom we had not seen for several years; stayed with him several days and visited friends and neighbors. Sunday the 6th went to Friend's meeting, heard an excellent discourse preached on the subject, The duties Christians owe to God, which brought the words of the Savior very forcibly to my mind, where he says, "Whatsoever they bid you observe, that observe and do, but do not after their works; for they say and do not."

Sept. 11, took the train at Marshalltown for Jefferson Co., arrived at Batavia same evening. Next day Saturday 12th, went to the Brethren's meeting-house where the brethren were in council making arrangements for their Communion which was to take place the 3rd of October. Here we met with dear brethren and sisters that we once knew. Formerly this was our home. We of course knew a little something of a great many of them, however seventeen years rolled round since I was permitted to see and be with them. This was a happy meeting on my part. Next day, 13th, which was Sunday, the brethren had meeting again at same place. Bro. P. Lutz spoke very instructively to the congregation, laboring hard to induce backslidden souls to return and come to the fold of God. 16th visited the city of the dead. Here we had an opportunity of seeing the names of a great many we once knew, but their bodies were out of sight. It only remained for us to think over the past, and hope for the future.

In conclusion I will say that the brethren, sisters and kind friends have our best thanks for their kindness shown us while we were permitted to be with them. No doubt, in my mind, but what it was the last time that we shall ever be permitted to see each other. Oh, then how necessary it is that we live as we will wish we had lived when we cease living, for we are sensible of the fact that die we must, and afterwards the "judgment." Let us then live the life of the righteous that our end may be as his, that we may meet with those that we loved, those who have gone through great "tribulation and washed their robes and made them white in the blood of the Lamb."

JOSEPH HOLDER.

Hagerstown, Ind.

Dear brethren and sisters:—I have been reading the dear PILGRIM and how encouraging its pages are! I have just read a letter from Julia A. Wood, hope now a sister in the true Church of God which she so long has sought. Oh, that we all dear sisters, would search the word for ourselves and be determined, and resist every besetment and have the zeal this dear sister has. Think of her many crosses. Dear sister, continue to put your trust in God, and though Satan and all his host should try to conquer you will win the crown. I was raised among the Brethren and know nothing of the cross it is to leave dear relatives and associates to join the plain church of the Brethren, but I have conversed with those who have left their former faith, their many relations and friends who opposed them, who now are conquerors and all their great crosses have passed away. Sister you will find that in obeying the commandments and being at the communion partaking of the blessed emblems of our dear Savior is far above all the pleasures you had in the world, and if faithful you will draw many more to the church, where they can serve God in all his appointed ways. Oh, brethren and sisters, let us attend these heavenly places, and the most important of all is to be prepared to partake of them aright. Soon the time will come that our Lovefeast here will be attended with the faith and hope of the glorious time to come, when Christ himself will be present. Let us not only a few times meditate on this important season, but often examine ourselves and see whether we be in the right faith to receive these emblems acceptably in the sight of God. Let us attend the places of council more frequently for there is where we have the admonitions of which we so deeply stand in need. How very painful and discouraging it is to see so many members neglect the assembling of themselves together as commanded in God's word. It may appear our reasons are good, and more especially we sisters with little children and many cares and afflictions to battle with. We feel we can hardly go, but then when we suffer thus to attend to our duties which are temporal, why not overcome these crosses and attend the house of God? Often have I felt that I was not able to reach the church and was tempted to not go, when I would think that I bear afflictions and cares which are for the body, and why not for the more important part? Dear sisters, if we are more earnest and true, our excuse that seems good will be cast aside. We must watch and consider our duty often, or we will become careless and lukewarm.

Dear young sisters, you who have strayed from the order of the church, I entreat you come back to the vows you made before God. I know your temptations, and if you are not very watchful the tempter will make you believe there is no harm in these things. Sisters, believe me you are causing much harm; the world talks very much, your brethren and sisters' feelings are wounded, you are causing others to remain out of the church, and you have not that peace of conscience that you will have if you come to the dear old ancient order. Dear brethren and sisters, may we all live more watchful and prayerful is the desire of your sister.

SUSANNAH M. HUTCHISON.

A Letter to Sister Crouse.

Dear Sister:—With a feeble hand I will try to write you a few lines through the PILGRIM and return you my grateful thanks for sending me the PILGRIM to read in my day of sickness and sorrow. Dear sister, your visit to Boteourt has been a great pleasure to me. When I am able to read, what comfort it is to me to think and know you were mindful of me.

Dear sister, how long must we give? Till the gospel is preached in all nations, and every soul under heaven has heard the glad tidings of salvation; till every important field has its evangelical minister; till every community of tolerable magnitude has its church and stated worship, its Sabbath and its sanctuary privileges; till the fires of sin are everywhere extinguished and the light of holiness is everywhere kindled; till every idol is abolished and every dweller on earth is made a worshipper of the living God; till every father becomes a high priest in his household offering, the daily sacrifice of prayer and praise, and every mother teaches her infant charge to lisp with their earliest prattle the name of Jesus; till human selfishness gives place to divine benevolence, and crime, war, and rumors of war cease and all men dwell together in love, and the Lord sits enthroned as a king of all the earth and every knee shall bow to his sway. This, dear sister, is the period of our enlistment.

ELIZABETH SIMMONS.

DIED.

GILBERT.—In the Solomon's Creek church, Ind., Sept. 13, '74, Joseph Gilbert, aged 61 years, 7 months and 10 ds. Also in Rock Run, Sept. 24, sister Rush, aged 70 years.

MURMURT.—In the Upper Deer Creek Church, Cass Co., Ind., Sept 12, brother John Murmurt, aged 57 years, 5 months and 17 days.

He was a member of the church over 33 years and served as deacon for about twenty years. He was the father of eight children, two of whom are gone before, and 6 are still living. Seven of them are members of the church, one of which is a deacon. He was anointed a few days before his death, and seemed fully prepared to go and receive his reward. Funeral discourse by Elder Hiel Hamilton and the writer, at the Brethren's meeting-house, to a large and attentive congregation, from Thess. 4: 13-18.

A. RINEHART.

MILLER.—In the Libertyville Church, Davis Co., Iowa, August 4, 1874, sister Hannah Miller, aged 91 years, 5 months and 22 days. She was a consistent member for many years. Her husband preceded her some years.

KINSEY.—In the same church, Aug. 6, 1874, sister Elizabeth Kinsey, aged 91 years, 6 months and 21 days. She emigrated to this State from Montgomery Co., Ohio 9 years ago last May, formerly from Maryland. Funeral occasion was improved by brother Peter Lutz.

D. B. TEETER.

LITERATURE.

THE MEDICAL REGISTER AND DIRECTORY, Systematically arranged by States: comprising names, post-office address, educational and professional status of more than fifty thousand physicians; with list of medical societies, colleges, hospitals and other medical institutions, with abstracts of medical laws of each State, notices of mineral springs, etc. By Samuel W. Butler, M. D Office *Medical and Surgical Reporter*, 115 S. 7th St., Philadelphia, Pa. Royal 8 vo. nearly 900 pages. Subscription price $6.00.

For many years the want of such a work has been seriously felt, and its value to the physicians, of our great country, of whom there are between 70,000 and 80,000, as well as to the general public, can scarcely be over estimated. Here the standing, address, and particular school of practice, of any physician may be learned in a few moments. The compiler, the late lamented Dr. Butler of Philadelphia, was engaged in the work at the time of his death, Jan. 6th 1874, and so was not permitted to see his task completed. No physician can afford to do without this work; no professional man or man of business should be without it, and it should be on the shelves of every public library in the country.

Every Saturday, that favorite eclectic weekly, finally closes its career with this week's part, and will be merged in *Littell's Living Age*, which will leave that periodical without a rival in its special sphere, being the only weekly of our country which places before American readers, in a cheap and convenient form, with freshness and completeness, the productions of the ablest foreign authors as contained in the periodical literature of Europe. It will complete the unexpired subscriptions of *Every Saturday* and its serials. The *Living Age* will still be published by Littell & Gay, Boston, Mass., while H. O Houghton & Co. will give their time and attention to *Atlantic Monthly* and their numerous valuable books.

Scribner & Co., the publishers of *Scribner's Monthly* and *St. Nicholas* and H. O. Houghton & Co. the publishers of *Atlantic Monthly* announce that after January 1st, 1875 the postage on their respective magazines will be prepaid by them.

GENERAL INTELLIGENCE.

—Rev. JOSEPH NEE SIMA, a converted Japanese, was recently, in Mt. Vernon Church Boston, ordained as a missionary to his native land. When about nineteen years of age Mr. Nee Sima left his home in Japan, being determined to find the land of the Bible. Meeting with a christian he was introduced to steadfast friends, who has given him a liberal education, and, having received the pardon of his emperor for leaving his country without permission, he now returns as a missionary.

New Religious Teacher in India.

The Rev. John Buckley, of Cuttack, says the *Friend of India*, gives an account of a new religious teacher who is at the head of a very extensive religious movement in the Goorjats. His disciples already number many thousands, and are composed of nearly every caste. He is called the Dhulee Babajee, literally the Father of Dust; probably for the reason that he always sleeps on the bare ground. He never sleeps two nights in one place, and is constantly on the move amongst his followers. Babajee is very abstemious, has but one meal a day, drinks only water or milk, and never indulges in narcotics. He denounces idolatry, caste, the Brahmins and the use of spirituous liquors. He inculcates the worship of the Creator and Preserver of the world, and the practice of devotion and prayer to God, truth, charity and chastity. Whole villages have adopted him as their teacher, and have given up idolatry as far as worshipping the village idols is concerned. Mr. Buckley found him to be a man of perhaps sixty years of age, tall and thin, with an intelligent and benevolent countenance. His dress was of the most primitive character, composed of a strip of a tree called Kumbee. "He was very shy when he first saw us, but when invited sat down and listened very patiently to what I had to say. He admitted that he was a sinner and needed a Savior." His disciples have a number of hymns, composed by themselves, which they sung with great earnestness. The hymns are in praise of the indescribable God, and contain ideas which must have been derived from Christian books, with others that savor of Hindooism. On the return journey the same man came on board the missionaries' boat, and said that his teacher had expressed his approval of their tracts, and his desire that all should read them, hence he had come for a supply. A number of the teacher's followers have forsaken their homes and lead a vagrant life. On the other hand, there are thousands who retain their position as before, save that in some villages the Brahmins are exciting persecution against them, and denouncing them as outcasts.

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6 10	9 05	McConnellstown	6 25	8 05
6 15	9 10	Pleasant Grove	6 20	8 00
6 33	9 20	Marklesburg	6 10	7 48
6 43	9 30	Coffee Run	6 00	7 38
6 49	9 37	Rough & Ready	5 53	7 30
6 56	9 45	Cove	5 43	7 23
5 59	9 48	Fisher's Summit	5 40	7 20
AR7 05	10	Saxton	LE5 20	LE7 05
LE7 10	LE10 5		AR5 15	AR7 00
7 15	10 20	Riddlesburg	5 05	6 45
7 37	10 25	Hopewell	5 00	6 40
7 40	10 37	Piper's Run	4 48	6 27
7 55	10 43	Brallier's Siding	4 41	6 20
8 01	10 50	Tatesville	4 35	6 15
8 04	10 55	B. Run Siding	4 30	6 10
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8 15	10 05	Mt. Dallas	4 20	6 00
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P. M.	A. M.		P. M.	A. M
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7 40	10 30	Coalmont	4 55	6 35
7 45	10 35	Crawford	4 50	6 30
7 55	10 45	Dudley	4 40	6 20

The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

THE PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA. NOVEMBER 3, 1874. NO. 45.

POETRY.

The Happy Life.

How happy is he born and taught
That serveth not another's will,
Whose armor is his honest thought,
And simple truth his utmost skill!

Whose passions not his masters are,
Whose soul is still prepared for death,
Untied unto the worldly care,
Of public fame or private breath.

Who envies none that chance doth raise,
Or vice who never understood
How deepest wounds are given by praise,
Nor rules of state, but rules of good.

Who hath his life from rumors freed,
Whose conscience is his strong retreat;
Whose state can neither flatters feed
Nor ruin make oppression great.

Who God doth late and early pray
More of his grace and gifts to lend;
And entertains the harmless day
With a religious book or friend.

This man is freed from servile bands
Of hope to rise or fear to fall;
Lord of himself, though not of lands;
And having nothing, yet hath all.

ORIGINAL ESSAYS.

To-day Thou Shalt be With Me in Paradise.

In reading Bro. J. B. Lair's article in PILGRIM, No. 38 my attention was called to the above quotation, which nine times out of ten, by public speakers especially, is quoted wrong. Bro. Lair's article contains the same error,—an oversight no doubt. It is almost invariably quoted thus: "To-day thou shalt be with me in paradise." I have heard ministers—especially pedo-baptists—earnestly contend that it reads so and nothing short of the book itself would convince them of their error. But says one what is the difference? There is so much difference that when taken in a certain way—and there is some ground to so take it—there is no promise there to the thief! What! no promise? If that is shown then down comes the strong pillar of no-baptism-salvationists. Jesus says, "I say unto thee, this day shalt thou be with me in paradise." That looks like a promise. Now read it thus, "I say unto thee this day, shalt thou be with me in paradise.' Denoting a question asked. In surprise the Savior would ask by way of answering the thiefs' request "Shalt *thou* be with *me* in paradise?" And to-day I ask this. The intelligent reader will see the only difference is, the punctuation mark is placed in the first instance after "thee," in the next after "day," and the last part of the sentence emphasized. We remark here that the placing of those marks was done according to the understanding of the translators to suit the English language. Is there not as much ground to look at that sentence of the Savior's language in the sense of a reproof or question as to understand Paul to be reproving the Corinthians when he says: "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church. I speak to your shame." &c. Some look upon the words of Paul as being a *command*, many as *reproving* them. Judge ye what is meant. So likewise in this other. If it read "To-day thou shalt be with me in paradise," it would admit of no other inference but a positive promise. But take it as it stands, and it admits of an agreement against a promise given. When the strong champions of salvation without baptism turn to the strong hold as they invariably will, I turn their own weapons upon them and they will say, "I never thought that passage would admit of such a construction." And I say the construction is more plausible than that water sprinkled upon a person means *"buried in baptism!"*

Some may object to the above rendering as being fatal to at least one argument to prove an "intermediate state," and the "soul-sleeper" be elated with the argument as suitable to his doctrine. Let that be as it may it is enough for me to know, they that have done good shall come forth unto eternal life, and the wicked unto damnation. If this takes place at death or ten thousand years after, it will detract nothing from the glory of the saints, and to the wicked it will be soon enough in any event.

J. S. FLORY.

Buffalo, Col.

The Abuse of Prayer.

When we heard for the first time of a fourth of July dance being opened by prayer, we thought, what abuse of prayer!

We do not know who the divine was, nor what society he belonged to, but it is evident that he was a representative of popular modern religion, one of those that stands praying at a revival for "Christ to come down in their midst," or "to send an angel in their midst," or no doubt he would say that he is ready to die to-day, or to-night and go to Jesus, for he knows that he will go there, "he feels it in his heart."

Such assertions may all do to excite, but we will see whether they are strictly in accordance with the given rules of prayer. The apostles says "ask not amiss," "ask in faith believing that ye will recieve that for which ye ask.

What! does any man believe that Christ will descend in person to be in their midst? They have no reason to believe so? Then they are asking amiss, and who would think that God would hear a petition put up in behalf of such nefarious proceedings as a public dance. What folly! What mockery!

Let us now see whether they really desire what they ask for, when they ask for Jesus to come in their presence.

God says "no man shall see my face and live." Ex. 33: 20.

These were the words that God spake to Moses when he desired to see all the glory of God. The Lord further said, "Behold there is a place by me, and thou shalt stand upon a rock, and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock; and will cover thee with my hand while I pass by.

And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." Ex. 33: 21—23. Here Moses only saw the back parts of the Lord. Note what effect that had on the skin of his face: "behold the skin of his face shown and they were afraid to come nigh to him." (verse 30.) The sight of the back parts of the Lord so affected the face of Moses that it shown and the people feared him, and he had to vail his face while he talked with them, but now people want to talk with God face to face. John says "no man hath seen God at any time." John 1: 18. But people want to see him now, so they pray, but that only shows their vanity, shows that they know not what they do, for if Peter John and James could not behold the glory of Moses and Elias on the mount, and the Revelator fell as dead when he saw the "*first* and the *last*," how could poor sinful mortals stand before him, from before whose face the heavens and earth will flee away.

What folly! what mockery! Is it not blaspheming to ask God to assist in that, that he hates, for he says "he cannot endure sin with the least degree of allowance." Oh! wretched man that thou art, to so heedlessly abuse the very means whereby you should be saved. I fear greatly that your prayer will be changed, and you will cry for the rocks and hills to fall on you to hide you from the face of him that sits upon the throne for who can withstand him.

J. B. LAIR.

Brotherly Love.

In reflecting upon the subject of brotherly love we were made to think what a strong command is given to his followers that they should love one another with the love that was in our dear Savior while here in the flesh. Oh, to see the coldness that is shown sometimes by one brother toward the other, or one sister toward the other. I think sometimes, is it possible that we who covenanted with the dear Savior when we joined the church that we would forsake all worldly lusts and our sinful ways and live a life devoted to God, that we would live soberly, righteously, henceforth, and then come so far short as we do, sometimes, in showing that love toward each other by our actions. 1st John 2: 4. "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him." (verse 5.) But whose keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him. In the next verse we have, "He that loveth his brother abideth in the light, and there is more occasion of stumbling in him." (verse 11.) But he that hateth his brother or sister, we understand, is in darkness and walketh in darkness and knoweth not whither he goeth because that darkness hath blinded his eyes.

Now dear brethren and sisters we may say that we love our brother or sister, and by our actions we may shamefully deny it before God and and man, for actions speaks louder than words in many cases. And why is it that we see so much of this coldness, the spirit of envy, jealousy and partiality manifesting itself as it does? We have come into those last perilous times when we will be lovers of ourselves more than we ought. Are we letting our light shine as we are commanded? We have not love enough to God and toward one another, for by this shall we know that we are his disciples. Oh, that we would be more careful and prayerful and so spend our short time in this world that it may be acceptable to our Heavenly Father. Let us then show that true love one toward the other. Oh, what a glorious and happy time we would then have here together and cheer each other on our way. Not so much strife and contention will be amongst us. But we will seek one another's good here and much more in eternity.

LEVI B. REPLOGLE.

—See the great billows assailing the 'small ship" with Jesus in it. Would that the disciples had faith to rebuke the winds and seas without awaking him. Would that we could always do that which it seems so desirable for them to have done.

—How we anticipate an engagement with an important personage. We prepare ourselves. We are soon to meet God. "Prepare to meet thy God."

DOES A DIVORCE ANNUL THE MARRIAGE CONTRACT, OR DOES IT NOT?

This is a question frequently asked and sometimes not answered. I feel like making a few remarks on the subject. I will notice what divorce is, and who gave the authority, and how far that authority goes, and lastly consider our duty at present, and close with a few general remarks.

Divorce, Webster says, means, legal dissolution of marriage; to separate as a husband and wife. I believe this is a correct definition of the word and we see that it annuls the marriage contract. I will notice the children of Israel. As they were led out from under bondage, they became hardhearted insomuch that it was necessary for Moses, their leader, to give them a different law, of which we read in Deuteronomy 24th chapter. There we find that a man was commanded by Moses to give a bill of divorcement in case of uncleanness. Now there were different kinds of uncleanness, one lasted until eve, one for seven days, and perhaps in the case of leprosy often lasted for life. But of the uncleanness that Moses referred to, we leave the reader to judge. But while the Lord permitted this to go on, I believe he looked forward to the time when this would take an end. Moses being a prophet of the Lord, pointed to another period or age of the world, or to another character, knowing that he was not perfect neither was his law perfect; hence it could not make the comers there unto perfect. In one sense of the word, Moses was perfect as far as his mission went, but there is nothing entirely perfect while there is room for improvement. So Moses looks forward and says, "The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren, like unto me; unto him ye shall hearken." Deut. 18: 15. When that prophet came into the world the law of Moses ended, yet it is still our school-master to bring us to Christ, but it is not our present guide. To prove our position I will only refer to Paul to the Romans 10: 4. "For Christ in the end of the law for righteousness to every one that believeth." One more evidence. John was the forerunner of Christ. Then he was the beginning of the Gospel, and in the 16th chapter of Luke, 16th verse we have these words: "The law and the prophets were until John," &c. Now we have noticed what divorce means, and also that Moses gave the authority for it, and that authority has taken its end. Next we will hear the prophet that Moses said we should hearken unto. I will first notice him in the first sermon that he preached. Matt. 5. He commences by pronouncing a blessing on certain classes and so on to the 21st verse, "Ye have heard that it was said by them of old time," pointing to the law which had or was about to take its end, but only to certain things in that law that was to be brought over, but changed to a great extent, then in the 31st verse he says, "It hath been said whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, I the Lord of Lords and King of Kings, I have more power and authority than Moses had, and I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery. Here it appears that the innocent party commits adultery. In the 19th chapter of the same book it is said the Pharisees also came unto him tempting him and saying unto him, "Is it lawful for a man to put away his wife for every cause." I believe the Pharisees understood the law; and as Christ's sermon on the Mount differed from that, they could not understand it; but Christ did not answer them directly but points them to the beginning, when there was no opportunity, no desire for a man to put away his wife and marry another. But the Pharisees not being satisfied yet, they say why did Moses command to give a writing of divorcement and to put her away? He saith unto them, Moses, because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so, pointing them again to the beginning when they were made male and female. In the 9th verse it reads thus, "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and whoso marrieth her that is put away doth commit adultery." From this quotation it would appear that a man was permitted for one cause to put away his wife and marry another, but I cannot understand the Gospel in that way. My view of the subject is, if a man puts away his wife for any other cause than fornication he commits adultery, and if he marries another he commits adultery, and I think I can sustain my position. Mark records the same circumstance in the 19th chapter and 2d verse. When the Pharisees came to him, he first pointed them to Moses, then to the beginning, next he instructs them of the oneness that should exist between a man and his wife, and in the 10th verse it is said, "and in the house his disciples asked him again of the same matter." They were not satisfied with the answer he had given. Then he answers them in short, but very explicitly: "Whosoever shall put away his wife and marry another, committeth adultery against her, and if a woman shall put away her husband and be married to another, committeth adultery. Here we see no latitude for fornication or anything else. Luke records about the same as Mark does, 16: 18. Now says one, Mark and Luke differ a little from Matthew. How shall we reconcile this? One is ready to say we will hear some learned man and see what he says. As a general thing I am opposed to that, but in this case I shall not object, providing I am allowed to choose the man and I will choose one that understood the language that Christ spake and all the customs of that day, and it is said he had much learning. We find that in the days of the apostles there was difficulties among the brethren, as they understood the scripture differently. Some tried to blend both law and Gospel together, but we find one Paul laboring very much in setting aside those difficulties, and he obtained his authority from the Gospel, but he makes it so plain that a boy ten years old cannot help but understand it, and he is the man we have made choice of. Now brother Paul, what do you say about this matter? If brother Paul was here in person I think he would say as he did in former times, I have given orders to the church of Galatia even so do ye. I Cor. 16. He has given orders to the church of Rome and Corinth for a woman which hath a husband is bound by the law to her husband so long as he liveth, &c. Rom. 7: 23. We find nothing in this to annul the marriage contract but death itself. Paul is not done yet. "And unto the married I command yet not I but the Lord, let not the wife depart from her husband: but if she depart let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife." 1 Cor. 7: 10, 11. I have failed to find any authority in the New Testament for a divorce, yet a man may put away his wife or a woman her husband for the cause of fornication, but if living under the Gospel they are not permitted in any case to marry another until the former one is dead. If living under the law, Paul would say as he did to his Roman brethren, 7 chapter, that we must become dead to the law before we can be married to Christ, making a beautiful figure, showing that we must become dead to one thing before we can be married to another.

Now we have noticed that a divorce annuls the marriage contract, but as we have no authority in the New Testament for divorce, nothing remains to annul the marriage contract but death. If we find anything else I would say, brethren change the marriage ceremony, instead of saying hold unto each other and no other until death shall separate you, say, as long as they can agree. If that will not do use the old ceremony and live it out in practice. What I have written, I have written, prove all by the word of God. S. N. WINE.

The School of Tyrannus.

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God.

But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

And this continued by the space of two years, so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

And God wrought special miracles by the hands of Paul:

So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye?

And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all, and the name of the Lord Jesus was magnified.

And many that believed came, and confessed, and showed their deeds.

Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

So mightily grew the word of God and prevailed.—Acts xix.

From the above record of a portion of the life and experience of Paul, it is very clear that the apostles to the Gentiles was not half so fearful of schools, even of "High Schools" as many of our brethren appear to be; for it is evident that this school was an "individual enterprise" of this man Tyrannus, in which Paul taught daily during the space of some two years. This was not a primary, an elementary neither a childrens school from the fact that Paul disputed with the pupils. He would not so spend two years of his precious time, disputing with children. This school, in the providence of God, formed the nucleus, around which a very numerous and powerful Church was built up. The knowledge and wisdom radiating from this school of Paul and Tyrannus [illegible] exerted a very marked and important reformation upon the populace in general, from the fact that it operated to break down the ignorant, superstitious occult practices, designated in verse 19 as "curious arts" which will probably be understood to be "Hexerei," "Brauchcrei," "Kinsterei," "Powwow," "Faith Doctoring," &c., &c., are still held in respect by some.—The tyranny of ignorance, is the most unrelenting of all tyrannies whatsoever. It makes ignorance blessedness, as well as the mother of piety, neither of which are true.

The discussion of the school subject appears to have one good effect, it is bringing the issue to a

A HEAD

In the last *Companion*—No. 41—brother Silas Thomas, in an examination of the several kinds of schools, strongly suspects that the Berlin School enterprise is intended to be a Theological Seminary, and hopes that it may not be so intended, while he is otherwise favorable to schools among the Brethren. Bro. C. H. Balsbaugh in a letter to H. R. Holsinger, writes in a way that must confirm those fears of brother Thomas.

My own notion of the matter has always been different. Taking it for granted, that the Brethren's School, "High School" if you please, was simply intended to be a school in which youthful boys and girls could acquire an education in the higher branches of learning, that the religious exercises about the school should be conducted under the order of the Brethren and generally by the Brethren, and as soon as the students have graduated they receive their diploma as graduates only; and that here the connection of school and student ceases. That graduates may be members of the church or not, as they themselves elect, and that whenever any church in which such graduates hold membership, are in want of additional ministerial aid, and they discover the other requisite qualifications, in any of those graduates to a greater degree than in those who are not such graduates, the graduate would, most likely, be called to the ministry. Where those other qualifications would be wanting, then other, and not graduates would be most likely called to the ministry, the same as heretofore. This was my own notion in regard to the school so far. Another favorable feature of this work might be the production and dissemination of a much more extensive and important Church literature.

I believe that this is as far as this school enterprise can ever be carried into practical effect and force. I do not believe that the Church will ever surrender the elective ministry. It might, some day adopt the majority, instead of the plurality rule of choosing. Indeed, the truth of the matter is, that the plurality rule is not Scriptural, if the example in the choice of Matthias is to be our guide.

P. H. BEAVER.

Montandon Pa.

Antidote to the Gloom of Old Age.

The sentiments that control an age, like those that influence individuals, usually tend to the extreme, hence it is wise to weigh them that we be not led into error.

Parents of the present age have not erred, as those may have done in the past by sternness. To the contrary, we fear they have been guilty of excessive indulgence which has engendered selfishness. They have ignored [illegible]

heart—indifference to the goodness and love of a parent, except there be mingled with these a who esome discipline. We who have been many years attentive pupils in the school of Christ, and have learned the excellence of his law, the value of obedience, and the preciousness of his love, often need the rod of chastisement which, though grevious at the time, afterwards yields the peaceable fruits of righteousness. So we must not presume that kindness alone will lead our children to honor the law of their parents; a wise restraint is necessary to produce that reverence which God requires them to render unto us.

Then the literature of the day, while it very properly shows the evil of irritability, and the exacting spirit of the invalid or aged mother, yet it is so much in sympatay with the young and happy as to fail to impress upon them the claims these have upon the patient love and service of those in the vigor and joy of life.

I would arouse in the bosom of youth that nobleness which shall render grateful reverence to those whose day of usefulness has passed. The selfish heart requires no inducement to respect those from whom they are now receiving, or may hope to receive benefits.

If, as we look at the aged mother, we reflect upon the joys that have passed from her, we shall have patience with her foibles, and for her the tenderest sympathy. She has reigned queen over the hearts of husband and children, swaying a sceptre of love over loving subjects, mutually dependent for comfort and happiness. She fears no invasion upon her dominions, no rival to her throne; her head rests quietly upon her pillow, her sleep is sweet and peaceful. Hers is the higest happiness earth can bestow. Mother, rejoice in this your day of sunshine, nor permit petty annoyances to rob you of its gladness. But the time too soon comes when he who is the bond of this kingdom—the sun of her hemisphere—is torn away, goes out into the darkness of the grave. Her children, one after another, leave her to establish their own kingdoms. She is dethroned and left desolate, no longer necessary to the happiness of any. And the consciousness that she can no longer be of service, is the most insufferable ingredient in this bitter cup. We read this in the old bright ray that passes over her countenance if even a little child appeals to her for love or comfort.

Mother, would you learn the secret that will preserve you from this sad old age? You see that earth's most coveted honors pass away, its brightest and purest joys fade. Magnify your office as priestess in your household; while other influences may die, your pious example and holy instructions will live forever.

As your children increase in wisdom, by the experience and discipline of life, they will increasingly appreciate you. Your countenance will be so mingled with the pure and beautiful truths that you have instilled, that they will carry you, as an angel of light, in their memories. The more they learn of the sinfulness and unreasonableness of the world, the more sacred you will become and your prayers more necessary unto them. You will never cease to be of service so long as you can intercede at a throne of grace in their behalf.

We have recently seen this illustrated. A mother had always endeavored to impress her children with a sense of the Divine presence—conversing with them of Jesus, and elevating their youthful minds by frequently leading them in prayer unto him. Herson, the eldest, thus formed the habit of seeking the aid of his mother's prayers in all of his undertakings.; he sought them for success in his studies; when he left home to attend college, the last act was to kneel with her in prayer, while she commended him to the watch care of her Heavenly Father. While there, when approaching an examination, he would write, "It is to the blessing of God that I am indebted for my success thus far, and not to any superior talents; remember me in your prayers," (specifying the day). After engaging in his profession, his faith continued in the efficacy of his mother's prayers. In a few years he married, and she began to feel I may soon be no longer necessary to the happiness of my loved children. But, in the midst of pressing and pleasant duties, he returns to his home and seeks his mother, to whom he whispers, "Remember me to-morrow morning, an important work will then demand my best efforts." Ah! she felt, my son still desires my prayers, I can be of service to him! Her heart was cheered, and she said, "While all else decreases, this increases.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." —*Religious Herald.*

Church News.

Dear Pilgrim: —I have read a few copies of your valuable Journal handed me by one of the brethren, and I have come to the conclusion to take it at once for I like it very much on account of its good sound principles, and of the many pleasant letters that it contains from the brethren throughout the country. This kind of news seems to bring the church into closer communion, and therefore every family throughout the Brotherhood should take and read it.

I belong to the congregation known as the Beech Grove. Our meetings are very largely attended. Several were added to our number during the summer and we are expecting more before long. We had a very able discourse delivered by brother E. L. Yoder last Sabbath. He took his text from Luke 15: 9, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations. This was very ably discussed by the Bro. He spoke very much in favor of the foreign mission, and he gave us to understand that we should so use the mammon of unrighteousness or the unsatisfying riches of this world that we may secure friends in God and Christ, and in sinners saved and blessed by our instrumentality.

B. BOWSER.

Old Hickory, Ohio.

Query.

Will some brother give an explanation of the following scripture:

Thes. 4: 23. "I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." From this I infer that the man is composed of three distinct parts, spirit, soul, and body. We also read, Heb. 4: 12, "The word of God is sharper than any two-edged sword, piercing to the dividing asunder of soul, and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." What is the difference between the soul and spirit? J. R. MILLER.

MISCELLANEOUS.

—After this date Eld. John P. Eberesole's address will be Fostoria, Seneca Co. Ohio., instead of Sheffield, Iowa.

—Eld. Samuel Murray's address will hereafter be Wabash, Wabash Co., Ind., until otherwise informed.

—Our Almanac is now being published and will soon be ready for distribution. Orders can be sent in at any time—will sell them by single copy, dozen or hundred. See terms on another page. Those desiring to sell for us can pay for them when sold if done in a reasonable length of time, but should not order more than can be disposed of.

—G. W. Moter of Donáldson, Ind. says: We, the brethren and sisters of the Union district, held a choice for one minister and two deacons. Jacob Appleman was chosen for speaker and David Miller and Aaron Kreghbaum for deacons. Our Communion was held on the 16th of Oct.—had preaching twice a day until Sunday evening. The ministry was well represented and five precious souls were added to the church. We had an interesting meeting and feel that it was good to be there.

—Sister Nancy Crouse says, one of our respectable citizens of Fayetteville namely, Mr. James Phillips, a well knuwa merchant of said place, met with a very serious loss on last Monday evening caused by the burning of his new dwelling house which was just completed, and well furnished with house-hold and kitchen furniture, which was nearly all consumed. He says his loss is $2000. I can truly sympathize with Mr. Philips, as he has been a very hard working man and is getting old and frail and not able to work much, and has a large family.

—Bro. J. H. Moore of Urbana, Ill., says: "Our little church is in peace and harmony. I baptized one young sister the second Lord's day of this month. I have just arrived at home from our District Meeting, which was held in Bond Co., Ill. I believe it to have been the most interesting meeting I ever attended. I heard one brother say that he would not take $50 dollars for what he heard on one subject at this meeting. Southern Ills is wide-awake in the good cause, steadily laboring to get closer, and closer to the New Testament doctrine. I learned that there were three baptized at this meeting."

—Eld. A. J. Correll says: Why is it that we hear so much about the "old order" in speaking about the government of the church? Have the brethren more than one order? Some 35 years ago I heard quite old brethren say that the church was governed by the word of God, according to his commands. Has the church any other order now? If not why all this cry about, "old order," "old brethren," "young brethren" and "fast brethren?" Now brethren, let us all govern ourselves by the gospel and we will get along much better and have less to say about others.

—J. R. Ulery of Boulder Co., Col. says: I received two Nos. of the PILGRIM and read them with much pleasure. They were the first I had read and was much pleased with them. I will give you some idea of our prosperity here in Boulder Co. Two years ago I came into this neighborhood and there was but one of the faith and that was myself. Since then I have been corresponding and we occasionly add one to our number. One year ago brother A. Hutchison of W. Va. was with us for a short time and make many warm friends for the brotherhood, and this summer, last of August, we had brother J. S. Flory with us, from South Platte Col. We had four sermons and four additions to the church. We now number 14 or 15. We expect to have brother Flory to preach for us for the coming year. We still have room for more brethren that desire cheap homes and a healthy country. Any person wishing information, address me at Pella, Boulder Co., Col.,

Earthquakes aad Famine in Turkey.

The Rev. Herman N. Barnum, D. D., of Harpoot, Eastern Turkey, in acknowledgeing the receipt of money forwarded to him through the *N. Y. Observer* for the relief of sufferers by the earthquake last spring, gives a sad account of the great suffering caused by these and other calamities in Eastern and Western Turkey.

HARPOOT, TURKEY, September, 11 1884.

Messrs. Editors: The thirty-eight dollars reported in the *Observer* for the sofferers by the earthquake in this region have been received. There have been sent to us from Constantinople and other missionary stations and from America, something over $300. Mr. Allen and I went last Friday to the village of Haboosi, which was the severest sufferer. We had previously procured a list of the most needy persons, both Protestant and American, prepared by the pastor and some of the more intelligent people, with some approximate estimates of their comparative needs. This we verified as well as we could on the evening of our arrival. The next morning to avoid a crowd, without any notice of our errand, we went from house to house, giving with our own hands the sum which we had decided upon, varying in amount from fifty cents to ten dollars. We went to eighty-five houses, of which fifty-five were American, and the rest Protestant. The whole amount thus distributed in this village was a little over $200.

I doubt whether you ever saw such wretchedness and desolation equal to what we saw. The houses still lie mostly in ruins. Here and there the earth from the old mud walls has been reconverted into sun dried bricks, and the debris has been cleared off to give space to build one or two rooms for the winter. Twenty were killed by the falling houses, and twenty have since died from the effects of the exposure of being out of doors day and night. A good many are still sick. Mr. Allen went on about fifteen miles further, to the village of Larukamush, which was destroyed in the winter, where he distributed $60 in the same way as at Haboosi. To another village we have given $20. Other pressing calls for aid are reaching us. We shall perhaps, give something to a Turkish village which was almost destroyed at the same time as Haboosi. —*N. Y. Observer.*

The Weekly Pilgrim.

HUNTINGDON, PA. NOV. 3, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or posta. order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

THE END.

This week we give what we hope to be our two last articles on the subject of education and schools for a while at least. There are other papers on the subject but as no new arguments have been produced that would have any considerable bearing on either side, we hope the writers will agree with us that there has been enough said for the present on the subject. Those who have the kindness to assist us by writing for our columns will please turn their minds in another direction and give us something that will tend more directly to the spiritual good of our readers. What has been written or published on the subject has been before our readers and if the arguments are fairly weighed we fear not the result. Truth is mighty and must prevail.

A Visit.

On Friday evening previous to our Communion Meeting we had the pleasure of entertaining our brethren Grabill Myers, Wm. Howe, S. J. Swigart, John M. Mohler, and B. Crownover. The evening was pleasantly, and we hope, profitably spent in conversing on the various religious topics that most interest us as followers of Christ and heirs of the Kingdom. For us to know that we have the good wishes of the brethren and that they are interested in our work is no small satisfaction. Our duties are onerous and to perform them acceptably we not only need the good wishes but the aid and prayers of the church. Although we have set our compass to the star of God's word and are laboring with zeal to run the ship in the right direction, yet we are beset with many adverse winds and not unfrequently found windward. A friendly visit or letter greatly assists us in regaining the course and withstanding the pressure brought to bear against us.

Jesus the Physician.

Some souls in coming to Christ become disheartened because they do not find immediate peace or joy. This should not be. It is really not peace or joy that you should seek after. You are sick. Your soul is dangerously affected with the dread malady of sin, and your desire should therefore be to be cured. When your soul is cured by Christ, then it is that peace and joy will follow as a result. Your soul is affected with a painful tumor and I tell you, friend, that you need not expect much comfort until it is out out. While the remedy is effecting the cure, the sore may be the more painful, and you should not therefore become discouraged. Let Christ apply the remedy, just where he pleases, until your soul is cured and then all will be well. Some persons are too impatient. Because they do not at once feel happy, or because they have a little heart-aching, they are disposed to become despondent. There is no real cause for a feeling of this kind. Be sure that you have left all to follow Jesus; be sure that you are in the position of a disciple, and that you are true and devoted to your Master, that you desire to do his will, and then in due time you will experience the fulfilment of the glorious promise, "My peace I give unto you." In view of this peace and the joy that will be realized, should it not serve as an incentive to go to the great Physician, apply his remedy and be healed? May every sin-sick soul *feel* that he is diseased, and speedily apply to the Physician of souls and be made whole. J. B. B.

The James Creek Meeting.

On Saturday morning, in order that we might all enjoy the benefits of our Communion season at the James Creek Church, we closed our office, and repaired to the place of meeting, ourself and family in the buggy, while the others took advantage of the Broad Top accommodation being dropped off, by special arrangement, at the church crossing.

Surrounding circumstances and the weather were all that could be desired, and at the appointed time the services were opened with the following ministers present: Grabill Myers, Wm. Howe, James R. Lane, S. J. Swigart, John M. Mohler and J. S. Snowberger. Not getting there in time we had not the pleasure of hearing the opening of the services but were told that Bro. Howe preached a very interesting sermon, followed by S. J. Swigart, the latter part of which we heard and that too, with profit, that being the burden of the subject. After the first services were over, two were added to the Church by holy baptism.

In the evening our ministerial force was increased by the arrival of H. R. Holsinger. The evening services were unusually largely attended and interesting, and we enjoyed one of our most happy seasons of participating in the ordinances of the Lord's house, and we have no doubt but what many others were similarly impressed.

On Sunday morning we had an interesting discourse by J. R. Lane on the necessity of setting before the people "all the words of this life." He was followed by some appropriate remarks from John M. Mohler and concluded by H. R. Holsinger. In the evening we again assembled for preaching and were profitably entertained by H. R. Holsinger who labored for profit and with acceptance.

Thus ended one of those special seasons of grace which are to the world-weary pilgrim as is the inviting oasis, in mid-desert, to the thirsty and hungry traveller as he traverses the burning sands, and many were our reflections while seated around the table of the Lord. Not only were we made to remember the sufferings and death of our blessed Redeemer, but there were also brought to our remembrance, a number who, on former occasions occupied seats among us. They are with us no more; the once familiar voices that added to our life-pleasures are now silenced in death and our only consolation is the hope of the resurrection. This hope is doubly revived as we surround the sacred boards and participate in the emblems of His broken body and shed blood.

Notwithstanding we are sometimes made to mourn the departure of loved ones, yet when we see their places occupied by those who a year ago were not of us, we still have great reason to be encouraged and thank God. Such seasons should have a happy effect upon the Church, and nerve us to a greater activity in the cause of Christ which we hope they have.

YOUTH'S DEPARTMENT.

How to be Happy.

How pleasant it is at the end of the day,
No follies to have to repent,
But reflect on the past and be able to say,
That my time has been properly spent.

When I've done all my business with patience and care,
Been good and obliging and kind,
I'll lie on my pillow and sleep away there,
With a happy and peaceable mind.

But, instead of all this, if it must be confessed
That I naughty and idle have been,
I'll lie down as usual and go to my rest,
But feel discontented within.

Then since I dislike all the trouble I've had,
In future I'll try to prevent it;
I never am naughty without being sad,
Or good without being contented.

What One Little Hand Can Do.

From the memoried stories of childhood, I recall one to-night, of a little girl who saved her lowland country from the overwhelming sea. It was in holland, where, all along the seaward boundaries, are dykes or levees, broad and strong, built as barriers against the ocean tides. Public watchmen are employed to pace to and fro by day and night for the purpose of guarding these embankments, and they will walk their responsible rounds with ceaseless vigilance, meeting each other at appointed posts and moments of duty, with the strictest promptness to detect and report in an instant, any breaks in the banks where the treacherous ocean might intrude.

The quiet home of the people for leagues across the wide inlands, all below the high tide level of the sea, are protected by the guardance of the soldierly sentinels, who march and watch along the stronghold that stands against the waves. Should a tiny stream at any point be found creeping across the levee, the alarm is given at once, and strong arms with ample material are there to repair the breach. For even a small stream of counted drops, if unseen and unhindered at first, is sufficiently self-magnifying to grow and sweep before it the solid ground and rock of the levee to its very foundation, and, in an hour to flood all Holland with the salt billows of the deep.

It happened one summer morning, while the tide was rising, that the little daughter of one of the sentinels who resided on the meadow near the dyke, was out alone gathering flowers along the inner slope of the bank. In her walk she detected a great sea wave flinging its spray across the dyke, and the drops setting and cutting a tiny channel across toward the meadows. No sentinel was near. The bellowing of the waves along the shore made it impossible for her child-voice to be heard, were she to call an alarm. If she ran to meet or overtake a plodding sentinel, the little stream would become a mighty river, and her dear homeland be all submerged. With the awful threateenings before her, she tossed aside her flowers, and sprang, child heroine that she was, to the spot, and with her own little dimpled hand that had gathered the daisies in the grass, she closed the breach, and resolutely held the mighty sea at bay, rising not from her place, nor lifting that hand until the regular beat of the sentinel brought him around to her aid. So the tender hand of a child, searching playfully for flowers, saved Holland from a deluge of death, while the strong men appointed for that specific work were absent in the machineried rounds of duty, unprepared to meet the insinuating dangers that creep in between the most exact methods of men.

How much a little hand can do! Dear young reader, how do you use your hand? Has it ever been raised in anger toward a brother, or sister, or playmate? What a wonderful thing is the hand—even the tender hand of a child! Now, from this hour, for all time to come, let *your* hand be always used to help, and never to hurt others. In school days, let your hand be ready to assist any one in need; let its pressure be warm and kind too all, as your words are loving and gentle to all.

Every one who reads these lines, however young or unknown, has a hand as beautifully made, as ready, as helping as the little Holland girl, who held the mighty ocean off from the fatherland.

Is there not a lesson about the power of *little things*—good and bad—here for our readers?—*Sel.*

Boasting.

Ann Strong was a sad little boaster. Though she meant to speak the truth, she was so vain and thoughtless that no one would believe her.

She always wanted a long lesson. She would say, "I can learn it all; it is not too hard for me;" though when her class was called out to be examined, she was often sent back to her seat to study.

If anything was to be done at home or at school, Ann would say, "I know how, please let me do it:" even if it was a thing she could not do at all.

Ann's teacher wished some one to point to the name of the cities on a large map, so that all the girls in the class might know where to find them.

"Oh, let me do it," said Ann; "I know how as well as can be."

"Yes you may do it," said Miss Eaton; but Ann could not point to a single name that her teacher called.

"You are like a silly little pigeon I used to hear about when I was a little girl," said her teacher.

A bright-eyed little girl, rising her right hand, said, "Oh, please tell us all about the pigeon."

"The story," replied Miss Eaton, "is that when the pigeon first came into the world, all the other birds came and offered to show her how to build a nest.

"The cat-bird showed her its nest, all made of sticks and bark; and the sparrows showed her theirs, which were woven with moss and hair. But the pigeon, walking about in a very vain way, and turning her head from side to side, said: 'I know how; I know how to build my nest as well as the best of you?'

"Then the black-bird showed his nest, which was fastened to some reeds, and swung over the water; and the turtle-dove said hers was the easier to build than ah, for it was quite flat, and made only of sticks laid together. But the pigeon turned her pretty head as before, and said 'I know how "

"At last the birds left her. Then the pigeon found that she did not know how at all; and she went without a nest until man took pity on her, and built a pigeon house and put some hay into it.

"Now, children, though the story of the pigeon is only a fable, and not true, yet you may learn a very useful lesson.

"Little boys and girls who are vain boasters, are laughed at by others, and deceive themselves. Like the silly pigeon, they say: 'I know how!' but they often find to their sorrow, when it is too late, that they do not."

Remember, my dear children, that when you once learn to do anything well you will not need to boast of it.

God Sees You.

Many children have read the fairy tales of the Danish writer, Hans Christian Andebsen. A pleasant story of his childhood, as told in a sketch of his life.

Little Hans was one day with his mother and some other poor neighbors, gleaning in the field of a man who was said to be very harsh and cruel. They saw him coming, and all started to run away. But Hans' clumsy wooden shoes came off; the stubbles, or short stumps of the grain stalks which had been left by the reapers, hurt his tender feet, so that he could not keep up with the others; and he found he must be caught. The rough owner of the field was very near, and he could now almost reach him with his heavy whip; when Hans, whose hopeless case now suddenly filled him with new courage, stopped and turned, and, looked into the man's face, and said: "How dare you strike me, *when God sees you?*"

The anger of his pursuer was subdued at once. Instead of striking the boy, he gently stroked his cheeks, asked his name, and gave him some money. The truth, of which little Hans had reminded him when about to do a mean and cruel act, seemed to make him ashamed of it at once, and to cause him to speak and act kindly.

How many wicked words and acts children as well as grown people might be kept from saying and doing, if they could at the right time be reminded so that man was, of the presence of God, When you rise in the morning; through all hours of the day, when you go to rest at night; in the darkness when you are fast asleep; when you are faithful in duty, when you are careless; when you are kind and loving, and when you are unkind and selfish and sinful,—always, everywhere, *God sees you.* When you are tempted to speak harshly to your little brother or sister, or undutifully to your parents; when you are tempted to lie, cheat, or steal, to speak a profane or naughty word—ask yourself, "How dare I do this wicked thing, when God can see me?"—*Mother's Magazine.*

How Mollie Helped Mamma.—There was once a bright, spirited little girl, whose hard-working father was taken suddenly away from his little family, leaving the whole burden of their support on the mother. A kind lady questioned this child, but six years old, as to how they got along.

"Oh," said little Mollie, mother and I do all the work now, and we do it firstrate."

"But what can you do to help, with such little hands as those?" asked the lady.

Mollie held up her plump little hands, and turning them over and over again, said,—

"Oh, I can do lots and lots! I set the table, and wash the dishes, and shake up the cradle pillow, and blow the whistle for the baby. Sometimes mamma gets tired washing, and she cries. Then I go and lift baby out of the cradle—he's awful heavy—and hold him right up before mamma. Then she always laughs and takes him, and that rests her, you see."

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Our Trip to Anderson County.

Dear Pilgrim:—

Thinking a little church news would be interesting to some of your numerous readers, I proceed to give you an account of our visit to the Cedar Creek arm of the church. Myself and wife and two daughters left our home on Friday the 9th inst., and went as far as Bro. Miller's in Coffey county. Next morning, 10th, we started in company with brother Miller's family for brother Christopher Rodabaugh's, where arrangements had been made for a Communion, in Anderson county; arrived there in time for dinner, had preaching about three o'clock p. m., and in the evening attended to the ordinances of the house of the Lord, and such order on the part of spectators and members, I think it has never been my lot to witness on such occasions. The spectators appeared to be all eyes and ears and no mouths. To us it was a season of great refreshing, meeting and commingling with brethren and sisters that we had never seen before. We met with brethren there from eight counties besides our own. Six precious souls were added to the church by baptism. An election was held for one speaker and one deacon. The lot fell upon brother Emanuel Miller for speaker and brother Levi Lilly for deacon. On Sunday evening we returned back to brother Miller's and on Monday we arrived at home, finding all things well, for which we feel to give God our undivided praise. I will yet say that the Cedar Creek arm of the church was organized two years ago with nine members, and eight having moved away, it now numbers forty-five. W. M. Wise.

Lyndon, Kan.

The Mexico Meeting.

Bro. Brumbaugh:—

Pursuant to arrangment, on the 3rd inst. people began to gather at an early hour, so by time for meeting to commence the house was full to overflowing and in consequence thereof a part of the crowd retired to the grove, where they were addressed by a part of the speakers, there being quite a number on the ground, viz: Elders Daniel Miller of Ohio, Hiel Hamilton, Jacob Metzger, Isaac Billhimer, David Brechtelhimer, and many younger speakers. After some able discourses the meeting was adjourned for dinner after which the crowd retired to the river, when there were two persons added to the faith by being immersed in the liquid stream after the manner that Christ and the apostles practiced.

In due time in the evening the members assembled again in order to perform the sacred ordinances as we understand them. The crowd being very large and such a great number of members present that it rendered it very difficult to perform some of the ordinances expeditiously. The approximate number of members that communed was 500, and some we understand were crowded out from the tables entirely. Considering the crowd, the conduct was ordinarily good. Next morning after refreshment it was announced that there were still some others that were willing to come out on the Lord's side, when the crowd again resorted to the river bank when two more persons were buried in baptism, and there are still others, we have reason to believe are counting the cost. We were told by a blind man on the road home from the meeting that had he been better known he would have been baptized that day. We told him that we thought he was well enough known, that he could be received into the church if he would comply with the necessary requirements. He remained with us a few days and went his way. To-day we hear that he was baptized in an adjoining church. He had been raised a Catholic, and was a member of the Baptist Church at the time he came to our church.

But to return to the subject, after baptism the congregation was addressed at two different places by the brethren, from the last chapter of Revelation. The meeting was then closed by prayer offered by Elder D. Miller, in such heart-felt language that will not soon be forgotten, by some at least. The crowd then separated never to meet just as it had met, but notwithstanding many that met there will never meet again in this world, they felt that it was good to be there. May the impressions made then and there be long and lasting, and the cause of much good is our prayer.

J. B. Lair.

Mexico, Ind.

Spring Garden, Va., Oct., 14, 1874.

Brother Brumbaugh:—

Sometimes I read in your good paper that there is some opposition to acquiring an education. Religion is good, and is often perverted in its use, so is education good and useful in its place, and that too, is often perverted in its application. But it does seem to me it is with that as many other useful things, "use, but not abuse," or misapply. In the parable of the talents, "And unto one he gave five talents, to another ten, and to another one; to every man according to his several ability," I think where a person is a true and faithful child of God, a good education may probably cultivate, extend and widen his several ability to such a degree that his "five talents may produce the rich and commendable "ten." I do verily believe where a person has a talent for education, and is then led by the true spirit, such a person enjoys multiplied happiness and duties, "for unto whom much is given, much will be required." Then as religion is perverted as well as education, let us have good education, as well as strive to obtain good religion I hope I shall not offend any one by my expressions against the opposition. Our different views have been requested upon this subject, and I accordingly write as I honestly feel. Please promptly inform me of anything wrong I may unwittingly say. "Let the righteous smite me it shall be a kindness: and let him reprove me; it shall be an excellent oil which shall not break my head." 'Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 'Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." I am so much pleased when I see that a brother or sister is thought to be in fault, that when corrected in love for the truth, that he or she with the spirit of love and forbearance, resisteth not the reproof. "For what glory is it, if when ye be buffetted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God"

I am so glad the Brethren are arranging to have a High School. It has been said that "there is nothing in a name, a rose will smell as sweet called by any other name." It is not pride which prompts me to be glad for the name "High" for the school, but that it is significant of a place to gain good, necessary and useful knowledge for cultivating the mind, which can act in blessed harmony with a properly prepared heart—the temple of Christ. We sin in all we do when relying upon our own understanding; but God is the fountain of life; in thy light shall we see light. While I feel the insignificance of my opinion in this momentous and agitated matter; yet it is my opinion much good will accrue from this thing (a high school) in a spiritual as well as an educational view. Just such schools are needed now, which will educate the heart, mind and body. From what I have read and know of the Brethren, it is my candid opinion that if they had a number of this kind of High Schools in different sections of the country, more domestic, social, physical, moral, mental and spiritual good would be infused and disseminated throughout our demoralized land. My faith in it is great; and in all things, my "eye is single to the glory of God" and not of man. Should Providence open a way for the location and building of these schools, I do wish them God speed. The spirit "divideth to every man severally as he will." As the spirit divideth severally, I am of the opinion that to some a spirit for education is given, directed and sustained that "the treasures of darkness, and hidden riches of secret places" may be freely and plainly communicated by him who teaches, and is taught in the Word. "Be apt to teach." "Having then gifts differing according to the grace that is given us, whether prophesy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth on teaching; or

he that exhorteth on exhortation: he that giveth, let him do it with simplicity; he that ruleth with diligence, he that sheweth mercy with cheerfulness."

If you can do so conveniently, please read the book, "Dick's (I do not know his given name) Philosophy of a Future State." I would like to know from you if his views of education, connected with, and in view of a future state, are purely scriptural? I read it fifteen months ago, and then I considered his work to be logical, profound in thought, and scriptural in tone. If practicable, I wish you would read and express your views. His views do so strongly justify education, as preparing us for an advanced state of happiness in Heaven. Such are Dick's views: now let us examine Scripture upon the subject of education. In the first place, here is our Savior; although His knowledge was infinite, and his nature divine, nevertheless in the 16th and 17th verses of the 4th chapter of St. Luke, it reads, "And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up to read," &c. As this divine being used a book, I cannot but conclude it is both lawful and expedient for his creatures to be educated that their minds may become enlarged and strengthened by cultivation. The proper kind of education is a great refiner of nature and must ennoble the being. Paul, a "chosen vessel" the "chief of apostles," was highly educated. Some of his letters are spoken of as being quite "long," and some as "terrifying;" and it seems that he wrote a number of letters. It requires educated minds to effectually communicate in writing, and often in speaking, our inmost feelings. By cultivating our minds by education, our channels and capacities for seeing, admiring and communicating the goodness greatness, "power and might" of God become wider and wider.

What I understand by the "several ability" in the "parable of the talents," is, as regards the capacity and will for receiving extensive knowledge, and its result in abundant good fruit. In Paul's charge to Timothy, he says, "The cloak that I left at Troas with Carpus when thou comest, bring with thee, and the books, but especially the parchments." These things signify his regard for that which arises from an education. Moses was the meekest man, and was a great man. He, too was "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts, 7th chapter 22nd verse. Read the 4th chapter of Exodus, from the 10th to the 17th verse. Here it shows that Moses was not "eloquent," but slow of speech, and of a slow tongue." God commanded him therefore, to take Aaron his brother for a "spokesman unto the people." And God said "I will be with thy mouth, and with his mouth, and will teach you what ye shall do." Here, in this important case, God has chosen an educated man to speak; but because he is "slow of speech, and of a slow tongue," he is to communicate in his language, the words which God teaches him to say. Yes, get an education, and look to God for "mouth and wisdom" to communicate here and there far and near, written or oral, as He may direct and the case may require. Since I have spoken of the educated men in Scripture, let us see about the uneducated men: (4th chapter of Acts, 13th verse:) "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled, and they took knowledge of them that they had been with Jesus." I am well aware that it does not require education to reach the Kingdom of God, for in the 35th chapter of Isaiah, it reads thus: "But it shall be for these, the wayfaring men, though fools, shall not err therein." Even the simple will not "err therein;" but when education can be made a medium of furthering God's cause in various ways, then let there be places for proper education, with a proper spirit, rule and conduct; for it is not always what we do and say that produces evil, but the way we do and say it. Then, in my humble opinion, those who have no talent or fancy for education can serve God in their allotted way, producing its kind of joy and duties, and those with an extensive educational knowledge can serve God in various multiplied ways. In one of my spiritual stages, I was afraid of education, and concluded it was wicked—full of vanity and pride; but after I became extensively quickened, and could see clearly, I saw that education was not only harmless, but was useful, necessary, and a real blessing, for even such as I have, I do heartily thank God.

It is a great thing, but like other things, even good things, it can be, and is often perverted. I do believe much depends upon the education of the mind as well as the heart—both should be properly cultivated, or both, or either one may go astray into crooked paths. Through the channel of an educated and cultivated mind, one can and does enjoy nature's works and look up to nature's God and from God down to nature. The influences, public and private of a good education, has its silent yet wholesome effect upon demoralized circles; while an impure education, oftener produces the opposite. An educated mind become strengthened—large in its views, and a properly prepared heart becomes wider and fuller in tender and merciful feelings; then with a strengthened mind and an enlarged heart, (God being the captain of our salvation) I must and do say and think that greater will be the usefulness, influence, and happiness of such persons. In conclusion to my subject, let me add that Pope says, "A *little* learning is a dangerous thing," and Scripture tones say, "A *little religion* is a dangerous thing to be at "ease" with. Let us get a good knowledge of both of these things, and I feel sure we can praise and glorify God in an acceptable and lawful manner.

I am much interested in the training and educating of children. When a child, I felt its importance. "Train up a child in the way he should go; and when he is old, he will not depart from it." There should be regular day schools for them, and Sabbath Schools. Although I strongly advocate a good education, still I have a reverence for all thorough Christians, even if they are unlearned. True religion in a person, educated, or uneducated, should entitle them "to stand before kings." We are commanded not to put our "lights under a bushel." My acquaintance with the Brethren, and judging them by a strict Scripture standard, impresses me with the full belief that their light is of the first quality. But here it is, these lights has been kept almost entirely as it were down in a valley from the notice of the wide world. A bright qualified light should be "set on a hill" that it may give light to all around. I commend humility under all considerations, but when it keeps us from publishing and proclaiming the Gospel, and pointing out the "ancient landmarks which our fathers have set," we should bestir ourselves for that medium which will take us with humble boldness before the world. Education will certainly prepare us for this thing! "All things are possible with God," but he often allows us means for more and extensive good, which circumstances obscure. In my case, I owe my acquaintance and satisfaction with the Brethren, (in the way of special providence,) through the unexpected means used by the educated ones of the Brotherhood. So you see God blesses a good education—it can publish and sound his name and praise abroad from shore to shore. With education or no education, let "Holiness unto the Lord" be written upon all we do. With this and foregoing views, do let us educate with diligence and speed.

I am painfully aware of the fact that many ministers of various denominations when preparing for and returned to preach, do show a mind puffed up with theological learning and high sounding words, while the heart shows no part in it; there is the form of godliness, denying the power. I am delighted with pure religion of the heart, but of the mind alone, I cannot endorse and enjoy it. "Trust in the Lord with all thine heart, and lean not unto thine own understanding." We must all beware, and watch and pray against this religion of the mind; for that is for the glory of man and not of God, the high and lofty One.

I do not profess to be a judge of what should be taught in the Brethren's High School. I shall simply suggest that of the Languages, Latin, Greek and Hebrew are the most important. The Modern Languages are edifying in their way, but I suppose they are not altogether important. Mathematics are useful and strengthening to the mind. Chemistry, Philosophy, Astronomy, Physiology, Botony, Histories and Geology are harmless and useful to the ennobling of the mind. These are for senior classes, and for junior classes, Reading, Writing, Spelling, Grammar, Geography and Arithmatic. All persons should strive to obtain a sufficient education to enable them to speak correctly at least. History tells us of the great cruelty and demoralization in those ages where the people were ignorant. "Ignorance is bliss, where 'tis folly to be wise." That is true, but where we can Christianize and civilize by dissipating this ignorance and showing our light we most heartily embrace it, "and work while it is day, for the night cometh when no man can work." "Whatsoever thy hand findeth to do, do it with thy might," do all to the glory of God. History says "that four or five hundred years after Christ, the Roman Empire was dismembered, and that the northern tribes of Europe spread themselves over Spain, Italy and Greece. Thus the arts, learning and refinement, which had been cultivated in these countries, were for a time extinguished, and all Europe was reduced to a nearly barbarious state. This period is called the Dark Ages, because the nations were generally ignorant, fierce and barbarious. So things continued, till above five hundred years ago, when the light of learning began to return." Even History proves that education refines and softens our nature. Get religion, and get an education, and we will be in a road to happiness, as well as more usefulness.

While upon the subject of education, I feel it my duty to also say something about Music and musical instruments, as I have seen some writings about it. I am not in favor of musical instruments in churches, but in private circles, (where it is not for the sake of vanity or pride, and under all considerations we are pecuniarily able to have one) I consider it harmless to have either a Piano, Harp, Organ or Melodion. It makes home pleasant. I cannot see where some pleasant and innocent recreation will harm any one. To some, God gives a talent for music. As he gives it, is it a harm then if we use it in a "lawful and expedient" manner? I have had a great fondness for music all my life, and it is acknowledged by judges that I possess a natural talent for it. During my spiritual captivity, I became afraid it was wicked, and would not indulge it. After I was quickened in spirit and enlightened in mind, when I would hear solemn straines of music from the Piano, it forthwith touched the inner chords of my being, and filled my heart with a sacred element. Solemn instrumental music transports my soul—it gives me new life—it lifts me from worldliness. Where I once liked gay and worldly music—such as excites one to dance, now, and for a long time, I have no fancy for it. I do not enjoy it. I have given up all such pieces, and now enjoy with a benefit, such pieces as the "Variations of Home," "Auld Lang Syne," and such as that. I enjoy pieces according to the tone of them; inward feelings prove which are the solemn and innocent strains. Sacred music is beautiful—"Old Hundred" and "Balerma" are among my favorites. In secular songs, "Joys That We've Tasted" and "Out In The Stilly Night," are full of solemn sweetness, both in poetry and music. Such are specimens of my fancy in sacred and secular music; and had an enlightened conscience warned me against the love and practice of these things, I can with all seriousness and truthfulness affirm that nevermore would I have indulged them. To use music rightly, it has great power. "Music has charms to soothe the savage breast." David was chosen and anointed of the Lord, and played so well upon a harp for Saul that he became refreshed, and was well, and the evil spirit departed from him. Read 16th chapter 1st Samuel, from the 12th to the 24th verse.

I did not expect to have written so lengthily, and do fear I may weary the reader. "In a multitude of words there wanteth not sin." God being my Guide, Counsellor and Helper in this and all things, I seriously offer it for examination. I mean no harm to any, and hope no one will find a harmful word in it. JULIA A. WOOD.

BROWNSVILLE, Md. }
October 27th 1874. }

Our Lovefeast was the last of some nine which had been arranged for brother Davy of Ohio, but unfortunately he could not be with us. We had however a number of other ministering brethren with us, whose services were appreciated, and we had a good meeting.

There was a large attendance of members, and others. This branch of the church has had a small increase the past summer, some five persons being added. The condition of the church is about as good as can be expected, we may say there is general harmony and good will among the members. I do not say there is universal harmony, and would ask where does that prevail? In this world of imperfections we need not look for such a heavenly state, or condition of things.

I had the pleasure of attending several other Lovefeasts, in what is called the Middletown Valley. The attendance and attention of these meetings was good. They had a large increase of members this summer, about thirty were added. At this meeting there was but four strange ministering brethren, who had the work properly divided among them, and it was there made manifest that a proper number of speakers can conduct a Lovefeast better than a large number. Those present being strangers, can perceive the amount of work at a glance that will devolve upon them. There will be no hesitancy to speak, as is too often the case when there are a large number present. I will here make a suggestion, at the risk of being considered officious is this: At our Lovefeasts there should never more than one person speak upon the same subject. Should, however, there be time for more speaking it ought to be employed by singing, thus permitting the whole congregation to unite with us. This will prevent them from occupying the time otherwise, improperly. If such a course would be pursued our meeting could be closed between 8 and 9 o'clock P. M. The most of us know when we were out of the church, and were expected to attend all the services in the afternoon and night during our Lovefeast occasions, that the time appeared long to us, indeed I have seen brethren sleep at the table.

Now such things need not be, if it is properly managed. Thirty years ago, when I joined the church, we rarely closed before half after 10 P. M. No wonder our young people could not be kept quiet upon such occasions. I will make another suggestion to our old brethren, though they be deacons, that they require young brethren to do the work, or the greater part of it, in setting the tables, they supervising for the reasson that they are more active, and the work could be more speedily performed.

Among the causes for congratulation at our Lovefeast was the circumstance of propitiousness of the weather. For all of which we are truly thankful to God the giver of every good and perfect gift."

EMANUEL SLIFER.

(*Companion* please copy.)

The Warriorsmark Lovefeast.

Bro. H B. Brumbaugh:—

The brethren and sisters of the Warriorsmark congregation met on Oct. 17th, to celebrate the sufferings and death of Jesus. Services commenced at 2 o'clock P M. The congregation was small, and chiefly all members.

The meeting was opened by a few introductory remarks by Eld. J. G. Glock, after which a subject was taken by A. VanDyke, from the following words: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9 The night meeting was attended by a large number of people, and very good order was manifested throughout the entire meeting.

Service next morning again at 10 A. M. Eld G. Myers then proposed that Eld G. Glock should sing a hymn in German, and make a few remarks in the German language in opening the meeting. This was done, and was very interesting to the congregation, because a great many of them never heard any preaching A subject was then taken by A. VanDyke from the following words: "But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." (Matt. 6: 15.)

Bro. A. VanDyke preached an excellent sermon from this subject, and we hope it will be a lesson to all of us. The meeting was closed by G. Myers. After this meeting the ministers not belonging to this congregation left us. There was meeting at night again by our own ministers. The congregation was very large and good order.

Elder S. M Cox took a subject from the Scripture found in 2. Tim. 4: 1—18, followed by W. Quin. Meeting closed by C Imler.

Our meeting is now over, and though we saw no one come into the fold of Christ, yet we hope the victory has been won on the Lord's side, and at some future time we will realize that the battle which has been fought has resulted in a glorious victory on the Lord's side.

O. W. SMITH.

Church News.

Dear Pilgrim:—

By request I give the following: Left home Oct. 9th at 11 o'clock to attend a Lovefeast in German Settlement, Preston Co., W. Va. I had an appointment to fill in Rowlesburg in same county, on the same evening that I left home, a distance of about 18 miles It was dusk when I got there, but the news soon spread in town that I had landed. Held services in the M E. church. The bell was rung and a considerable congregation assembled. Went to brother Stewart's and stayed all night, had a pleasand conversation with brother Stewart and wife, a sister in the church. His mother is a member also living but a stone's cast from his door. Left next morning for German Settlement, and was to meet some company three miles distant; arrived at the point near 8 o'clock in the morning where my company was waiting for me. We were soon on the way to place of meeting, went to brother Peter S. Fike's for dinner, a son of Elder S. A. Fike's. After dinner started to place of meeting, a distance of about two miles. When we got there we found a considerable number of brethren and sisters, and a full representation of ministers. First sermon by brother J. Miller if I mistake not, from the Valley of Virginia, from the words "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He preached an interesting discourse, and was followed by the writer, and brother Josiah Beachly who spoke in the German. After services we attended to the ordinance of baptism in brother Wymer's race. The subject was one of the number that accompanied me, brother Lewis Ford's daughter. Then we returned to the church, and the time soon arrived to commence our evening services. The 11th chapter of 1st Corinthians was read, and the subject of self examination was then treated and then after an intermission of fifteen minutes, the usual services took place. I think we had a good meeting, and the members seemed to enjoy themselves most gloriously. The order of the spectators was praise worthy.

After meeting I went home with brother James Liller. May the Lord bless him for his kindnes to me. Next morning at 10 o'clock preaching George, brother Beachly, and brother Abbot, from the words, "By grace are ye saved through faith, and that not of yourselves. It is the gift of God, not of works lest any man should boast. I for one, felt that it was good for me to be there. Brother Abbot spoke last, and very feelingly. After meeting closed, I started for home with my company, and come as far as brothr Ford's, and their remained all night. Next morning, being the 12th, I started for home a distance of ten miles. Got home at noon, and found all well. Thank the Lord for his kindness and blessings that he bestows upon his children.

Z. ANNON.

Brother Brumbaugh:

—As our Communion meeting is over I will give you and those of my dear brethren and sisters at a distance a little church news, and especially our much beloved brother J. S. and sister E. Flory of Col., who are so very anxious to hear from us here in Fayette Co., W. Va. Our meeting commenced at 2 o'clock on the 17th at our new meeting-house, and I can truly say we had a good meeting. Our ministering brethren from a distance were Andrew and James Hutchison from Monroe Co., Va., Wm. Baily from Raleigh Co, and Charles Masters of Fayette Co, W. Va. We had good preaching, good congregation, and good attention all the time. I believe we had the most attentive congregation at night and second day I ever witnessed at this place. Preaching on Sunday at 11 o'clock to a large and attentive crowd. Same evening on Sloop Creek, a distance of 9 miles, by our afflicted brother A. Hutchison, in company with my husband, Joseph Hutchison, S Riner and J. W Hutchison. One sister baptized at this place. Next day, Monday, at 10 a. m. at Meadow Fork. A very feeling discourse again by our dear afflicted brother A. Hutchison.

Here, my dear brethren and sisters, was the parting hour, here we had to take the parting hand and say farewell, not knowing when we shall meet again. My heart was made to rejoice seeing the love manifested among the dear brethren and sisters. Oh! we don't feel how near and dear we are to each other until the hour of separation comes.

One thing that caused our parting to be more serious was that of our dear old afflicted father S. Hutchison bidding farewell to his children, with a faint hope of ever seeing them again in this world of sorrow, but a strong one, if faithful, of meeting in that upper and better world, where parting will be no more and where God shall wipe all tears away.

Dear brother and sister Flory, I will say to you, your friends are all well as for us I know. This leaves us all well but myself, I have had neuralgia for some time, but feel better to-day.

NANCY CROUSE.

Oak Hill, W. Va.

UNION DEPOT, }
DAUPHIN CO., Pa. }

Editor Pilgrim:—

Grace be with you to be a pilgrim and not a resident—in the world and not of it.

I have not seen your magazine for two years until last evening I received No. 39, current volume, containing my letter to brother Hertzler, written ten years ago. Your editorial prefix indicates reluctance as to its publication, and I am sorry your exclude it from your columns altogether. Private letters not intended for publication, should be given to the public with caution. All this is personal, and my reference to the proceedings of *Annual Meeting* of 1864, had better been subjected to no scissors. Ten years of meeting and refining in the crucible of suffering should change the quality of a man's being, and largely qualify his views in relation to many things. Even to more growth, or advance in the direction Godward, there is such changes that a decade may set us beyond the point of recognition. Would that it were so with us all—that we were so much more Godlike than ten years ago, that the old features could be but dimly traced in the overgrowo lineaments of the divine. When the old hard selfish, earth-loving, neath-tearing nature maintains its footing from year o year, and the man knows himself and it is known by others, as we was ten years past, we may well be startled by the apprehension that what is "born of blood" is nearly in the supremacy. Nothing grows faster, deeper and more compact, than an *unhindered* Divinely-tempered life.

C. H. BALSBAUGH.

SHADY GROVE, Pa. }
October 22nd. 1874. }

Dear Brother.

I submit a few passing thoughts, as a report from this arm of "The Church." Our Lovefeast was held at the Antrim meeting house on the 20th of Oct. The day was very pleasant, and our usual good representation present. After the morning services there were two received into the body of Christ by baptism, in the presence of a large congregation Thus a few are still willing to serve the Lord their Maker, and if patient and persevering, to reap everlasting life. In the afternoon brother D. H. Bonebrake, and brother Frederick Bakener were advanced to the second degree in the ministry, Elder D. Bosserman officiating. We do earnestly hope that the Lord may bless them in the good work, whereunto they are called, and as their labors have been increased by the church, that they will be appreciated and adorn their position, by an increased activity in going forth to "stand in the temple and to speak unto the people all the words of this life." In the evening the ordinances of the Lord's house were observed amid an attentive and well behaved congregation of spectators. We believe that the word of the Lord was successfully held forth to the people, by our dear brethren who so kindly come to our assistance, and for which we return our hearty thanks; hoping that the Lord may bless them and their labors, to an increase of holiness and to the saving of precious souls.

JOHN ZUCK.

OUR ALMANAC FOR 1875.

A number of our readers are enquiring about the Almanac and how soon they will be ready for sale, the terms &c. To all such as are interested we now say, the copy is in the hands of the publishers and the Almanac will be completed at the earliest possible date. In order to destroy the idea of competion and make a better Almanac, we and Bro Quinter of the *Companion* have concluded to publish but one Almanac between us so that we have united our resources and believe we will be able to present the Brotherhood an Almanac worthy of universal patronage. Those who will be so kind as to help us sell them can send in their orders at once and they will be booked and filled as soon as published. We have agreed on the following terms: Single copies 10 cents, 12 copies 7 cents, 18 copies $1.00, 100 copies $5.7. Address H. B. Brumbaugh, Box 50, Huntingdon, Pa.

GENERAL INTLLIGENCE.

A FAMINE IN NEBRASKA.

Chicago, Oct. 22—Death from starvation for the actual want of food is a calamity that stares in the face 7,000 men, women and children, within 18 hours' travel of Chicago, and in the heart of the grain growing region of the country. Gen. Ord, commanding the department of the Platte, and who is personally cognizant of the facts, addressed the Board of Trade to-day, telling in plain direct terms the sad story of the destitution in Western Nebraska, caused by the ravages of the grasshoppers. From the reports of his officers on the ground and among these people, he has trustworthy information as to the actual condition of affairs. He states that several cases of actual death have already taken place. Fathers have been compelled to abandon their families and seek work and food. In one house the corpse of a child was found that had perished for want of food and near it the mother, prostrate and dying from the same cause. He states that in Boone, Greely, Sherman, Howard, Buffalo, and all the other counties 50 miles west of the Missouri River, two-thirds of the people are destitute of all the necessaries of life. They have neither clothing nor shoes, and food is impossible to get. A committee to take steps for the relief of these poor people was appointed.—*N. Y. Tribune.*

The experiment of transferring the blood of a live lamb into the veins of a consumptive patient was successfully performed upon the person of Hermon Dubois at Fall River, Mass., on Friday, by Drs. Julius Hoffman and Weyland of New York city. Every vein which is connected with the jugular vein of the animal was severed and securely tied by the physicians, so as to allow the blood free egress to the arm of the patient. Dr. Hoffman used a small glass tube about two inches and a half long, slightly curved for the operation, thus bringing the neck of the lamb in very close proximity to the patient's arm. The operation occupied one minute and thirty-three seconds, about six ounces of blood being transferred in that time. Mr. Dubois has been afflicted with consumption more than two years, and his friends thought it best to try the experiment as a last resort for relief. At last accounts the patient was doing well.

The Roman correspondent of the *Catholic Standard* sends the following telegram under date Rome, Thursday, Oct., 8, 8:50: "When the Holy Father heard of the abjuration of Protestanism by the Queen Mother of Bavaria he evidenced the greatest emotion. Bursting into tears and elevating his eyes to heaven, he exclaimed, "My God! Thy poor vicar is unworthy of such consolation." You have this information from one who was himself an eye-witness of this touching scene at the vatican."

The citizens of Winnipeg, in Manitoba are delighted by the settlement of a colony of 1,200 Mennonites in the immediate neighborhood of that town, and a correspondent of the Torronto *Globe* says that the first installment of 300 of these immigrants spent $10,000 in one day in the stores of Winnipeg. A hotel is building in the city for the accommodation of these people by one of themselves, and every day the road between the settlement and town is thronged with their ox-teams laden with lumber, stoves, groceries, and other supplies.

A pious elder of the Scottish kirk on his way to service of a Sabbath morning, saw a little boy and girl playing marbles. He wrathfully inquired, "Boy, do you know where children go to who play marbles on Sunday?" "Ay, ay" answered the boy, "they gang down to the field by the brig" (bridge). "No!" roared the elder, "they go to hell and are burned." The little fellow, looking shocked and frightened, called to his sister, "Come awa', Jeanie, come awa', here's a man swearing awfully."

The cave of Cacahuamilpa, in Mexico, is said to be the largest in the world. It is covered by a volcanic mountain with an extinct crater. Mr. Porter C. Bliss has twice examined and explored it, the last time in Feb. of the present year. Six hundred persons constituted the last exploring party, and they were provided with Bengal lights and scientific appliances. After reaching a level at perhaps fifty feet depth, they proceeded 3¾ miles into the interior. The roof was so high—a succession of halls—that rockets often exploded before striking it. Labyrinthine passages leave the main hall in every direction. Stalagmites and stalactites are abundant. Below this cave, at a great depth, are two other immense caves, from each of which issues a branch of a great river, uniting here. These two rivers enter some five miles distant at the other side of the mountain flow parallel, and issue at last together.

It is stated that an exceptionally large group of spots is now visible on the surface of the sun. They may be perceived with smoked glass without the aid of a telescope. According to Mr. W. F. Denning of Bristol, England, the spots cover an area of nearly 78,000 miles.

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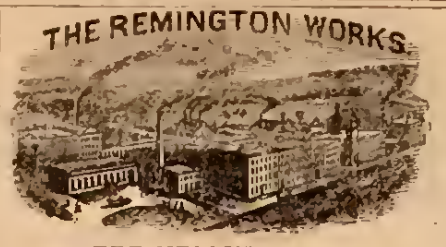

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6 15	9 10	Pleasant Grove	6 20	8 00
6 33	9 20	Marklesburg	6 10	7 48
6 43	9 30	Coffee Run	6 00	7 38
6 49	9 37	Rough & Ready	5 53	7 30
6 56	9 45	Cove	5 43	7 23
6 59	9 48	Fisher's Summit	5 40	7 20
AR7 05	10	Saxton	LE5 20	LE7 05
LE7 10	LE10 5		AR5 15	AR7 00
7 15	10 20	Riddlesburg	5 05	6 45
7 37	10 25	Hopewell	5 00	6 40
7 40	10 37	Piper's Run	4 48	6 27
7 55	10 43	Brallier's Siding	4 41	6 20
8 01	10 50	Tatesville	4 35	6 15
8 04	10 55	B. Run Siding	4 30	6 10
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The Weekly Pilgrim.
PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. B. & GEO. BRUMBAUGH.
Corresponding Editors.
D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA. NOVEMBER 10, 1874. NO. 46.

POETRY.

The Boatman.

SELECTED BY A. APPLEMAN.

We are waiting by the river,
Where the evening shadows fall,
Only waiting for the boatman,
Listening for his gentle call.
Cho.—When I cross the vale of Jordan,
With its dark and chilling tide;
In that bright celestial city,
I shall evermore abide.

Though the mist hangs o'er the river,
And the billows loudly roar;
Yet I hear the songs of angels,
Wafted from the other shore.

He has called for many a loved one
We have seen them leave our side,
With our Savior we shall greet them,
When we too, have crossed the tide.

Shall I waken in the morning,
In my Fathers home above?
Or will shadows still surround me,
Brightened only by his love?

Earth with all its lights and shadows
Seem receding from my sight,
Yet I almost hear the music
In that land supremely bright.

Hark, I hear the waters ripple,
Lights are gleaming on the shore—
Think 'tis the coming boatman!
Will my toils so soon be o'er?

I will wait in calm submission,
Meekly kneeling on the shore;
Till my Savior comes to call me;
Then he'll bear me gently o'er.

Waiting, waiting on the boatman,
With his shining angel band:
Waiting, waiting by the river,
Clinging close to Jesus' hand.

When I cross the vale of Jordan,
With its dark and chilling tide,
With my Savior and my kindred,
I shall evermore abide.

ORIGINAL ESSAYS.

For the PILGRIM.

CAMPBELLISM
WEIGHED IN THE BALLANCE AND FOUND WANTING.

BY J. B. MOORE.

A Sermon in reply to Elder C———

Respected Friends:—The gentleman having granted me permission to speak, I feel as though I ought to make a few remarks—the nature of the case seems to demand it. I am, however, no lover of debating, although I am of the opininion that it may, when properly conducted, be promotive of much good.

I have no real desire to differ from my religious friends in regard to these important matters, but the love of truth rather constrains me to take some exceptions to a few statements that have been made here to-night. I will therefore intrude a little upon the time. and not detain you longer than seems necessary.

I, perhaps, could have chosen some other time in the future to present my reply, but my remarks will be very personal. I do not care to talk of a man behind his back; whenever I have anything to say about a minister's sermon, I want him to hear it, and for these reasons I propose making my remarks in the presence of Elder C———., that he may know just what I have to say about his discourse.—I want him to hear it, and I would be much better pleased if a few hundred more of his ministers were present.

Much that he said is correct, and on many points I sanction his remarks, but shall take exceptions to those points on which we differ.

He stated that in the time of the apostles there were plenty of *Christians*, but there were no *Dunkards*, which proves that *Christians* are one thing, while *Dunkards* are quite another. In reply, I remark, that while all agree that there were plenty of *Christians* in the time of the apostles, all must also admit that there were no *Campbellites* at that time, hence it follows that *Christians* are one thing, while *Campbellites* are quite another.

Elder C—— must not stand in his *glass* house and throw stones through my windows.

But he claims that *Campbellite* is not their *proper* name. I remark that neither is *Dunkard* our *proper* name. We call ourselves BRETHREN, now then, when he proves that there were no *Brethren* in the time of Christ and the apostles, then I will give up the question.

He further remarked that the *Christian* Church was in existence in the *first* century, but the *Dunkard* Church did not exist until after the *seventeenth*; therefore the *Dunkard* Church is not the *Christian* Church. I reply by saying that while it is a fact that the *Christian* Church existed in the *first* century, it is also a fact that the *Campbellite* Church did not exist till after the beginning of the *nineteenth*; therefore the *Campbellite* Church is not the *Christian* Church.

You see that Elder C—— has been making ropes to-night, and now I am tying his hand with them, let him get loose if he can.

Elder C—— further stated that one point of difference between the Christain Church and the Dunkard Church is this: The Christian Church was founded by Jesus Christ, who sprang from the tribe of Judah, while the Dunkard Church was founded by Alex. Mack, who sprang from the tribe of Germany. I remark that it is a fact that the Christian Church was founded by Jesus Christ, who sprang from the tribe of Judah, but on the other hand, the Campbellite Church was founded by Alex. Campbell, who sprang from the tribe of Ireland, "of which tribe Moses spake nothing concerning the priesthood."

You notice Elder C—— is good at digging ditches, but while I gently pass around he falls into them, and of course, he intended that they should hold me when he got me in them, but the tide has turned, he is in and there is no place left to get out.

When it comes to taking the name Christian and then make a mere speculation of it in this kind of a way, then I seriously object to it. I have no serious objections to them calling themselves Christians—because we do the same—but then I don't want him to turn round and tell this people that I don't belong to the Christian Church, simply because I refused to believe and practice the doctrines and traditions of Alex. Campbell. He has endeavored to severely stigmatize me because I call them Campbellites, which he says is a term of ridicule. I cannot see where the ridicule comes in: when I use the term I do not mean anything bad—I don't mean that they are worse than Campbell, "the author and finisher of their faith." Webster also uses the term, and I presume that the parties who revised the dictionary thought proper to insert it as an appropriate term.

Elder C—— says that Campbell never died for him, never bled for him, nor never arose from the dead for him. Well who said he did! Did Luther arise from the dead for those whom you call Lutherans? If you have a right to call a man a Lutheran, when Luther did not rise from from the dead for him, have I not the same right to call you a Campbellite, when Campbell did not arise from the dead for you?

But he went still further and says, you may ask the most zealous Dunkard in "all the region round about" if a man can be saved without believing Dunkardism, and he will surely say yes, and then ask him if any one can be saved without believing Christianity and he will say no: this then proves that Dunkardism is not Christianity. I will answer this array of words by turning his own guns against him. You may ask Elder C—— if a man can be saved without believing Campbellism, and he will say yes, then ask him if a man can be saved without believing Christianity, and he will tell you no; *ergo*, Campbellism is not Christianity.

The audience will notice that so far, I have been using Elder C——'s own arguments against him. If his method is *untrue* then he has not proven one thing against us, and if *true* you can see at once just where *he* stands.

Having fully and fairly disposed of his arguments, in detail, I now proceed to advance facts, *which he dare no' question.*

1. I call him a Campbellite because he believes and practices what Alex. Campbell believed and taught—in faith and practice they agree as much as any teacher and pupil in this civilized country. Campbell is the very "author and finisher of his faith"--he goes just as far as Campbell went, but no further. If he believed and practiced what Luther taught, then I would call him a Lutheran. If he believed and practiced what Mahomet taught, then I would certainly call him a Mahometan; but as he believes and practices what Campbell taught, I certainly ought to have charity enough to call him just what he is—a Campbellite. Whenever he leaves off Campbellism and teaches Christianity, then of course he should be called after his teacher--a Christian.

There is no use holding Campbellism up to me and then call it Christianity—I lose confidence in the parties who do it.

In these statements I do not question the honesty of Elder C—— any more than I would the 450 prophets of Baal. I believe that those prophets were honest, yet they were wrong.

2. In many respects Campbell's system of religion is correct, while in others it is sadly deficient. The present remarks are not intended to reflect dishonor on the name of this remarkable reformer, but to stay the progress of his followers that they run not into the same excess of error. Among other good things taught by Campbell were faith, repentance, confession, and baptism for the remission of sins. These of course, he learned from the Bible, and in these points Elder C—— is right when he follows him; but here comes in the trouble—Campbell practiced backward immersion, a method not as old as either sprinkling or pouring, never mentioned in the Bible, and Elder C—— is following right in his foot-steps. Christian baptism should be performed in the likeness of the death of Christ, who on the cross, bowed his head *forward* and gave up the Ghost, but Elder C—— baptizes in the likeness of the death of Eli, who fell *backward* and broke his neck. Furthermore, this *backward* action in baptism is a modern invention, having been introduced since the commencement of the reformation. This feature, however, is not purely Campbellism, but was adopted from the Baptists by Campbell, and handed down to his followers, who hold it up before the people under the name of Christian baptism, when it lacks more than 1000 years of being as old as Christian baptism.

I now offer a syllogism which Elder C—— may overthrow if he can:

Christian baptism was practiced in the *first* century, but *backward* immersion was not practiced till the *sixteenth* century, therefore *backward* immersion is not Christian baptism.

3. In addition to this human tradition there is another trait about Elder C—'s method to show that he does not practice *Christian* baptism; and in this particular he imitates Campbell to the very letter. You have already observed that it is his failure to practice *single* immersion. This method should properly be called *Eunomian* baptism, in honor of its inventor, a heretic who lived in the fourth century. This is another feature that Campbell found in the Baptist Church, and stamped it with his own signature, handing it down to his followers; they receive it in "an honest heart," and thousands of them are not aware of its human origin.

The following points of difference between *single* immersion and *Christian* baptism are worthy of a passing notice: Christian baptism was authorized by Christ, while on the other hand single immersion was introduced by Eunomian: Christian baptism was practiced by Christ and the apostles in the *first* century, but single immersion was not practiced 'till near the close of the *fourth* century, therefore single immersion is not Christian baptism.

Campbell and his disciples practice Eunomian baptism, while on the other hand Christ and all his disciples practice *christian* baptism.

4. By referring to and reading carefully the 13th chapter of St. John, you will observe that Christ and his disciples practiced Feet-washing. But before they were through with the ordinance Peter thought to turn Campbellite and tell his Lord that he should not *wash his* feet. Peter like Elder C—did not believe in feet-washing, but his Lord and Master was not long restoring him back to Christianity by just simply reforming him, that if he washed him not, he should have no part with him. After they were through, then Jesus, "the author and finisher of their faith" told them the following facts and injunctions:

1. "Ye call me your Lord and Master."

"And I have washed your feet."

"Ye also ought to wash one another's feet,"

"For I have given *you* an *example*,"

5. "That *ye should* do as I have done to you."

The Lord gave them a command to observe, and predicated his right to do so upon the fact that he was their Lord and Master, according to their own statements. And as a master had a right to command his servants, so had he a right to command them. To show them their *duty* he simply told them that they *ought* to do it. To make the matter plain and easy to be understood, he set them an *example*. In order to show that it was binding, he simply told them that they SHOULD do as he had done, and to perpetuate the command, he afterwards told them to teach all nations to "*observe all* things whatsoever he had commanded them." If you examine Paul's letters to Timothy you will find feet-washing still continued in the Christian church, in the time of the apostles.

I simply desire to show you the vast difference between the Campbellite Church and the Christian Church. I do not propose to misrepresent them in the least, but tell the facts as they are, and then if you fail to take heed, it will not be my fault.

I have already intimated that Campbell is the "author and finisher" of Eld. C—'s faith, and now repeat it, referring to the proof. Elder C. fails to practice feet-washing, and why? Not because it was not practiced and commanded by Jesus Christ, for he both practiced and taught it, not because the apostles failed to teach it, for Paul required it of the widow, but the reason, and the only reason, is that Campbell neither practiced nor taught it. Here is just where all the trouble comes in. That the Bible teaches feet-washing Elder C—dare not question, he knows this to be a fact, but Campbell fails to teach it, and as Elder C—is following Campbell instead of Christ, we in this way are able to account for his not practicing feet-washing.—Campbell stopped before he came to feet-washing, or perhaps made a way of his own that does not contain feet-washing, now then I ask this intelligent congregation, where is Elder C—? Is he in the way in which our Savior trod—where feet-washing is found, or is he over yonder where Campbell trod—where there is no feet-washing? No use talking about charity here, the facts are so plain that all the charity in the Universe can't cover them over so much but that you can plainly see that Campbellism is one thing while Christianity is quite another.

5. The following argument will show as much difference between Campbellism and Christianity as there is between *day* and *night*. I now refer to the *time* of taking the Communion. That it was instituted in the *night* by Christ himself will not be questioned by a single sane man in the religious world. This much then is a *fact*. Furthermore, Paul says "that the Lord Jesus, in the same *night* in which he was betrayed, took bread." We further find Paul at Troas taking it after *night*; this then is Christianity, but not so with Campbellism—their rituals require that it be taken in the *daytime*, generally about noon, and then they turn round and call it the Lord's *Supper*, as though people generally ate supper *before* dinner. That it was taken by the Christian Church after night in the first century is a fact, and it is also another fact that it is now taken in the Campbellite Church in the daytime. Now then if here is not as much difference between the two Churches as there is between day and night, please tell me why!

Of our Savior, Luke says he took the cup "*after supper*," which shows that they had a *supper*—a full evening meal. Paul calls it the "*Lord's Supper*." This practice they observed in the Christian Church, but we find no such order in the Campbellite religion—they have nothing of the kind. Elder C—. will take a small bit of bread and a sip of wine—at noon too at that—then call it the Lord's Supper. He has about as much authority for calling a small bit of bread and a sip of wine, a *supper*, as the Pedo-baptists have for calling *sprinkling baptism*.

But then it is just as I told you near the beginning of my remarks, Campbell and not Christ is the "author and finisher of his faith." Campbell called it the Lord's Supper, and so must Elder C—. Campbell took it in the daytime, just about noon, so must his disciples; they must obey their Lord and Master, for he has given them an example that they should do as he has done.

6. I will next allude to another important item and then briefly close my remarks. The New Testament in no less than five different places command the Brethren to "salute one another with a holy kiss," or as it is sometimes termed, a "kiss of charity." Campbellism contains no such an injunction known to me. Paul has told us that if any man preach unto us any other gospel than that which we have received of him, let him be accursed. The gospel preached by Paul did contain the salutation of the holy kiss, no man who believes the Bible dare question this, but on the other hand the gospel preached by Campbell, and transmitted unto us by them that heard him, contains no such a command, it is simply another gospel, unlike that taught by the inspiration of the Holy Spirit by the mouth of the apostle Paul, one that does not contain the holy kiss, one that is from man and not of God.

But Elder C—. pays no attention to this teaching of the Spirit of God; he finds no trace of this law in the commands and traditions of Alx. Campbell, and for that reason, he is just what he is.

Had Campbell commanded the holy kiss, then it is more than likely that his disciples would practice it, but as they think it their duty to stop just where he did, they never come to this command, unless one of them is "converted from the error of his way," and walks steadfastly in the apostles' doctrine and fellowship.

If Paul *in disguise* were to come to this house to-night, and say just what he has written on the holy kiss, Elder C—.and all his brethren would unite in calling him a *Dunkard* preacher, and then attempt to prove that he had no promise of a "crown of life" for the simple reason he is not what they call a Christian—a Campbellite.

I have now carefully examined all of Elder C—'s arguments, completely demolishing his entire building, and in addition to this I have shown conclusively that he is a *Campbellite*, according to the proper acceptation of the term; he does just what Campbell has taught him, paying no regard whatever to the commands to the law of Christ, not contained in Campbellism. In addition to this array of facts, which he dare not question—I could present quite a number of others, but as I have already presented more than Elder C—. is able to gainsay, and as a "hint to the wise is sufficient," I think proper to close with the following conclusions.

7. If we as a people "walk in all the commandments of the Lord blameless,"—a thing which we try with all our power to do—it will not hurt us any more to be called *Dunkards* than it hurt the disciples of Christ to be called *Nazarenes*.

We hold to the New Testament as the rule of our faith and practice, this we know is right whether other books are right or not. This contains the law and testimony of Jesus Christ, it is by this, and not something else that we are to be judged in the last day. It is true that Campbellism contains some good things, but whatever they are they were taken from the Bible. I have shown you quite a number of items contained in the perfect law of liberty, that are not even so much as hinted at in the commandments of Campbell.

As before stated I do not question the sincerity of Elder C—., I only question the correctness of his doctrine, not because there are no good things in it, but because there are many good things that are not in it, that are commanded in the Testament.

I close these remarks with the language of Christ: "Not all that say unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven."

On the Ministry.

Brother Brumbaugh:

The accompaning sermon, clipped from the *R. C. Advocate*, (a Methodist paper) was delivered by a Baptist minister, who is also a practicing lawyer in Richmond, Va. He never takes any criminal cases in law. For preaching he recieves a large salary, and gives away every cent of it for charitable purposes. I like his sermon very much. Except for your own persual, I did not know that it would be of any other use to you. I do not advocate preaching for salaries. A danger attends this thing. There are exceptions to all rules. Thus saith the Scriptures: A laborer is worthy of his hire;" "thou shalt not muzzle the mouth of the ox that treadeth out the corn. If we have sown unto you spiritual things, it is a great thing if we shall reap your carnal things?" These passages quoted, show that a minister merits gifts from his hearers; and the wise in heart will ever be willing and ready to administer to all his necessities. The danger consequent upon a salary is this: "The love of money is the root of all evil;" and where a minister bargains to preach for a certain amount, the prospects of the money too often gains the ascendency over the better interests of his Master. With a full and unwavering trust in providence, a minister should undertake to preach the gospel out of a clean heart, and with a contrite, spirit, making no stated terms about pay; then I do believe a just and merciful God will never allow him to suffer unnecessarily.—"No good thing will he withhold from them that walk uprightly." To preach the glorious gospel with a full effect, the heart should be so full of love to Jesus Christ, that one should feel entirely willing to spend and be spent for him. As a result, the spiritual sheaves would be abundant, and of temporals, there would be no serious lack. "Consider the lilies of the field how they grow; they toil not, neither do they spin. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more cloth you, O ye of little faith? Therefore take no thought saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." When a minister is laboring by both example and precept to save souls, and the members of churches are unmindful of his needs, I am constrained to believe that their hearts are far from God. True love for him and his cause, will always give his followers large and tender hearts, willing minds and open hands for the aid of any and every good purpose. "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and

for the holy garments." Such is the reading of Exodus 35 : 21. Paul said he preached "the gospel of Christ whithout charge, that I abuse not my power in the gospel." He also said, "I have learned in whatsoever state I am, therewith to be content. Notwithstanding, ye have well done that ye did communicate with my affliction. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an oder of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your needs according to his riches in glory to Christ Jesus." "It is better to give than to receive." "The Lord loveth a cheerful giver." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." While I adroit I am no advocate for having stated salaries for ministers that is, not preaching for the sake and expectation of filthy lucre, I do strongly advocate enough love for the cause of Christ, to constrain us to bring our various offerings unto the Lord through the medium of his minister's needs and dues, and all other things pertaining to and connected with any branch of his service. "The earth is the Lord's, and the fullness thereof;" and as God "has prospered" us, so should we offer unto his cause according to what we have, "not grudgingly, or of necessity." As it is written, "He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." One-tenth of what we receive is due to God's purposes. For about five years, I have solemnly and continually practiced this good Scripture rule, sometimes giving all I had, as the case was Often this has placed me in straits; but as "man's extremity is God's opportunity," I have ever been relieved by "special providences" in every emergency. "Behind a frowning providence, he hides a smiling face." Straits give us ample and rich opportunity for acknowledging his hand—his "power and might;" they prepare the heart to know the Savior more closely, and to rightly appreciate the source and blessing of everything we here enjoy.

"Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to his feet;
Lay me low and keep me there."

In Timothy, 3. 1. it plainly describes the qualification of bishops, deacons and their wives. Among other things, it says they "must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Even so must their wives be grave, not slanderers, sober, faithful in all things." Having then a plain and excellent rule for ministers and their wives, let these things be faithfully observed; "wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the firey darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." With a faithful observance of all these things, (which will be easy of performance to a really regenerated one) God will never allow an unsalaried minister of the gospel to suffer or lack beyond what he is able to stand; and in many cases he will provide enough, and to spare. Read Luke 12: The danger of covetousness, the promise of God's providence and the great need of watchfulness are clearly taught from the mouth of Christ. Let us all ponder these weighty matters most seriously, with this question, Am I walking contrary to this rule? If in the affirmative, delay not any means to "walk worthy of the Lord unto all pleasing; being fruitful in every good work." For sins of covetousness, God often hides his face and favor from us. In Josbua 7: relative to the "trespass of Acham" is a figure to warn us of God's displeasure with the covetous. Where we do not progress in spiritual affairs, we must search our hearts to see if we are not harboring a species of the "accused thing." Unless we heartily dedicate our time, our opportunities, our talents, our substance, and our "bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, we will not have proven what is that good, and acceptable, and perfect will of God;" and we cannot fully possess "that peace which passeth understanding." "Again the kingdom of heaven is like unto a merchantman, seeking godly pearls: Who when he had found one pearl of great price, went and sold all that he had, and bought it." So if we would follow on to know the Lord, we must take him for a Guide and Counsellor in every vicissitude of life; we must follow him through shadow as well sunshine; for the Shepherd of Israel will never lead us wrong; and true faith and obedience, will surely put us in possession of that "continual feast"—that "hidden manna." A valient soldier of the cross will sooner or later be favored by the blessed presence and communion, spiritually, with the Captain of his salvation. We must daily and hourly press on till victory is the heart's swelling and bounding cry. "Take up your cross daily, and follow me;" for "no cross, no crown." Ministers of the Gospel, with deep humility of heart and of purpose, I affectionately beg you to take a prayerful and searching view of the 4th, 5th, and 6th chapts. of 2nd Corinthian; also the 4th chapt. of Ephesians, especially from the 23rd to the 32nd verses; the 5th chapt. its 4th and 5th verses; 1st Thessalonians, 4th chapt. 11th and 12 verses.

JULIA A. WOOD.

Conservative Thoughts.

We acknowledge our short-sightedness and feel impressed to ask from whence may we expect any good to result from an extended controversy of the High School project? The design of our periodicals is to do good, —to promote love and union, and further the cause of Zion. The editors profess such to be their aim and we feel to say our periodicals are worthy of a liberal patronage; and as a medium of usefulness they are dependent in a great measure upon the support of the Brotherhood. Time and again the readers of our papers have been reminded that to make the papers interesting and instructive lies within the power of the contributors, at least to a certain extent. On the other hand, contributors may detract from them the power to accomplish the greatest good. The School controversy we admit has been conducted in a gentle manner, yet it being an *individual enterprise*, is it best to press its merits or demerits so largely upon the public columns of our periodicals which are held open for such interests as are of a general character,—to the upbuilding of Zion, or for such things that tend to the interests of the saints in heavenly things. The Annual Council discarded the idea of establishing a church college among the Brethren, but gave individual brethren the privilege to organize or control institutions of learning as they may choose. Even the church refused to lend her *name* to such an enterprise. Hence we see all such enterprises must stand or fall on their own merits. There are at least, a few that have been contemplating the withdrawal of their support from some of our periodicals on account of this controversy, and that it, (the controversy) will be an inducement on the part of some to subscribe is quite doubtful. It also is doubtful if the controversy has engendered love one toward another or gave strength to unity in the bonds of christian relationship. On both sides of the question are brethren of talent and influence. Friends of the school have advanced things that have been an injury to the very thing they uphold, hence it may be said "their zeal hath eaten them up," or at least has a tendency that way. Opponents have also in this controversy lent a helping hand to the cause by their mode and manner of reasoning in some instances. In surveying the whole field of controversy and the mode and means of defence pro and con, we can't see where the good comes in sufficient to compensate for the time, labor and expense of carrying on the controversy. Therefore we humbly plead for a cessation from a further prosecution of the controversy. As we said once of another school (when asked our views relative to it) if God be for it and the right kind of men at the helm it will stand; if God be against it it must fall. So we say of this, and surely if it is as laudable an enterprise as its friends claim for it, it needs not to be bolstered up through the medium of the press in such voluminous style. And if it is such a wonderful and glaring evil as set forth by the opponents, surely our dear brethren and sisters can by the glass of the gospel discern its ugly features and "keep themselves from all appearance of evil." On the one hand it has the appearance (through so much controversy) that the project has not sufficient solidity or base to stand on its own merits, but must needs appeal to the general Brotherhood for support. On the other hand that the Church has so far departed from the "simplicity that is in Christ" that they are in danger of being swallowed by this "High" idol.

Brethren, let us all learn in the noble school of Christ, and let this "High School" work out its own salvation (if such awaits it), and let us all try and work out our "salvation with fear and trembling." And to those that would think of withholding support from our periodicals on account of some things there not just to your suiting, we would say "charity," noble thing, let us exercise it and relish the good things we find in our "winged messengers" that goeth forth so often on their pilgrimage to our homes. And all that can should throw in their mite, that matters of controversy may be crowded out of the manuscript box into the waste basket, where this is welcome a place if our editors think so.

J. S. FLORY.

A man may be the worshiper of the true God, and yet not a true worshiper of God.—

Some things in the manner of the New Testament writers, in speaking of the coming of Christ and the end of the world, greatly resemble the prophetic way of the old seers. Prophecy was ceasing, but those things are lingering streaks of it in the sky.

"If any man's work shall be burned he shall suffer loss." And a great loss it will be, to behold one's life a failure. Perhaps a minister here and there may find that, by some great misconception of the truth, he did no good, though he himself is saved; yet so as by fire.

Love centered upon a person of moral and religious excellency lifts the soul to bask in the elements of a holy affection far above the sphere of earthly considerations. Personal charms sink into insignificance when compared to the sweet effusions emanating from a heart full of love to God.—*J. S. Flory.*

That cannot be healthful piety where there is no activity in doing good. There is danger of luxuriously enjoying religious ordinances. We are in danger of spiritual sloth. Solomon seems to have great antipathy to sluggards, and we need to apply his words chiefly to spiritual things. He is wise who mixes reflective and meditative piety with efforts to do good and to communicate.

"I entered into thine house; thou gavest me no water for my feet." When may Christ be said to have been in our dwelling? How was it at the time of those special blessings, happy returns, great sorrows and joys? And how did we treat him? Was it thus? "My head with oil thou didst not anoint" "Thou gavest me no kiss." It seems that the Saviour looks for tokens of love, appreciates them, misses them.

Unless I make religion my great and engrossing concern, I shall be a stranger to all peace and enjoyment. I have at times caught a glimpse of the comfort which it yields to the spirit, when I merge my will into God's will —when I resolve to have no will of my own separate from God. I feel quite assured that this renunciation of self, and entire devotion to God's service, would give a simplicity and grandeur to my existence—would throw an unclouded sunshine over all my ways—would enhance even my sensible gratifications of a higher order, which constitute the main and essential blessings of heaven O my God! may it be thus with me! Call me out of darkness into thine own marvellous light. Give me to aspire after the graces, and hold forth to acquaintances, and above all, to my children, the example of righteousness! Conform to the gospel economy under which I sit, that as Christ died for my sin, I may die to it; that as he rose again, I may rise to a newness of life, and feel it is my meat and drink to do thy will.

The Weekly Pilgrim.

HUNTINGDON, PA. NOV. 3, 1874.

☞ How to send money.—All sums over $1.50, should be sent either in a check, draft or posta. order. If neither of these can be obtained, have the letter registered.

☞ When Money is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

Jumped a Number.

Last week through a mistake, we used No. 45 instead of No. 44, and as we cannot go back on time we have concluded to leave the sample No. fill the place of No. 44 and thus complete the volume, as heretofore, with No. 50. A number of our readers are calling for an index at the close of the volume. This we are now considering and expect to gratify our readers in this as well as in all other respects

What Shall We Have?

This is often made a question with us. Our readers are all anxious to read something that is good and interesting, but the wants appears to be so various that we scarcely know what to publish. If our brethren were not so fearful relative to having subjects fully discussed we would have no difficulty in filling our columns. But this kind if writing is objected to by many, and that too, by such as are slow to write themselves. Now brethren, a word to such. You, as well as we, wish an interesting paper, and to have that, we must have contributions of that character, and who is to produce it? Those that are interested in examining and discussing questions or subjects which they believe to be of vital importance to the church will most likely feel inclined to write on subjects of that character, therefore it remains for you who are differently inclined to give us something of a different character. Will you do it? Shall we have it? The subject of religion is so comprehensive that the themes for thought and profit are inexhaustible. God is in everything we behold and wherever we look we can see His handwriting, hence there is no part of His divine Law but what can be made a profitable subject for the exercising of our thoughts and talent. Our soul-cravings are many and various so that we will consider it no disgression from our established theology to over step the limits of the well beaten track and explore the new fields of God's wonders which are being laid open before us, or in the words of our Master, "bring forth things *new* and old." By this we want it understood that we do not wish all discussions, neither do we wish to cut off the privilege of free christian investigations. Let all things be done in order and moderation and write as the pressure of the spirit may dictate, not for personal aggrandizement, but for the good and prosperity of our Zion and the children of the kingdom.

Our Prospectus.

Next week we expect to send out our prospectus for 1875. We would have sent it out a week sooner but next week we intend to issue our sample copy of The Pilgrim for 1875 and want to send the prospectus with it. For some time we have been desirous of publishing a larger paper and to accomplish this, we proposed a consolidation of the two weeklies, but there seemed to be a difficulty in the way that we never could fully learn, and the project was abandoned. But we still have a desire to enlarge our paper and the only way we can afford to do it, is to secure a larger circulation. Believing that our brethren and sisters will appreciate our desire to improve, we have determined to run the risk and will enlarge and otherwise improve the Pilgrim, having already procured a complete new outfit and intend to change it to a sixteen page, thus making it more convenient for binding. We intend to make the pages two inches longer, making an aggregate of 32 inches, page wide, or equal to three and ½ pages more surface than any paper published by the Brotherhood. We do not say this by way of competition, as our papers were fully worth the price asked for them before, but we want to show our readers that we are determined to give them the greatest possible value for their money spent. By way of still further improvement in the way of correspondence, church news, &c., we are, and intend to make arrangements with some brother or sister, as a reporter, in every Church, to send us all the news, thus keeping our readers fully posted in regard to what is going on in the Church and religious world.

Some of our special friends fear that we cannot afford to put out a larger paper for so small a price. We can not well afford it unless our dear brethren, sisters and friends *go to work* and greatly increase our circulation which we feel sure they *can* and will do. There are other features which we think of introducing which we expect to talk of next week.

THE PASSING OF TIME.

Wherever we look around us we behold changes going on. A few short months ago our sky piercing mountains were decked in a most beautiful green, while the hillsides and vallies were made fragrant with charming flowers and delicious odor, but where is it now? Look around us again and all is gone—passed away. The beautiful green has changed to many a hue and the sweet scented flowers have fallen to the ground. Step by step, time has been carrying us along almost unperceived. We look back and count it over, June, July, on to November—six months have passed away and we feel as if it were but two, and even short ones at that. But notwithstanding the time may have seemed short to us, yet we must know that it was of its usual duration and that we lived and acted as we always did, and that the record will show whether for the good or for the bad. Oh, what wretchedly careless sinners we are, how profligate to our best interest and with what astonishing indifference we are willing to kill time. How many of us manifest that abiding faith in the great judgment as did the patient Job? "My witness is in heaven and my record on high." Do we believe or do we only half believe, or is our faith so befogged by the world's dazzle that we cannot get our eyes fixed upon the subject of our faith? We just read of a southern aristocratic family who through mismanagment and pride had nearly exhausted a large dowry left them by their parents. All seemed to be about gone, the father was unthrifty and indolent, the mother had never learned the duties of a housewife and the daughters had learned only to dance and play music. For a family of this kind to come to extreme want was a sad dilemma indeed, but it had come upon them and that too unprepared for. When every hope had fled and all were ready to despair, the father received a note, that in the far west a rich and childless relative wes expected soon to die and his fortune would be theirs. Did he believe it! did he awaken to the glittering fortune before him, and did he *act?* Do you suppose that his distressed family would continue on in the even tenor of their way from spring to autumn being satisfied to continue in their degraded condition when such a fortune was ready for them and waiting to be accepted? Not a bit of it. The father and daughters, with all possible haste, starts out for the coveted prize.

How different it is with many of us. In the springtime of life, while we were quite young, our Heavenly Father gave us great possesions, but soon we became profligate and proud and commenced wasting our fortunes in riotous living, little by little we craved of the portion that belonged to us and finally received it all. In a short time this too was nearly gone—and we became alarmed. Oh, what will we do? Father has given us our portion and we have left Him without any more to receive. Hunger, nakedness, and even death stares us in the face and we are ready to perish—but ah, we receive a message, a rich relative of ours has died (our Elder Brother, Jesus Christ) and has bequeathed to us a large fortune. Do we believe it? Oh, yes we believe it, but we are in no great hurry about it, we will thirst, we will hunger, and we will starve a while yet—after while will do. Notwithstanding the conditions of the Will is Now, yet since early springtime we have been waiting and risking. To many of us, the summer months are past and the autumnal frost have sprinkled our heads all over with gray, and still we are waiting and risking our all. Oh, dear sinner, soon will the wailing go forth, "the harvest is passed, the summer ieended and I am not saved."

For worldly fortunes, which can afford us enjoyment only for the moment, we are ever ready and willing to strive, but for the riches that are real, which are complete and eternal we are so slow to accept. It is not only made possible for us to reclaim them, but they are urged upon us. Our heavenly Father draws us. His Son intercedes and invites us, the Spirit also says "Come." The Church and its ministers are continually calling, in Christ's stead, "be ye reconciled to God," and Christian parents are pleading, and still some of us are inclined to remain obdurate and deaf to all entreaties, reject salvation and in its stead accept miseries that are untold. Why is it? It is not because we choose wretchedness rather than enjoyment, we all wish to be happy—all expect to be saved, but we are so full of worldliness and the things of time that our days pass as though we were asleep, and before we are aware of it, we find ourselves away down on the broad road that leads to destruction.

We can scarcely make us believe that summer is passed, and were it not for the frosty mornings, the changed appearance of things around us and the shrill whistling of the Northwestern, we would feel as if we were yet basking in the halcyon days of summertime.

Thus passes away the springtime and summer of our lives, and happy will it be for us if, in the midst of its charms and enjoyments, we have not forgotten our seed-time and harvest, so that when the winter of life sets in we may have our garners stored with the bread that nourishes and sustains the soul while passing through the dark valley of the shadow of death.

Come to Christ.

Rise, take up thy bed and walk.—John, 5:8.

In this command of Jesus we observe something which to this poor invalid must have been very remarkable indeed. For thirty-eight long years he had been disabled by an infirmity, so much so as not to be able to step into the pool at the troubling of the water without assistance; but now he is commanded to take up the couch upon which he was reclining and carry it! The idea of performing such a feat in so prostituted a condition must have appeared as an absurdity to the infirm man, but nevertheless he did as commanded, and as a result was made whole. Jesus had an object in giving this remarkable command which was, no doubt, two-fold. First to restore the man, and secondly to perform a miracle, in such a way, and at such a place and time as would exhibit his power. Thus it is with all his commands. They may be apparently absurd to us, but it should be remembered that God is too wise to err, and that all is done with an eye single to our highest good. It was so in the example under consideration.—The command itself was given thro' compassion for the suffering man, while the peculiarity of it was intended for the furtherance of the great

work which it was his mission to perform.

From this invalid man we may glean a lesson, and one too, that may greatly further our interests in that inheritance which is incorruptible and fadeth not away. We may suppose if we were unable to walk for thirty-eight years, and some one would come along and tell us to take up our bed and walk, we would doubt our ability,—we would feel too weak for such an undertaking. We have however no evidence that this man expressed any doubt. He felt so sick that he was willing to make an effort to do anything that might restore him, and so should every sin-sick soul, no matter how weak or feeble he may feel, be willing to obey God's commands. The reason why sinners are so inclined to doubt the efficacy and propriety of some of God's commands is, perhaps, because they do not *feel* sick enough. If they truly felt their helpless condition they would not be so likely to doubt the propriety or efficacy of the prescribed means for their cleansing. Jesus said to the dangeter of Jairus, "Thy faith hath made thee whole." She had faith enough to believe that there was nothing impossible with Christ, and that if she could but touch the hem of his garment she should experience the virtue of Christ's healing power. In like manner the sinner, whose soul is diseased with sin, must *feel* that he is sick, and then by making application to the great Physician, with a true and living faith, he may be made whole. Some persons profess to have faith in Christ, but are not willing to apply the prescribed remedy for the cleansing of their souls. Such a faith may properly be termed a dead faith, and will not make its possessor whole. We must have faith enough to obey God's commands no matter how weak or feeble we may feel. Sinner, if you are burdened with a load of sin and guilt, even if it has been for thirty-eight long years, Christ says to you to-day, as he did to the infirm man, arise and walk in newness of life. You who are yet in your sins need not wait for the troubling of the waters, neither for any one to put you into them. Christ stands ready to heal you. He sees you toiling and laboring away down in the foul quagmires of sin and folly; he reaches forth his hand and through the spirit gently calls, come! O sinner, come! I will bring thee forth and lead thee into green pastures where thy soul shall be filled with fatness, and ever bask in the clear sparkling light of God's righteousness. But how many souls there are that notwithstanding the glorious privilege they enjoy of coming to Christ and being healed, prefer to go through life halt and lame and at last die! eternally die! Let me tell you, dear sinner, your condition is like that of the infirm man, and how ungrateful he would have been if he had not obeyed the command of Jesus. You who refuse the offers of mercy are manifesting an ungrateful, obstinate spirit. He calls you hourly and daily to come to him and he healed, yet you refuse, or like Naaman the prophet, desire to have your own way for it, and because the commands of God is not in harmony with your feelings, or your preconceived opinions, you disobey them. Oh, sinner remember that while God is a God of mercy, he also is a God of justice, and how fearful will be the retribution at the great day of final accounts. May God help you to consider this matter before it is too late.

J. B. B.

YOUTH'S DEPARTMENT.

From Jerusalem to Jericho.

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This is an interesting journey. We started from our encampment by the Jaffa gate, on the morning of March 16th, immediately after breakfast. We were provided with a guard of two rascally looking Arabs, armed with long muskets, furnished with old-fashioned flint locks. It took us seven or eight hours to make this trip, including stopages. Winding our way over Olivet, and passing through Bethany. . . . we plunged at once into the gloomy wilderness of Judea. As one has well said, "The road soon becomes dreary enough, running among white, desolate hills, and wild, rugged valleys, without a tree or shrub, or even a green grass-tuft. It would be almost insupportable, were it not for the associations, and a certain spice of danger—just enough to keep up the attention. Here and there the gleam of a match-lock catches the eye behind some projecting rock, or a tufted spear is seen winding suspiciously round the shoulder of a hill."

The road is a mere bridle path now, running through the dry bed of mountain torrents, then winding round the sides of the mountain and skirting along the edge of dizzy precipices. It is only roamed over by wondering Arabs; and unprotected travelers are sure to fall "among thieves," as happened to a "certain man" who "went down from Jerusalem to Jericho," in the days or our Savior's personal ministry. We had no experience of this kind ourselves. But the very next day, an English party, consisting of two gentlemen and a lady, going over the same ground were attacted by Arab thieves, "who stripped them" of all they had; but varied the ancient performance by not "wounding them and leaving them half dead." This party had a guard as we had; but those brave defenders, the moment the attact was made, ran away and kept out of sight till the robbers had taken all they could get and had disappeared. Some time after when the plundered party had resumed their journey, they met their valiant guard returning to give them a benefit of their protection again. On being reproached for their base desertion, they said they "had only gone to Jericho *to try and get more help?*"

These Arabs are a cowardly set of fellows. They stand in mortal terror of a revolver. As illustrative of this, I heard a good story of a brave-hearted American missionary, who was on a visit to Jerusalem. He made up his mind to go down to Jericho alone. In the wildest part of the road he was suddenly set upon by a company of six Arabs, who stood round him with their muskets pointing at him. Their leader motioned to him to deliver up his watch and money. He put his hand in his coat pocket, as they supposed to take out his pocket book. Instead of this, however, he drew forth a revolver of six charges. He held it before the leader, and pointing with his finger to let him know that there was one ball for him, and one for each of the others in his band, he then looked him steadily in the eye, for a few seconds, and they all quailed before him, and skulking away, left him to pursue his journey without further molestation.

We stopped at noon to rest and lunch at the ruins of an old Khan, once perchance an inn, like that to which "the good Samaritan" took his wounded "neighbor," where he left him in charge of "the host."

One of the most interesting points connected with this journey is the view it affords of "the brook Cherith," where the prophet Elijah was fed by ravens while the famine raged through the coast of Isreal, as we read in 1 Kings 17 : 1—7. I had always pictured to myself a solitary, shady glen as the scene of that remarkable incident in the prophet's experience. Then my fancy has been wont to locate the man of God in his loneliness, seated beneath his sheltering tree, on the pleasant bank of some murmuring brook. But how different from all this was the actual reality as verified by the scene here presented! In the very wildest part of this wild region is a deep mountain gorge. On the opposite side of the gorge from where he stood, the mountain rose up almost perpendicularly for hundreds of feet. We approached the edge of the ravine and looked down. What a scene is their represented to the eye! Rugged, grand, gloomy, awful, it seemed like a fit hiding place for such a prophet as Elijah, and must have been in striking harmony with the majestic sternness of his character. It was enough to make ones head dizzy to gaze down that appalling mountain chasm. The sides are almost sheer precipices of naked rock, occasionlly pierced by grottoes, apparently inaccessible to anything except the eagles that hover around them. And far down at the bottom of this ravine is a little thread of green skirting along where the brook flows by. And there it was that Elijah had hidden, while Ahab in his rage was seeking him through all the coasts of Isreal, and among all the neighboring nations.

Two thoughts are suggested by this matter. *How easily God can hide his people, and how safe they are when He hides them!* Here was Elijah dwelling for months but a short distance from the very capital of the kingdom, and yet so completely covered by God's sheltering wing that all the zeal and resources of his royal enemy failed entirely to find him. How true is it that "the beloved of the Lord shall dwell in safety by him!"

And then how easily God can provide for the wants of his people, when he thus hides them! If we had looked down into that wild gorge and had been told that God was going to hide Elijah there for months, we might have said, "Very good indeed as a hiding place. The prophet will be safe enough there. No one would ever think of looking for a human being in such a scene of unrelieved desolation. But how can he live there?" To us this would have been an unsuperable difficulty. But to our covenant God nothing is difficult. Almighty in power and infinite in resources, he can never be at a loss to carry out his purposes. Look at the ravens at Cherith, bringing food to Elijah, morning by morning, and evening by evening, and what a striking illustration we have here of that sweet promise, "My God shall supply all your needs according to his riches in glory in Christ Jesus."

We shall not be able to reach Jericho this time. We must finish our present journey at "the brook Cherith," and take a fresh start from here next month.—*Dr. R. Newton in S. S. World.*

Correspondence.

Reporter is wanted from every Church in the brotherhood to send us Church news Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.

Brother Brumbaugh:—By your permission, I will give the readers of the PILGRIM a short account of a visit I made through part of Bedford and Blair counties.

On the morning of the 14th of Oct. I started for Yellow Creek Church, Bedford Co., Pa. After a pleasant ride over the Allegheny mountains, I landed safely in Altoona, thence to Roaring Springs where I was met by brother Jacob Horner, and conveyed to his home near New Enterprise, also near the Yellow Creek meeting-house. Thursday 15th, at 4 o'clock p. m., was the time appointed for their Lovefeast to commence, at which time a goodly number of brethren, sisters and friends were assembled together. The ministers present were George and John W. Brumbaugh of Clover Creek, John S. Holsinger and John B. Miller of Dunnings Creek; Henry Hershberger and others of Snake Spring and Hopewell, Bedford Co., and H. R. Holsinger of Berlin Somerset Co. Had a very good meeting, one added to the church, meeting next day at half past nine, also in the evening at Waterside.

On the morning of the 16th brother George Brumbaugh of Waterside gave us a seat in his buggy and landed us safely near the Clover Creek meeting-house, Blair Co. Soon after dinner, brother George W. Brumbaugh of Clover Creek gave us a seat in his buggy and we started for brother Joseph Snowberger's down Clover Creek, a distance of 9 miles. Meeting in the evening in a school house near by. The brethren lately built a very comfortable meeting-house near this place, and Sunday morning at 10 a. m. was the time appointed to open the house for the worship of God, at which time a large crowd of people were present. The ministers outside of the Clover Creek congregation were P. S. Myers of Spring Run; H. R. Holsinger of Berlin, and George and H. B. Brumbaugh of James Creek. Had a pleasant meeting. We also met at 7 p. m., after which P. S. Myers, George and H. B. Brumbaugh left us. We continued the meeting morning and evening until Thursday night. On Monday night brother L. Furry joined our number, or came to assist us. On Thursday three precious soul's were added to the church by baptism, and we think more were almost persuaded to be Christians.

During our stay among the brethren and friends at this place, we enjoyed ourself very much indeed, and only regretted that we had to take our leave of them so soon. On Thursday night after meeting brother Adam Smith took us in his buggy and landed us safely at his home in Williamsburg, which is a pleasant one indeed, however brother Smith, I have no doubt, feels somewhat lonely, as he has lately

lost his wife. Early next morning, was by him conducted to the railroad depot, took a seat in the cars and soon found ourself on the way to the Duncansville church; landed at brother John Stiffler's. Here we again met brother Holsinger and wife. The brethren of this arm of the church have also lately built a new meeting-house and at 10 a. m. on the 23d was the time appointed to open the house for the service of the Lord, at which time I met brother Wm. Quinn of Tyrone. Although the congregation was not very large, we think we had a very good meeting. Brother Holsinger preached for us after which he started for Clover Creek. Also meeting in the evening. Saturday 24th, at 4 p. m. was the time appointed for their communion meeting. Shortly before that time there was one added to the church by baptism. During the evening services the house was uncomfortably full of people, and I was told a great many could not get in and went home, and with all this we had good order and a good meeting. Also next day at half past nine public preaching. A full house again, and an appointment made for the evening; after which we started for Altoona. By the kindness of Bro. Tobias Imler we were safely landed in the city in time for Sunday School. Also tried to preach in the Brethren's meeting-house in the evening to a very attentive congregation. Here we had the pleasure of meeting brethren Samuel Cox and Conrad Imler of Warriorsmark. Monday morning went out to Eldorado and spent part of the day pleasantly with some friends that formerly lived at Mineral Point, Cambria Co., Pa. In the afternoon had a pleasant talk with brother Grabill Myers and family, took a seat in the cars at 7 p. m., arrived home at 10, found all well, Thank the Lord. In conclusion brethren, sisters and friends, for your kindness you have my thanks.

STEPHEN HILDEBRAND.

Mineral Point, Pa.

Bro. Brumbaugh:—

I thought that a few words of encouragment might b worthy of a place in the PILGRIM. I therefore take the opportunity to give a few words of encouragment, that our minds may be stirred up to their highest interest. We remember while Paul was preaching at Ephesus that a certain class of people that were worshipers of the great goddess Diana were stirred up to their highest interest, because Paul had persuaded many to believe on the Lord Jesus; and the worshipers of Diana were greatly enraged, fearing that Diana would come to naught, her magnificence destroyed, for by this goddess they had their wealth.

Brethren, when reading and meditating upon this portion of scripture, I was made to think that there is a great goddess Diana in the world in these last days, and many cry great is this Diana of ours! How mighty she is! how grand and sublime! how magnificent her temple! how mighty and powerful her worshipers! And those who make silver shrines for this goddess become enraged when they see one of its advocates drawn from the fold through the preaching of one of God's ministers. They begin to muster their forces against the sacred truths of God, crying, not only is the temple in danger, but the silver shrine; if we suffer this to come to naught our occupation is foiled.

Just withhold the mighty dollar and Diana would tumble down sure enough. Oh, brethren, when we see so many poor starving souls intoxicated under the influence of wickedness, it is high time that every servant buckle on his armor and meet the enemy on his own ground, and fight for the Lord of Hosts. Don't become frightened, but go forth as David did, in the name of the Lord. But sometimes the servant of the Lord becomes discouraged, the enemy seems too strong and he begins to retreat. He thinks his sword is too sharp, it only makes the enemy more enraged. Sometimes he thinks of a compromise in order to gain favor and then begins to blunt his sword, that it will not cut so deep as at first. Then he begins to polish his sermons, seeing that the effect produces fruit to his favor. This encourages a little, and by succeeding efforts he finds the means that has gained the favor of the enemy, and now knows what kind of food is required and how to distribute it. But don't make any compromise. Don't blunt the sword, but weild it by the help of God, and let it cut. The deeper the wound the greater the effect. Don't think of receiving any silver shrine from the great Diana. Just so soon as the ministers begin to receive one shrine they will want another. Feast on heavenly shrines. The more we feast on heavenly manna the more eager we work, and the greater our efforts and zeal becomes. The inducements are so great, the promises so sure and the blessings so lasting, that nothing can separate us from the love of God. As it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of great joy." We are young in the cause ourself, and sometimes feel like giving the battle up, the victory over to the enemy, but when we look back to the trials of the faithful, and what they had to endure to gain heaven, and knowing that "we must through much tribulation enter the kingdom of heaven," and that every nerve must be employed in fighting the natural propensities in order to gain heaven, and that a failure in this will deprive us of receiving a part in the first resurrection, we become encouraged in our warfare, and when seeing so many aged brethren whose locks are getting white, contending so faithfully for the good old paths, we are made to rejoice that we still have fathers in Israel, instructing those of us that are young, entreating us to follow good old Paul as he followed Christ. Yes, fathers in Israel go on a few more days and your work is ended here, but thank God your influences will not be gone. The fruits of your labor are seen and felt. Then be not discouraged. Those tears that have often flowed on account of trials, disappointments and afflictions will all be wiped away; your rest will be complete; your happiness eternal. Oh, young brethren and sisters, be subject to the elders, walk in their foot-steps, encourage them for they encourage you. Remember their kind words, the tears they shed for you, the sympathy they have for you, the desire they have for your welfare, praying and crying mightily for you, that not one of you be lost. O, take heed, the enemy is gaining ground inch by inch. Do not give him the advantage, but come out conquerors through him that loved us and all will be well. BENJ. BASHOR.

Whitesville, Mo.

Dear Pilgrim:—

Modesty is one of the chief ornaments in the Christian character. I do not write for your paper by jerks as I have been doing because of a thought that your readers will wonder about and think of me when I don't write. I can see no other cause for it than that which makes us all subject to moods, dispositions, and circumstances that come and go. I am not aware that my communications are appreciated much or little. I start them out pitying them as an affectionate father would, by reason of poverty, thrust his children out against a cold, cold world in order to save his own life. I do not profess to write expecting that my communications dare not be criticised or that I dare not be censured. A just criticism and censure of every human being upon the earth is an element in the mind of God. I claim the right—and I further claim that it is my duty to exercise that element in my judgement of the words and all other actions of all men; no matter in what position they are, or how high they are in authority. If I love my brother as I love myself I will in a generic way, allow him the same privileges which I take, and encumber him with the same duties that are encumbent upon me. Whenever I sacrifice truth to please any man, then I cease to be the servant of Christ, and so it is with every other pilgrim. On this line I expect by the help of God to fight it out, though my seat shall be like that of virtue, always the lowest at the table. J. B. GARVER.

Allen, Pa.

MARMATON KAN.
November 1st 1874.

Dear Pilgrim:—

As we always love to read church news, and not seeing anything from this part lately, I have concluded that a few lines from us would not be amiss at this time. We held our Lovefeast on the 14th and 15th of October in the Yellow Paint Creek church. Elders Daniel and George Barnhart and Jesse Studebaker were present. The disunion that existed here in the church was done away with, and we hope brought to a terminus forever. All met in union around the table of the Lord, and there performed the ordinances of the Lord's house. We can truly say that we were very much refreshed in the inuerman, and made to rejoice at the feeling and charity there manifested among the members of God's householders. The union and fellowship that we had labored and prayed for was brought about, and as we were weak in the ministry (being alone) there was a choice held for a speaker and deacon. As the the vote for minister was a tie both were installed, viz: brother W. W. Reynolds and brother William Stockmire. Brother A. J. Cough was chozen for deacon, brother A. C. Numer reinstated in the ministry, and the writer, ordained or forwarded to the Eldership. There were two added to the church at our council, and much interest manifested at our Lovefeast among the spectators. The brethren labored hard and earnestly, and we trust their labors are not in vain. Paul can plant and Appolos water, but the increase comes from God, to whom we are indebted for all that we have and are. Many thanks to our brethren that labored for us. The Lord reward them. We desire and crave the prayers of our bretnren everywhere.

JOHN J. HOOVER.

Dear Pilgrim: — As I have not seen any report from our church for some time I will give you a little church news. With us the cause is still moving on, and souls are made to rejoice in God. Some are still willing to put on Christ in baptism as commanded by Christ and the apostels. We had a choice here in the Union-district Marshall county on the 12th of September and Bro. Jacob Appelman was elected to the ministry, being a worthy young brother in Christ, and brethren Aaron H. Kreighbaum and David Miller M. D. were elected as deacons. May the good Lord bless them in their high calling

Our communion meeting came to on the 16th of Oct. and was interesting and refreshing to the soul. There was a large crowd of people present, a great many members, and a good supply of ministers. Our meeting closed on Sunday eve. We had some sound and refreshing preaching by brother Jesse Calvert, George Cripe and others. May the Lord reward them for their labors.

There was five souls added to the church by baptism at these meetings. We pray that they may prove faithful until death.

ADAM APPELMAN.

Plymouth, Ind.

DIED.

MISNER.—In the Yellow Creek Congregation, friend Mary Misner, aged 54 ys 5 months and 6 days. J. CALVERT.

SAGER.—In the Beaver Creek Congregation, near Ottohine Va., Abraham Sager, son of brother Jacob Sager deceased, departed this life October 18th '74, aged 41 years and 3 months. Funeral occasion by brother Martin Miller and Jacob Hedrie, from 1 Peter, 1: 24, 25.

S. N. WINE

MURRAY.—In the Yellow Paint Creek church, Bourbon Co., Kan., Oct. 24, '74, Lotella daughter of brother Clinton and sister Sue Murray, aged 1 year and 10 months.

Little Lotella had to suffer for several months until she became a mere skeleton. But God remembered her and ended her sufferings by calling her home to immortal glory. Then weep not, dear brother and sister, your darling child has only gone before and there awaits your coming. Prove faithful and soon you will be united, never more to be separated. Funeral occasion improved by the writer, from Matt. 19: 14.

MANSER.—Also, in the same congregation, Oct. 26, 1874 Charles Alfred, son of friend Moses Manser, aged 6 months and 14 days. Its mother died 6 months previous to its death. We hope that mother and son are now together in the paradise of God, while father and little daughter are still in this world of trouble, yet we know not how long. We would say to the father, serve God in all his appointed ways, and soon you will meet those whom you love, never more to be separated from them. Occasion improved by the writer, assisted by brother Humer, from 2 Sam. 12: 23.

JNO. J. HOOVER.

(*Companion* please copy.)

FRANTZ. | Our dear father, Elder Abraham Frantz departed this life on the 28th of Sept. 1874, in the Logan Church, Logan Co., Ohio, aged 74 years, 9 months and 14 days.

On the 30th his remains were taken to the meeting house, followed by a large concourse of sympathizing friends, where a funeral was preached by Eld. J. N. Kauffman and brother Michael Swonger, from 2nd Timothy 4: 6, 7, 8th verses, then interred in the Brethren's burying ground near by. Peace to his ashes. Father leaves a side companion, sister in the church, 7 children and 20 grandchildren, and 5 great grandchildren to mourn their loss

He was born in Botatourt Co., Va., and came to Logan Co., Ohio, when about 18 years old. He was married to Catharine Houtz in 1824 who preceeded him about 30 years to the better world. He was the last surviving member of the first German Baptist Church ever constituted in Logan Co. Father was chosen deacon in the year 1127 and chasen minister in 1846, and ordained Elder in 1856. Father had been a great sufferer from Paralysis for about ten years. During this time he often expressed a desire to go home to his Savior, and during the last few weeks suffering intensely from a complication of diseases causing him to often pray that he might be delivered from this prison house of clay and be at rest in his Father's house. J. L. FRANTZ.

BEEGHLY.—In the Owl Creek Church, Knox Co., Ohio, Oct. 25 '74, sister Sarah E., wife of brother John Beeghly Jr., and daughter of Bro. Wm. A., and sister Eliza Jane Murray, aged 22 years, 1 month and 3 days.

Sister Sarah was born in the Legonier

Valley, Westmoreland county, Pa., Sept. 22, 1852. She removed with her parents to Wayne County, Ohio some six years ago, where she united with the church when as yet she had not wandered far from home. Subsequently the family removed to New Berlin, Stark Co. where she united in marriage with brother John Beeghly of Ashland Co., Dec. 25, 1873. Little did your correspondent think at that time when he saw her, the hopeful young bride, full of hopes and joys, he would so soon see her lying in the coffin and consigned to the solemn grave; but such was the case. Her parents had finally settled in the Owl Creek church in Knox Co., where she died and from where she was brought to Maple Grove meeting-house, Ashland Co., and by request the writer preached her funeral discourse from Heb. 9: 27, assisted by brother D. N. Workman. This took place on the day appointed for the Lovefeast at Maple Grove, and the funeral formed the opening exercises of the occasion. The congregation was unusually large and the mourners were many, but we are glad to say that they sorrowed not as those who have no hope.

Truly her life was a checkered one. She was born in Westmoreland County, Pa., baptized in Wayne Co., Ohio, married in Stark Co., died in Knox Co., and buried in Ashland Co. P. H. Brown.

MISCELLANEOUS.

—Brother A. S. Lehman of Franklin Grove, Ill., has moved to Marshalltown, Iowa.

—We have been favored with a copy of Bro. M. M. Eshleman's "Vindication of True Vital Piety," but have not yet had time to examine it.

For several weeks the print of the Pilgrim has not been good, but we hope in the future this will not be so. Our press and rollers have not been in good trim. All will be right again shortly.

—On last Saturday, October 30th, a snow fell at Omaha, Neb. one and a half inches deep. We have had no snow but are having extremely smoky weather, so much so that it is getting to be unpleasant.

—Brother Bucher in last *Companion* calls for a series of articles treating on the best mode of properly raising children. This is an important subject and if some of our readers will favor us with some practical information on the same we will gladly publish it. He remarks, "I have known parents who were strong on these points and they conquered their children, * * but lost their love ever afterwards." Such a conquest we would call a signal defeat.

Those of our patrons who know themselves indebted for the Pilgrim, we kindly entreat to send it along, immediately if possible. If you can not pay us now please give us some satisfaction in reference to the matter. If we know that you are willing and intend to pay us, we are still hopeful, but when nothing is said, and we don't know whether you intend to pay, it is discouraging. Perhaps you intend to send it when you renew for next year and if so, it will be all right.

—Next week we expect to supply all of our former agents with a prospectus. If any should be missed they will please inform us of it at once and we will supply them. To all others who will be so kind as to take an agency and gather subscribers for us we will gladly furnish them with a prospectus, containing terms to agents, &c., free of charge. We are considerably enlarging the Pilgrim without raising the price, and hope thereby to obtain an enlarged circulation and therefore shall feel grateful to all who may favor us with their assistance.

—Brother J. D. Troutle, under date of October 28, says:

I was permitted to spend some nine days with the brethren in the valley of Va. I attended three Lovefeasts, on the 17th and 18th at Bro. George Shaver's former charge. This church has a gloom hanging over it, in consequence of its overseer being mentally afflicted. It became necessary to take him to Stanton, where he is well cared for. The family and church need and desire the prayers of the brotherhood. On the 20th at Linville Creek, where I met with many of the children of God. There I had the pleasure of meeting brother C. G. Lint on his way home from a tour of four weeks. This house is 30x45 feet and did not accommodate near all the members. Attended meeting in the Flat Rock district. On the 24th and 25 Lovefeast in Paul's Fort where Bro. Wm. Peters resides, the second Lovefeast held in their new meeting house, had a very attentive congregation, much love manifested. The churches seem to be prosperous and the brethren active in the cause of Christ, opening out new fields of labor, enlarging the borders of Christ. Oh, that there might be still greater efforts made, for there is no doubt many other "Julia A. Wood's" who are longing and praying for the "Light." With much love I am your brother in Christ.

Brother. S. Z. Sharp of Marysville, Tenn. says: "Our lovefeast on the 17th inst. was not only an occasion of unusual refreshing for the members but nearly all present seemed deeply impressed with the solemnity of the occasion and the effect I hope will prove beneficial to the souls of some at least.

An election was held for a minister and a deacon. For minister the lot fell on Bro. N. B. Sherfy and for deacon on Bro. Jos. Frye.

Last Sabbath one was buried with Christ by baptism. More are almost persuaded to come."

Bro. J. S. Flory says: "We have no special news of interest to communicate. Some of the members that had taken temporary leave of the valley have returned, had a full turnout of the members at our last meeting. We are all well and in good spirits. Have a beautiful fall, but little frost yet. Stock is in fine condition. Buffalo are being slaughtered by the hundreds. The Pilgrim comes regularly, no visitor is more welcome, always bearing good tidings and news of interest. Long may it thrive and prosper.

—The Methodist Ministers' Convention in Pittsfield has been discussing the question of advertising church services in the newspapers. It was agued against the practice by several ministers that people would often attend church in answer to an advertisement rather to be amused than to receive good, and that it excited sensationalism in preachers. Others believed that judicious announcement in the advertising columns of the press was the only practical way of reaching the public. No formal expression of opinion could be agreed upon by the Convention.

—The washing of feet before the administration of the Lord's Supper, which is an old practice of the Menonites, is also observed by the Winchenarians, a recent sex whose members are mostly in Penn-sylvania. A correspondent of the *Evangelist* thus describes the scene as it was witnessed by him in Pittsburg: "Those desiring to participate in the observance of the ordinance occupied front seats, and were waited upon by a brother and sister, who each took a pail of water, and an apron (more after the style of an ancient girdle) served the purpose of a towel. One by one they bathed the feet of each and dried them with the girdle." After the washing the kiss of peace is given. The Pope also washes the feet of twelve poor men once a year; the same custom has been observed by the emperors of Austria.—*Christian Standard.*

Wealth of the Ancient Hebrews. —In the times of David and Solomon gold existed in immense quantities among the Hebrews. The figures given in the Old Testament appear almost fabulous. From 1 Chron. xx: 14, we learn that David had collected together for the purpose of the Temple building a hundred thousand talents of gold and a thousand thousand talents of silver; and from I Chron xxix: 3, we learn that over and above this enormous amount, he contributed from his own possessions three thousand talents of gold and seven thousand talents of silver; whilst the people in addition offered," for the service of the house of God, five thousand talents and ten thousand drachms of gold, and of silver ten thousand talents. From this data the total value of the gold and silver has been calculated at nearly five thousand million dollars.—*The Bible Educator.*

—Full reports of the Old Catholic Congress in Friedburg show that there was an attendance of 200 delegates. The Congress declared that it was the duty of the Government to ascertain how many Catholics there were by making the electors of all the communes vote on the question of the recognition of the infallibility of the Pope. Bishop Reinkins, at public meetings and elsewhere, declared fully his views of the "church of Christ." He said that the hierarchy was not the church of Christ; that the church consisted of the society of believers, that it does not save men, but is saved itself, that Christ is the only mediator between God and man, and he only can save, and that the bishop is the only representative of the church over which he presides.

—The Roman Catholic priests in Germany have in several instances evacuated churches the joint use of which, according to a practice not uncommon in that country and Switzerland, has been extended by municipal or other authorities to the Old Catholics. The chaplain of a hospital at Pforzheim has been dismissed by the Baden government for refusing to officiate in the church attached to the institution, on account of its having been used by the Old Catholics. The Old Catolic priest was appointed in this place, but some of the attendants refused to conduct Catholic inmates to the service. This shows the irreconcilable hostility of the Old Baptists to the Old Catholics.

—A Thieving Pastor.—The Rev. M. Craig, a Methodist divine, who is at present the pastor of a church in Evansville, Wis., has been arrested for the larceny of books from the store of Des Forges and Lawrence. He has been in the habit of visiting Milwaukee frequently during the last year or two, and various booksellers here have, soon after his calls upon them, noticed that several costly books were missing. Des Forges, not wishing to accuse the clerical individual of thefts without proof, concluded to catch him in the act, if possible. He appeared in the store yesterday, was well received, and allowed to step behind the counter for the purpose of examining the newest publications. A clerk was detailed to watch him, and when he left the store he reported that several books were taken by the preacher. Des Forges followed and had him arrested. About $15 worth of books were found upon his person. He admits his guilt, but says nothing in extenuation of it. It is understood that he has an extensive library at home, which was undoubtedly procured by theft from Milwaukee booksellers, as some one has carried on the larceny business very successfull in the book house for a long time, and this man appears to be the person to whom the crimes will all be laid. He is now in jail there. He has a wife and and child, and is about forty years of age. His library will be examined by detectives and the stolen property claimed, if it is possible to recognize it now.

Going To Law.

A farmer cut down a tree which stood so near the boundary line of his farm that it was doubtful whether it belonged to him or his neighbor. The neighbor, however, claimed the tree, and prosecuted the man who cut it, for damages The case was continued from court to court. Time and money were wasted, temper soured and temper lost, but the case was gained by the prosecutor. The last of the transaction was, the man who gained the cause came to a lawyer to execute the deed of his whole farm, which he had been compelled to sell to pay his costs! Then houseless and homeless, he could thrust his hands into his pockets, and triumphantly exclaim, "I've beaten him!"

This reminds us of a little story. Fourty-three years ago a young man was teaching a country school. He had not been in the place one quarter before he had acquired a reputation for knowing more than he did know, but he was wise enough to take no pains to disabuse the popular mind of the favorable impression. If there was one study that he was more deficient in than another, it was surveying. But he taught it as well as he could, and his pupils learned. Two farmers had a chronic dispute as to the line between their lands, and for many years they had contended as to the right of possession in a little strip. Both of them were warmly interested in the young school teacher, and in a happy moment it occurred to them to ask him to examine their titles and maps and decide as to the true running of their dividing line. He took the papers, gave "his whole mind" to the question, made a map with the line where he believed it should be: both parties accepted it, set their fence according to it, lived in peace, and to this day, after the lapse of nearly a half a century, the schoolmasters line is undisturbed, though the lands have changed hands frequently. The line will doubtless never be disturbed. How much better is this than to go to law, consume their property in vexatious litigation, alienate families, fret themselves, and bequeath a feud to successive generation. Both the farmers have long since gone to sleep with their fathers, but the young scholmaster, who judged between them, lives to make this the first record of his decision. —*N. Y, Observer.*

AGRICULTURAL HINTS.

TO EXTERMINATE RATS.—A correspondent of the *Tribune* says: Take copperas, the quantity to depend upon the number of buildings or places infested, pulverize it very fine; and be sure and sprinkle some in all the buildings—in a word, wherever they congregate—and in a few days all the rats will be gone. This is very simple and easily tried, and has proved completely successful several times at different places. No rat has been seen three days after a thorough application.

FARMERS' CHILDREN. Every girl and every boy should have the care of something belonging to him or her, to raise, or cultivate, or improve. When there is plenty of room, as on a farm, boys should own a horse or a cow, or have a portion of the garden to cultivate. Girls should be allowed to possess a beehive, or a certain number of hens, or fruit-bearing vines; something of value, that by care and proper cultivation increases and returns a value for itself. Children will acquire an interest in and derive a happiness from this form of industry that will repay the effort and trial.

WASTE NOTHING.—The Chinese, more than any other people, have reduced the saving of fertilizers to a science. It is well known that they scrupulously save, disinfect, and put to valuable use every particle of offal. In no other way could their land be so enriched as to support its teeming inhabitants. Liebig traced the primal fall of Rome to the building of her great sewers, which conducted to the Tiber fertilizing material which should have been applied to her soil. It was the lack of breadstuffs, consequent upon the poverty of the arable lands, which drove the Romans to foreign conquest, and ended in the overthrow of their own liberty. Our people are wasting every day substances, which, if properly utilized, would save them many a dollar and much tribulation.

A DOUBTFUL CASE.—The *Agriculturist*, in reply to a correspondent, said: We should hesitate to advise a man with a young family, and possessing but $800, to buy a farm in the East, which is most likely badly run down, for $3,000, in the expectation of making a living and paying for the farm out of the crops. There are some men who might succeed, but these are very few, and the probabilities are very much against a success. We should also hesitate very much to advise such a person to go west, if he can make a living where he is at a mechanical trade. Although a soldier's homestead can be procured for nothing, yet the care of a young family would be a serious burden in a new unsettled country to a man with such scanty capital. The far West is for enterprising young men without families, or older men with plenty of help, or for persons with money sufficient to carry them over the unproductive period. A worn-out farm in the East requires money and skill to restore it, and skill is a greater necessity and a rarer possession than money.

WEEDS ON THE ROAD SIDE.—There is a law in New York, we believe, that requires every road-master to see that the weeds along the roadside in the district over which he has jurisdiction are cut twice a year—that is twice during the season of growth. In some road districts and by some road-masters this duty is performed faithfully; but by the large majority no attention is paid to it.

Every good farmer is interested in the faithful enforcement of this law; because the roadsiders are great weed breeders and disseminators, unless they are carefully kept clean in the manner described. The question of the tidy appearance of the road-side is a secondary consideration. It is not probable that the law originated in the motive of tidiness, but as an economical measure—a means of protecting careful farmers from carelessness or slovenliness of untidy neighbors.

Attention is therefore called to the fact that every road-master's warrant does or should contain this as one of his specified duties; and that if he does not discharge it he should be complained of to the road commissioners of the town.—*N. Y. World.*

NEW ADVERTISEMENTS

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6 43	9 30	Coffee Run	6 00	7 38
6 49	9 37	Rough & Ready	5 53	7 30
6 56	9 45	Cove	5 43	7 23
6 59	9 48	Fisher's Summit	5 40	7 20
AR7 06	10	Saxton	LE5 20	LE7 05
LE7 10	LE10 5		AR5 15	AR7 00
7 15	10 20	Riddlesburg	5 05	6 46
7 37	10 25	Hopewell	5 00	6 40
7 40	10 37	Piper's Run	4 48	6 27
7 56	10 43	Brallier's Siding	4 41	6 20
8 01	10 50	Tatesville	4 35	6 15
8 04	10 55	B. Run Siding	4 30	6 12
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The Weekly Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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The Weekly Pilgrim.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA. NOVEMBER 24, 1874. NO. 47

POETRY.

The Prayer of The Destitute.

"He will regard the prayer of the destitute, and will not despise their prayer." Ps. 1 : 17.

My land lies fallow, Master, till me!
My heart lies empty; Master fill me!
It plays the traitor; Master win me!
It faints, it dies! Put new life in me!
It goes astray, good Shepherd lead me!
It sighs for hunger; come and feed me!
It is so poor! Oh, give me riches!
It is corrupt: O Lord renew me!
So ignorant! Oh wilt thou teach me?
Has wandered far. But thou can'st reach me!
Is sore diseased; Physician, heal me!
Exposed to danger; Oh, conceal me!
It trembles! In thine arms, oh, fold me!
Begins to sink! O Savior, hold me!
Is sinking fast! Lord look upon me!
So cold and dark! Oh, shine upon me!
A poor lost sinner! Come and find me!
A rebel! May thy love now bind me?
A prodigal! wilt thou receive me?
A beggar! Oh, wilt thou relieve me?
A backslider! Wilt thou restore me?
Unholy! May thy presence awe me!
Unfit for life! O God, prepare me!
So weak! On eagles' wings, oh bear me!
So comfortless! Lord Jesus, cheer me!
So lonely! God of love draw near me!
By sin accursed! Good Lord acquit me
Unfit for heaven's pure service! Fit me!
Unfit for work on earth! But use me!
A suppliant! Do not thou refuse me!
Oh, come and fill the hungry with good things;
For thou hast all I need, thou King of kings!

—*Sunday at Home.*

ORIGINAL ESSAYS.

BE YE SEPARATE.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator hath any inheritance in the kingdom of Christ, and of God, 'for I wrote to you in an epistle not to company with fornicaters.' Neither 'shalt thou make any covenant with them; nor show mercy unto them,' but 'come out from among them,' and 'be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth, with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

"Depart from evil and do good, seek peace and pursue it." "Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil: learn to do well: seek judgment, relieve the oppressed, judge the fatherless plead for the widow," for "pure religion pure and undefiled before God and the Father is this. To visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world."

"For this, thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet, and if there be any other command it is briefly comprehended in this saying: Thou shalt love thy neighbor as thyself." "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law. And knowing the time that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed, the night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armor of light."

Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." But "be ye kindly affectioned one to another with brotherly love, in honor preferring one another, rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of the saints, given to hospitality."

"Recompense to no man evil for evil, provide things honest in the sight of all men."

Finally, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Having your conversation honest," "for so is the will of God, that with well doing ye may put to silence the ignorance of foolish men," for "what manner of persons ought ye to be in all holy conversation and godliness." "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God." "Honor all men. Love the brotherhood. Fear God." J. B. Lair.

Answer to Query: "What is the difference between the Soul and the Spirit?"

Different, correct answers may be given and received to this query, owing to the wide gulf which the word difference overleaps as it stands in the sentence. They will however, thus be fragments of the whole answer for which we ought to seek and ask. The soul and the spirit are two distinct elements of the immortal part of man. They are divided asunder by "the word of God," in the 43d, 44th and 45th verses of the 12th chapter of Matthew, also in the 45th verse of the 15th chap. of 1st Corinthians, and in many other portions in connection with the whole. The difference between two elements that comprise anything is discovered by dividing them asunder, and comparing a correct knowledge of the different properties belonging to one with that of those belonging to the other. In the first portion of Scripture referred to, one of three distinct elements of the 'loan'—the spirit went out, away from the other two,—the soul and body. In order to obtain a correct knowledge of this element of that man, we must follow it, so to speak, into the "dry places" and learn that they mean the powerless condition of the spirit when it is separated from the soul, that evil works are not the spirit, but the effects of it, that it can cause no effects while it is "walking to and fro seeking whom it may devour" until it finds a soul which it can enter, where its office is to destroy both "soul and body in hell." These are some of the conditions and powers or properties that belong to the evil spirit when it is in or out of the soul. The house is the body or material part and the soul is located immediately between the body and the spirit. The emptiness of the house, the swept and garnished conditions of it, the state of the man before the unclean spirit went out of him; his state after the wicked spirit entered into him and and the state of one in whom the good spirit dwells, are the conditions and properties of the soul when it is separated from or joined to the spirit.

In the second portion of the Scripture referred to, the soul is divided asunder from the spirit by the declaration that the culminating point of the first creation was "a living soul," and that of the second was "a quickening spirit," that the first creature or living soul became inhabited by a spirit whose tendencies were to produce its death and destruction, and that the second creature or the "quickening spirit" should inhabit the first creature or the living soul, and quicken it into an eternal life. The dividing asunder of the evil spirit from the soul, and the joining of the good spirit with it, is the great redeeming power and the work of God and his ministers. I will close the analysis here, hoping the Bro. will understand the query sufficiently to enable him to continue an edifying investigation. Should he desire closer definitions through the Pilgrim, let him ask for them. There are brethren who can give them. Should he or another have, or think he has a better answer than the above, I assure him there is at least one brother suspicious of such possibilities. J. B. G.

Allen Pa.

More Religion.—Christ calls for witnesses; saved men are the true evidences of his power to save. Holy men are unanswerable arguments; more faith and love among ministers and people would convert sinners by the thousand. When ministers are fully saved, they can preach salvation most effectually. When the churches are filled with the Holy Spirit the ungodly confess that God is among them of a truth. The great need of our day, and of every other day, is more religion to to save men. How much divine power it is possible to possess, we do not know. We certainly can have a large increase if we will accept it. If our editors were clothed with more spiritual power so as to reveal Christ more fully in what they write; if ministers were filled with the Spirit so as to preach Christ more fully, and manifest his love in daily life; if Christians generally were as holy as Christ can make them, unbelief would yield to the gospel like frost before the sun. Full salvation in the churches will save the world.

When we read we fancy we could be martyrs, when we come to act we cannot bear a provoking word.

The eyes of a Christian should be like sunflowers, open to no blaze but that of the sun.

God sends his rain in gentle drops, else flowers would be beaten to pieces.

An Address upon the Organization of the first Church in Colorado.

An organization being effected Elder J. S. Flory in substance addressed the meeting as follows:

Dear brethren and sisters I hope the meeting we have had to-day will long be remembered as an event of signal importance. We are engaged in a noble work. A work that tones to our present and eternal welfare. Like causes will produce like effects. Our minds have been somewhat running back to the days of the apostles who had received the great commission, "Go ye into all the world." There was a cause why they should go in obedience to that important injunction. They went, and the result or effect of their preaching was men and women believed and churches were established "in the faith" in various parts of the then civilized world. The word of God was glorified. In the establishing of those churches we notice the same rule of practice in the keeping of the ordinances and commandments characterized them all. This oneness existed among them from the fact that they were governed by the one rule of faith such as "was delivered to the saints." We have the same rule to-day and by that we must walk if we would prosper. We maintain there is but one order of divine service. God having given no plurality of ways to worship him according to our faith, opinion or convenience, then how dare we assume to take any such privileges in things that pertain to church government. We conscientiously claim we have no such right, therefore in our organization and practice we must be governed by one general order of the church, especially when we find all is in harmony with the gospel. We are pledged to our God, to the Church and our convictions to stand by the "old landmarks" let our surroundings be as they may. The Word of God was not given in such terms that we may bend it to suit our changes and the times, but it is "the same yesterday, to-day and forever." What is right to enforce in the East is right to live up to here in the West, true Christianity is the same the world over.

When we see how the Kingdom of Christ here on earth is prospering —spreading her healing wings over the land we are made to rejoice. We may cast our mind's eye back to that handfull of the faithful fleeing, from persecution—landing in the "New World," settling down near the Eastern shore of this Continent, where Atlantic's waves have long washed the beach—and see how, from the small beginning, true religion by the mercy of God rolls onward. Westward the empire of Jesus spreads, State after State and Territory after Territory hear the gladsome sound, even California and Oregon hear the sweet melody of the song of Redemption. From ocean to ocean the "banner" has been lifted up. But like the great Railroad that connects the West with the East, spanning with a long bound the "desert" center of the Union, so the extending arms of the spreading church of God leaped over this part of God's domain To-day by the mercies of God, it is our privilege, brethren and sisters, to plant the standard of the cross of Christ here Few in number, yet enough, assisted by the strong arm of God, to lift up the "banner." We need not be discouraged, "great oaks from little acorns grow" so from small beginning great things may be accomplished. We look back scarcely 20 years when we were yet in our teens and see the pioneers of the church, few in number, meeting to worship their God in Iowa; and some of those same pioneers we see here to-day. At that time but one Elder in the State, to-day we see the State dotted with many branches of the Church of God and the membership known by the hundreds.

We hope we all feel and will continue to feel the great responsibility that surrounds us, and will appreciate the great blessings of God showered upon us. In a moral point of view, as otherwise, we may, by the grace of God, make the "wilderness" or ("desert") "blossom as the rose." Oh that our daily influence might be such that we may be a light to the world and hold forth that "old-time" religion so many are beginning to pine for. Nothing is of so much importance as an unfeigned love one toward another, and above all true love to God. Where love predominates all self-will will vanish, we will esteem others above ourselves. Love casteth out stubborness, indifference and the spirit of inconsistency, therefore we will cheerfully and meekly conform to the order of the church. If the eminent apostle Paul with a heart full of love for the church did condescend to speak of bodily apparel, shall we be of too exalted a mind to speak of it? All the scoffs and jeers about there being "no religion" in dress never has or never will make it otherwise than the outward is significant of what is within. The spirit of insubordination in the heart is easily discernable by the outside evidence, and on the other hand the spirit of obedience (characteristic of Christ) is also known by the exterior appearance and conduct Consistency is indeed a Christian jewel. To profess to hold the doctrine of nonconformity to the world and at the same time practice "conformity" to the world and nonconformity to the church is inconsitency indeed! The spirit and practice of disobedience to even the least of the regulations of the church leads, as a general thing, to trouble, loss of confidence, while there is nothing of worth in a religious point of view to be gained. We should study more how to please God and the church by a life of consistency rather than how to please ourselves and evade the responsibility resting upon all. If the time that is often taken in hunting excuses to justify disobedience was taken in learning of Jesus, a much higher state of holiness might be attained.

Dear brethren and sisters, let us all in the outset here be of one mind, let uniformity and consistency to our profession be a matter of solemn duty. If we start right we are more apt to keep right, and in our petition as well as to-day we agreed to be governed by the rules of the church so long as they are in the channel of true religion. We hope by the grace of God we shall have such a care one for another as to labor for each other's good in our spiritual pilgrimage. By this it is implied I will try to do my duty, not as a lord over God's heritage, but in meekness and love in the capacity of a servant try to admonish you in every needed work, and deal out the word of God as he may give me grace and ability, and you will make the preached word effective by living up to all the requirements of the gospel, or in other words "practice what we preach."

I wish to say a few words yet in regard to myself. When I gave up the responsible position of having, in a great measure, the care of a congregation in the East it was not my expectation to accept the Eldership over another. I have no desire or ambition in that direction. Believing every man's destiny is marked out, and sometimes by special Providences, we can have a foreknowledge of what the Lord would have us do. We feel that in another capacity we will probably best fulfil the destiny marked out by the finger of God for us. We had hoped some other more worthy would be here to take more special charge of the church, and when such an one cometh we shall willingly give him the responsible position, yet we hope to retain our home among you, and for the present we will shrink no duty incumbent upon us but do the best we can by the grace of God.

Our Differences.

Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.—Is, 41; 21.

That we do differ in opinion is a fact beyond doubt, and that we have a right to differ is equally as true, yet I wish to be properly understood in regard to this matter. We do not want to differ from our brethren in regard to our faith, neither about anything that we have a thus saith the Lord for, but in regard to matters of opinion, there is no known rule whereby we know how to conform our opinions that we will not differ.

We being free agents, required to act according to our ability to understand, we naturally form opinions according to our understanding. The next man will examine the same subject and form a different opinion to that of ours, now we differ, our difference may not be very material yet it is difference enough that we would like to reconcile it. How are we to do it? The great cry is "the world should not know our difference." Why not? If we differ somebody is wrong. Must the wrong one continue in error lest the world or somebody should find out that he is in error? Those who think we should not differ, will they tell us how to do if we have an opinion. Will they at once agree with us for the sake of not having any difference. I have grave doubts if they would, but I incline to the opinion that they hold their opinion sacred, and the reason that they do not want any difference is because they hold their opinion absolute and do not want anybody to take the liberty to differ from them.

But pardon, may have been too fast in making the assertion, but then "bring forth your strong reasons" why we should not differ. Please do not say that papers should not be published because there is difference of opinions published. That would not be according to our age, but would be driving us back to the dark ages when Catholics held the sway, and it was death by the law to express an opinion different to their creed.

I for one believe that the liberty to differ is not only a privilege but a great good. We may form an opinion and it may be erroneous, and if we dare not differ we may forever remain in the error and it may prove very serious to us too in the end, but when we see another's opinion we may at once see our error, and if we differ can we not differ as brethren? Have we not enough of the divine love in us that we can consider a little, or will we gird on the armor of carnal warfare and settle it at the point of the sword, and then the best man's reason prevail. "Let us reason together," weigh the matter, "produce your cause, bring forth your strong reasons" and if you find you are right, after you have laid aside your self-will, your reasoning may have done much good, and those that differed from you may have been greatly benefitted, but if you find you are wrong would you not willingly renounce your wrong opinion for a right one? Methinks you would gladly.

A sister in No. 40 of the PILGRIM seems to indicate, that some things they don't like, they want articles more edifying. The very same things that the sister thinks are not edifying may be the most edifying to others and *vise versa*. These are the points of difference. How shall any person tell what to write that would edify everybody? How shall any Editor know what would please everybody and displease nobody? That would be an impossibility. Jesus Christ failed to do that little thing and how shall mortal man accomplish what the Lord failed to do? Are we not charitable enough to bear with these things trusting that they edify others if they do not edify us, or will we be so tyranical as not to yield our opinion nor allow others to differ from us? Another will say, "Some write for popularity." Who knows that to be a matter of fact. That is a matter of opinion only, and I might take the liberty to differ, and say that the child of God could be guilty of doing a thing that would be of no more honor to his God than that. Suppose some person would assert that that brother preached not from a sense of duty, but "for popularity," he might think it to be rather a bold assertion. Is is any less so?

Now seeing that we do differ, and knowing that we will differ, let us know the difference, and let us know who will not yield his wrong opinion for somebody's right one, then we will at once know who wants to differ, and who does not. The difference of opinion has caused many wars, but the proper adjustment of them has maintained lasting peace. J. B. LAIR.

Mexico, Ind.

FAMILY GOVERNMENT.

Since a call has been made for something on family government, I will make an attempt to drop a few hints on this very important duty.

We are taught to provoke not our children to wrath, but bring them up in the nurture and admonition of the Lord. In the first place it is all important the we ourselves walk according to the above admonition. I deem it folly to try to teach our children what we ourselves do not practice. Children are close observers and frequently notice things that we ourselves overlook, consequently while we watch over our children, we have double cause to watch over ourselves, One of our highest duties is to pray for them in our private devotions, with our conduct so that we can also consistently pray for them in their presence in our family worship, and

wherever it may be our lot or duty to pray. In all this we need that wisdom that is from above. Brother Bueher in the *Companion* hints about parents who force their children with unfavorable results. I too, know such parents who in their over zealousness forced their children into certain rules, styles of dress, &c., until they grew up out of their power, then they seemed to be quite wild and ungovernable, and had lost all respect for their parents and their humble religion. So their plan of family government, to a great extent, was a failure.

When I entered upon the duties of bringing up a family, I adopted a somewhat different plan from many others and I think it has so far proved a pretty fair success.

First, I very rarely resort to the old custom of chastising, or punishing the children, only in cases of direct disobedience to clearly given orders. Then after chastisement I speak to them as pleasantly as though nothing had happened.

My principal means of persuasions are, talking to my children. I talk to them I think more than most parents do, on different subjects, explain to them their duties towards God and man, then I explain to them many little things that children ought to know. Then I also give them explanations on such subjects as history, Bible history, astronomy, natural history, incidents of my own boyhood days, &c. Such talks with the children become very interesting to them. In this way I am part of their company, and a counselor with them in their little undertakings. I believe in making them do some work such as they are able to do. When they are careless I reprove them, when they are faithful I approve of it in their presence. When a little one brings a drink of water, or the like, I think it is a sample of good manners for them to bow if we thank them, it also tends to encourage them. In this way we win their confidence, and they will let us know all they know, which gives us a chance to counsel them in whatever they undertake. Children have also their wants, and my plan is to gratify them once in a while, when consistent with our abilities, but when their wants are not proper to be complied with they ought to be promptly refused, and reasons given why they cannot be granted. Then I supply them with reading matter of which they generally soon become very fond. Besides some books, I furnish them with newspapers, the *Pilgrim*, *Vindicator*, *Child's Paper*, *Scientific American*, *American Agriculturist*, and *Neutralist*. Some parents think it wrong to give children anything but scriptural reading matter, but I think if we expect them to be useful in the world, we must give them a chance to gather a reasonable amount of general information, then by observing the above set forth rules in our families, I for one believe our children will respect us and our faith at least more than any other, and when they set out to serve God they will very seldom make choice of any other church.

With this I will close, desiring to hear from other brethren or sisters, what their plans and views are on family government. By so doing we may learn of each other.

JESSE Y. HECKLER.

Mt. Carroll, Ill.

The Danger of Wealth.

Few lessons in the Bible make so little impression upon the minds of people, as our Lord's warning; "how hardly shall they that have riches enter the kingdom of heaven." We dislike to say He was mistaken, or that He was unduly severe; indeed we profess to believe it as regards some rich people, but as to ourselves "why what an amount of good we could do if we were only rich." So we give ourselves up to the work of making money and saving it, (very honourably it may be, as the world talks,) and think no more of Christ's warning than if it were the grumbling of the beggar that has been turned away from our doors, with not quite as much as he expected. But if Christ was anything more than an impester, we may fix it firmly in our minds, that it is impossible for a rich man to enter heaven. Three times is the story of the rich man repeated in the gospel; does not this show us there are lessons which demand special attention, and that this is one of them? Here was a young man, evidently as moral and correct a man as any one, desiring to know what he must do to obtain eternal life; moved to some degree of interest about eternal things, yet kept away from life by money! And three times is this fact made known to us. Many are ready to give up everything for Christ but one; and for that one they lose their souls. Herod heard John the Baptist gladly, and did many things; but one thing he would not do, he would not give up Herodias; this one sin cost Herod his soul. And there are many rich men who cannot give up their wealth to save their souls.

The reasons why wealth is so dangerous, are because it inclines its possessor to pride, to self-will, to self indulgence and to love of the world.

Now how hard it must be for a poor human being thus tempted; to be humble, lowly and self-denying.

Yet without these graces there can be no piety. And an other difficulty the rich man is seldom dealt with faithfully about his soul. He is flattered; few have the courage to tell him the whole truth His good points are exaggerated; his bad excused. The result is, that while his heart is engrossed by the things of the world, his eyes are blind to his true condition; is it a wonder, therefore, that the salvation of a rich man is difficult?

"Doubtless to others; or as an abstract question; but not for me. Am I not a preacher of the gospel; or a member of the communion of the church of Christ; and do I not give away O several hundreds of dollars? Indeed the plate is never presented to me in church, that I do not contribute—well, quite liberally."

Yes—even to you comes this saying of the master; "how hardly shall they that have riches enter the kingdom of heaven." Our Lord does not say it is impossible. There are some men of wealth, yea and women too, who live plainly and meekly; whose tempers are like those of Christ; who give away of their own means in proportion to their wealth, and who are examples to us all. But these are the very few. They run fastest who carry little weight. Riches drag down to the earth; let us not strive after them; they may ruin our souls and they will make it exceedingly difficult for us to be saved.

The true motives of our actions, like the reed pipes of an organ, are usually concealed; but the gilded and hollow pretext is pompously placed in front for show.

Well Regulated Family.

I have sweet recollection of a family I once knew. In thinking of them now, a feeling of sadness crosses my mind, because of being separated from them; but the day is at hand when the separated friends of Jesus shall meet, and then I hope to meet this whole family—father, mother, and ten or eleven children.

Ten years, perhaps, have passed since I lived near them, was intimate with them, and often in their dwelling. The word of God was valued in that house, and Christians assembled there to read and pray.

One thing which struck me at the time and still remains vividly impressed upon my mind, was the implicit submission of the children to their parents. It was not that they were easily subjected, but that they did not appear to think of having a will in opposition to their parents. Yet they were not in slavish fear or dispirited. They were not ruled with an iron rod.

I said once to the father, "How is it that your children are in such submission?" This was his remarkable answer: "We have made it a rule—a law—in this house that no child shall act in opposition to the will of the parent. The will is expressed, the child must not disobey; that is an understanding with our children. When there is a new comer—when another child is given us—we have some trouble at first with it; there is a disposition to wilfulness until we get our rule understood by it and established. Then we have no more trouble with it; it acts like the others."—*Mother's Journal.*

Two Mothers.

I know a mother who dedicated all of her children to God at their birth. Her constant prayer was, that they might be converted early in life. Like Timothy's mother and grandmother, she taught them the Scriptures from a child. Her greatest desire was to impress upon their young and tender hearts the truths contained in God's word. Her faith was strong. She never doubted that God would hear and answer the prayers in behalf of these dear little ones. She looked for their early conversion and her expectations were not disappointed, for she had the gratification of seeing them all walk in wisdom's way's before they arrived at the age of fifteen years. Some of them became very active, useful members of the church and Sunday school.

I know another mother who thought children ought not to be troubled with the subject of religion. It was better to wait until they were old enough to know what they were doing. She wished her children to enjoy themselves while young, and did not like this grave subject to be pressed upon them, for fear they might make a false profession. When in her judgment they became old enough to think on the subject, that mother was surprised that her children did not become religious, while so many others, younger than they, were converted. After they reached maturity, some of them did, indeed, join the church; but in a short time, when the festive season returned, invitations were received and accepted, by these professors of religion, to dancing parties. Their mother had often expressed the opinion that dancing was a great accomplishment—had looked on with delight as her daughters were whirled around by strange men in the "graceful waltz," and had even said there was no harm in professors of religion participating in this amusement. It is not surprising then that her daughters entertained the same views. It was remarked by many that "these professors of religion were the gayest of the gay, never seeming to become weary of tipping on the light, fantastic toe," though their faces were strange in prayer meeting. There were old fashioned Christians in the church to which these giddy women were attached, and they did not hesitate to discipline these dancing members, when they found that private remonstrance was unavailing, to prevent a recurrence of the offence. The mother is mortified and sorrowful at the position her children occupy, and now feels that she has reaped what she has sown.

Love of the World.

It seems so little a thing that separates a soul from Christ when it is only that vague, undefined temper and habit which we call the love of the world. Here is a young woman—gentle, refined, affectionate—who does many kind things in a graceful way: but who is the lover of gay society and admiration, of the excitement of a continually varying life; she finds her delight in a continual round of parties, visits, concerts, operas, varied with a little novel-reading, and now and then a quiet evening at home for a change. What is there so blameful in all this? It is true she does not relish her Bible, nor care for the prayer-meeting; she seldom prays, and she never thinks of her Savior when she can keep such sober tho'ts as death and eternity away. But where is the harm in all this innocent flow of spirits, this merry round of amusements?

The harm is that it kills the soul. "Whosoever will be a friend of the world is the enemy of God." And it makes very little difference whether that enmity be open defiance or cold neglect. "He," says Christ, "that is not with me is against me." If that opposition is veiled with gentle ways, winning manners and amiable social sentiments, it is no covering to Him who searches the heart.

CHEERFULNESS.—Depend upon it, those who gain the most love, and are the nearest to perfect happiness in this world, where all must sometimes suffer, are the cheerful ones; those who, like the little birds, can trust to their Father for daily bread.

"And feel at heart that One above
In perfect wisdom, perfect love,
Is working for the best,"

and who, when the dark clouds of adversity obscure the light, can look through them all at the blue sky beyond, and hopefully wait for the sunshine. Be cheerful, so that the world will be made a little brighter while you are in it, and a dark spot be left when you are gone.

"Be the matter what it may,
Always speak the truth;
Whether work or whether play,
Always speak the truth.
Never from the truth depart,
Grave it deeply in your heart,
Written 'tis in virtue's chart—
Always speak the truth."

The Pilgrim.

HUNTINGDON, PA., NOV. 24, 1874.

Behind Time.

On account of extra labor in putting out our sample copy and prospectus we are several days behind time, but by another week we hope to be up to our usual time. If our readers will go to as much trouble to raise the circulation of the PILGRIM as we did to increase and improve it, and to please and benefit them, we may expect a large increase and we hope we shall not be disappointed.

Short Editorials.

As we have a meeting in progress at the Bethel our editorials will necessarily be short this week as we wish to attend it as much as we possibly can. Our happiest seasons are those spent in associating with God's people in worship, and it is not more than meet that we should have the opportunity of enjoying such seasons, even if our editorial department should be a little meagre.

To Our Agents.

Last week we sent our prospectus to all of our known agents, but in a number of cases we had failed in marking our agents, and when we got to sending out the prospectus we had forgotten who they were, and on this account it is probable we made a number of mistakes, and that some of those who had been laboring for us got none. If such still feel a willingness to labor for us, will inform us, we will gladly supply them with one by return mail. If any to whom we have sent prospectus are not prepared to attend to the agency they will confer us a great favor by giving it to some one who will. To a large number of our single subscribers we have also sent a prospectus. We hope all such will make a little effort on our behalf and try and send us, at least a few names along with their own. If any among those who did not receive any, would be pleased to work for us, we will gladly furnish them. We have over 600 single subscribers. If each one would send us one more it would considerably increase our list. This you can do, will you try?

The Bethel Meeting.

On Saturday we closed our office for the purpose of attending a series of meetings commenced at the Bethel, in the James Creek congregation. Notwithstanding we were very throng we could not deny ourselves of the pleasure of attending this meeting, not only on account of the meeting, but because it was going home, to father's house. On our arrival there we had the pleasure of meeting brother Grabill Myers and a goodly number of other brethren and sisters who had come to attend the meeting.

The first services were held in the evening when we had quite a well filled house and an interesting congregation. On Sunday we also had a full, pleasant and profitable meeting. On Sunday eve. our ministerial force was increased by the arrival of brethren John Spanogle and Seth Myers of the Aughwick congregation. Brother Seth Myers opened and closed the services while brother Spanogle and G. Myers done the preaching. On Monday a. m., we again met for worship. The congregation was largely members, but we enjoyed a very agreeable waiting before the Lord. After this we started for home and are now seated at our usual place of labor and are trying to put things a little in shape so that we can go back and attend meeting a few days longer, as we expect it to continue during the week.

—Orders for the brethrens Almanac for 1875 are now coming in and being booked, and will be filled as soon as completed which will be in a short time. As we have published a large supply, we hope our brethren and sisters everywhere will send in their orders at once and thus be supplied before the New year comes in. It contains the most complete ministerial list ever published, a Memoir of Elder John Umpstead, by Elder J. Quinter and a large amount of other interesting reading. It is gotten up in the same style as the *Pilgrim Almanac* for 1874, making it a first class family Almanac in every respect, just such a one as every christian family needs. We send them post-paid on the following terms: 1 copy 10 cents 12 copies 75 cents 18 copies $1.00, 100 copies $5.75 Send 10 cents and get a copy, or give it to your agent and let him send for you.

YOUTH'S DEPARTMENT.

A Little Sermon for Little Folks.

"If ye know these things, happy are ye if ye do them."—John xiii: 17.

I. "These things;" that is, your duties. You have duties wherever you are.

1. *At home*, obedience and respect to parents, and kindness to brothers, sisters, and servants.

2. *At school*, respect to teachers, faithfulness in study, and fairness in play.

3. *On the street*, good manners, modesty, kindness, minding your own business.

II. How should you do your duty?

1. *Not for pay.* That is a low motive. Some always ask, "What will you give me?"

2. *But from love.* So the Savior did when a boy at Nazareth. So the angels do God's will (which is only another name for duty.) This will make you do it cheerfully.

3. *Better every day.* By trying to do your duties, you will become more skilful. So you improve in reading, writing, and music. Peter says, "Grow in grace."

III. Doing duty makes you happy. Sin cannot make you happy. Sin did not make Eve happy, nor Cain, nor Judas. Disobedience at home does not make you happy; idleness, unkindness, bad manners, no kind of sin can make you happy. But happiness comes from doing your duty. That is God's reward. This is the promise in the text. Think of this every day for just one week, and see how it is.

Try, then, to know your duty. Be faithful in duty in doing it from love to God and man; then you will be happy every day on earth, and forever happy in heaven.—*The Myrtle.*

The Broken Window.

"There, you've done the mischief now," cried Joe Harris; "you've broken that church window, real expensive too, such windows are."

Charles Mercer stood up and looked with regret and sorrow at the accident that had befallen him. He had broken the window, and the bare thought filled his young heart with dismay.

One little boy, hearing the crash, had started to run away, but seeing the others maintaining their ground, had turned and stood looking timidly on the wreck. Charlie Mercer was the son of a poor widow, and as he thought of the cost of such a window, tears filled his eyes, which he vainly tried to keep back.

"I tell you what," said Joe Harris, somewhat softened by the evident grief in the face of his playmate, "if you say so, we won't tell, and no one will ever be able to find out who broke it."

"No," cried Charlie Mercer, "*never.* It is bad enough to have broken the window; it would be ten times worse to conceal or lie about it. I shall go at once to the trustees, and if mother and I can pay for it, it shall be done. Poor mother, how sorry she will be."

"Well," said Arthur Harvey, "I can't see that the whole blame should rest on Charlie. We have been playing, and it just happened that his ball struck the window. You know very well, Joe Harris, that Charlie opposed our playing here so near the church, all said there was no danger. I think it is nothing but right that we should all help him with the cost."

"I'll not pay the first red cent!" retorted Joe. "If I had broken the window, I should have paid the cost like a man, and not been a baby about it, either. As it is he may pay it himself, or get out of it the best he can.

Charles Mercer walked away from the disputing boys homeward. He expected no assistance, and he knew very well how sad his mother would feel, but he must tell her all, and perhaps she could help him devise some means of paying for it. Meanwhile Arthur Harvey hastened across the field to one of the trustees to see what could be done in Charlie's favor He told the whole story of the accident, and how Charlie had refused to conceal his fault. The trustee was a kind-hearted man, and decided at once that the money should be raised by contribution; so heading a paper, he sent Arthur round to raise the necessary amount, which was speedily done.

You can easily imagine Charlie's delight and astonishment when, coming to the trustee a few hours after, to make full confession, and beg a little time for earning the money, he found the necessary funds had all been collected. As for Arthur, he was already too happy to need the grateful thanks of his dear friend and playmate.—*Children's Friend.*

What Boys do in Japan.

We have had a foreign guest at our house in whom we were all much interested—a young Japanese the son of a gentlemen in Northern Japan. He has been in California more than a year, and came east with the embassy, passing some days at Salt Lake City, of which place and its people he says many very funny things. But what we are going to tell you now is how the boys sometimes amuse themselves in Japan.

He says that on his father's place—which is on a large plateau surrounded by high hills—is an artificial fish-pond In it are a great many fishes of species he has not seen here, that are about a foot long, and very beautiful in color and form. They are as playful and as tame as the kittens on our hearths.

One of his favorite amusements was going to this pond and knocking on the edge of the tank with some hard substance to make a noise when every head would be turned in the direction of the sound, and every fin is employed in making for him the fish expecting some treat from his hand. If, to tease them, he threw nothing in at first, but put his empty hand into the water with his fingers all spread out, they would all gather round it and seize his thumb and fingers in their mouths till he had as many fish as he had thumbs and fingers, playfully snapping and biting at them, as we have all seen puppies do.

But this paradise of the Japanese fish was often rudely broken in upon for it was not expressly as a plaything for the boys, but was the source which supplied the fish for the table.

Whenever fish is wanted for dinner, the cook goes to the tank and knocks, and when the poor unsuspecting things swim up to her, she catches such of them as please her and before they know where they are going, she has them in the pot or pan on the fire.

This young Japanese expressed much surprise at seeing cranberries eaten at table, and said that in the mountains of Japan they grow very large and beautiful, but are never cooked. Some old men occasionally go up the mountain and picks a large basket of them, which he brings on his shoulders down to the town.

Here the boys gather about him and for a small coin purchase the right to fill their pockets with them

And what use do you think they make of this otherwise useless fruit?

The boys blow the glowing berries through rattan tubes, as our boys blew beans through tin ones. That is what cranberries are used for in Japan, where they grow in great perfection.

THE HABIT OF FRETTING.

Fretting is both useless and unnecessary; it does no good and a great deal of harm, yet it is almost a universal sin. More or less we are all given to it. We fret over almost everything. In summer because it is too hot, in winter because it is too cold; we fret when it rains because it is wet, and when it don't

rain because it is dry; when we are sick or when anybody else is sick. In short, if anything or everything doesn't go just to suit our particular whims and fancies, we have one grand general refuge,—to fret over it. I am afraid fretting is much more common among women than men. We may as well own the truth, my fair sisters, if it isn't altogether pleasant. Perhaps it is because the little worries and cares and vexations of our daily life harass our sensitive nerves more than the more extensive enterprises which generally take the attention of men. Great wants develop great resources, but the little wants and worries are hardly provided for, and like the nail against the saw, they make not much of a mark, but they turn the edges terribly. I think if we look upon all the little worries of one day as a great united worry, self-control to meet it would be developed. But as they generally come one or two little things at a time, they seem so very little that we give way, and the breach once made in the wall soon grows larger.

I don't believe in the cant that a woman must always, under all and any circumstances, wear a smiling face when her husband comes home, or that she needs to take her hands out of the dough or drop the baby on the floor to run and meet him at the door. But I do believe,—nay, I know, for I have seen it with my own eyes among my friends—that many a woman has driven a kind husband away from her, away from his home and its sacred influences, and caused him to spend his time at a billiard table or in a drinking saloon, and their profane influences, by ceaseless fretting over trifles, which were not worth a word, much less the peace and happiness of a home.

I know that many a mother has turned her son against her own sex, and made him dread and dislike the society of women, by her example constantly set before him. I know that many a mother has bro't up and developed a daughter just like herself, who, in her turn, would wreck and ruin the comfort of another family circle. And knowing all this, my sisters,—and brothers too, if they need it,—I know that we ought to set our faces like a flint against this useless, sinful, peace-destroying and home-disturbing habit of fretting.

Boys and their Mothers.

Some one has written beautifully to the boy in the following manner. Here is a whole sermon in a few sentences:

"Of all the love affairs in the world, none can surpass the true love of the big boy for his mother. It is a love pure and noble, honorable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of her husband, nothing so crowns a woman's life with honor as this second love, this devotion of her son to her. And I never yet knew a boy to turn out bad who began with falling in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect the worn and weary life. But the boy who is a lover to his mother in her middle age, is a true knight, who will love his wife as much in the sear-leaved autumn as he did in the daisied spring time."

THE LITTLE WITNESS FOR JESUS.

As little Charlie was walking on the street one day, he came to a group of boys; among them were two or three he knew; as he passed along he heard one of them say, "There goes Piety! Hurrah for Piety! Pi-Pi-e-ty!"

When Charley first heard it he began to feel ashamed, and his first thought was, "I'll turn down the next street and go out of their way." Immediately these words seemed whispered in his ear, "What! ashamed of Jesus, that dear friend?" It appeared to him as though an angel had spoken. He quickly turned around and said, "No! I'll never be ashamed of such a friend as he!" Then walking up to the group, said, "Boys, I wish you knew my Jesus, too." Not another word was spoken. The boys had no reply to anything like that. They thought Charlie was coming back very angry, and began to think, "He isn't so pious after all." And one said, "Hurrah for a fight!" and began to roll up his sleeves. But it wasn't a fighting spirit that came back to them, but the spirit of Jesus in Charlie's heart.

Do you know my little friends, that His Spirit will give you courage to do right at all times? Learn to love Jesus, little ones, then you can say like Charley, "I'll never be ashamed of such a friend as he."—*Loving Words.*

CORRESPONDENCE.

Dear Brethren:—

Our festival season closed for this district last Sunday at the Valley meeting house in Botetourt Co. It was my pleasant fortune to attend three this season, one in Floyd, one in Roanoke, and one in Botetourt. As usual they were largely attended, both by members and spectators, and the order generally was praise-worthy. Nothing transpired at any of them to vary the monotony of such meetings save a few baptisms. The most enjoyable feature of the Botetourt meeting was the baptism of a young disciple about 13 years old. She was courageous and of strong faith to enter the list of warfare against the serried hosts of evil in this corrupt age.

There is another feature that I will take this occasion to advert to, that is, the large number of ministers that were present. About 15 were present at each place.

Now according to my views of a preacher's duty, such a state of affairs indicate a state of idleness that is not at all commendable. Many of them came from a long distance and then took no part in the labors. Had they remained at their posts at home, at least half a dozen congregations would have been served.

Yet at some of the other meetings there were no visiting ministers. We think an arrangement could be effected that would apportion the labors more equitably, and we propose to introduce a resolution to that effect at our District meeting next Spring.

It will be substantially as follows; to wit—we will estimate the number of ministers in the District, and the number of meetings, and then assign an equal number of preachers to each meeting. This arrangment will not hinder other ministers from attending the meeting to which they were not assigned.

We saw some things else that deserves a passing notice. The serving or officiating minister in filling the cups at first, invariably poured half from each bottle of wine. We never saw one do otherwise.

Why such a rigid adherence to the usage? Does the scriptures authorize it? We can hardly plead a higher authority than custom or tradition, which to me is no authority at all.

Some say that the two bottles represent the entire blood of Christ. That is a very puerile plea. If it was correct, why not observe the usage throughout the communion?

It is a usage that posesses no merit or authority, and it should be abandoned at once, lest we detract from the integrity of the gospel by honoring our traditions. It is a fact that in exact proportion to our devotion to custom is our departure from the spirit of the scriptures. God asks for the devotion of our whole heart, hence there is no room for this worship of custom.

Again, the usage of the brethren in breaking the bread for the sisters is one that I could see no justification in the scriptures. The sisters are not even allowed to pass the cup from one to the other. Now in all other acts of worship they have equal privilege with the brethren. Under the apostles administration the only restriction imposed was in the matter of teaching. Otherwise there was neither male nor female as touching the distinction of sex. In this we are justly chargeable with the error of devotion to a traditionary usage, which should be abandoned before the judge makes requisition for sin. *The penalty for adding to is just as severe as that for taking from.*

It is said in defence that the sisters took no part in the crucifixion of our Savior. This is weaker than no reason at all. If the breaking of bread and the passing of the cup was intended as an atonement for that dreadful crime, the plea would have a little show of plausibility, but, as it is for the purpose of perpetuating the remembrance of that event, both reason and the gospel unite in urging an equality of privileges for all the members. It would be a just cause for rejoicing if the brethren, who follow the directions of the Master so devotedly, would divert their worship of these traditionary usages.

Another change could be made that would be productive of good, and that is the random style of speaking observed by many of our preachers. It would be very difficult for one unacquainted with our doctrine to understand sometimes what the brethren are trying to advocate. A little premeditation, a little arrangment, a little mental discipline, would be very gratifying to the audience, and would aid them very much to understand the why's and wherefore's of our practice, and at the same time prove of vast advantage to the preachers.

Paul's addresses are models of harmony of thought, brevity, correctness of language, &c., and taking them as a copy, great improvements could be effected to our credit and gratification.

We took advantage of the opportunity the meetings in Botetourt and Roanoke afforded us, to collect the subscriptions those congregations so generously pledged two years ago.

There are a few due and unpaid yet, and those brethren who have not paid will find the lists with brethren, Samuel Crumpacker of Botetourt, and Henry Garst, near the meeting-house, of Roanoke. We hope they will call on these brethren at an early day and have their subscriptions marked *paid*. The amount of those lists will be published in due time.

The PILGRIM readers doubtless would like to know what we are doing with our meeting-house that was begun three years since. After much deliberation we succeeded in putting the work under contract last summer and it is progressing satisfactorily. The carpenter, Mr. Ewing Wright, is doing his work in excellent and substantial style, and hopes to finish soon. The masonary under the management of Mr. Bluford Gardner, is not far enough advanced to enable us to hold our festival in it this year, in consequence of which it will be postponed until next Spring.

I promised last Autumn to publish an account of the disorders that were agitating the Roanoke congregation. From various causes it has been delayed. Arrangments are now maturing to have it published some time during the approaching winter in the PILGRIM.

The committee gave us a practical demonstration of one fact that we should have learned long since, and that is, the frailty of human judgment. It would be a sorrowful reflection indeed were our final destiny to be fixed by a tribunal of finite judges. Then might we groan to purpose.

But as *all things* work together for good to those that love the Lord, we look to a propitious future for the vindication of unrequited devotion to the principles of truth and justice, even if that future should embrace the judgment of the great day. If all your actions are performed with a view to the rigid criticism to which they will be subjected by the "*Righteous Judge*" to whom Paul referred his cause, we need have no fears of the result.

I will try and keep you advised of all matters of general interest that transpire in this district. The troubles that have agitated the Botetourt congregation for many years past and which culminated in the visit of A. M. Committee, are in about the same condition that the Methodist preacher represented his church to be in after the abolition of slavery "*a little better externally.*"

Your brother, D. C. MOOMAW.

Blacksburg, Va.

Church News.

The Maple Grove Love-feast was held in Ashland Co., Ohio in the Brethren's meeting-house, 4 miles North-east of the town of Ashland on the 27th of Oct., and was well attended with ministerial laborers and lay members from adjoining and more distant congregations.

The general attendance was large and what made the occasion still more solemn, brother John Beegly's wife was buried in the forenoon, she being the daughter of brother Wm. A. Murray, who now resides in Knox Co., Ohio.

The evening exercises were very solemnly attended to, and viewed by the spectators with much interest. The order was so good that many glad and thankful hearts could say it was good for us to be here,

and what a recommendation it was to our neighborhood. No doubt many wondered who will go the way of all the earth before next Fall, while remembering that the wife of our brother was in the meeting-house near a year previous in health, a joyous communicant, but alas, how soon death came. Let us all "be ready" for when in health we may be in the midst of death.

WM. SADLER.

Nankin, Ohio.

Editors Pilgrim:—I will give you a little church news from this Territory. The 7th of this month was the time appointed to try to effect a church organization. Pursuant to appointment a number of the brethren and sisters met at the house of brother Troyer, and after singing and prayer and reading of Scripture we stated to the brethren that the petition gotten up and signed by the brethren and sisters (that were here last May) to the Annual Meeting, we took with us to Ill., and presented it with our certificate of membership and official standing in the church. Said petition set forth a desire that the A. M. would grant us the privilege under the circumstances (there being no others Elders to be had conveniently) to organize a branch church according to the general order of the church believing the same to be according to the spirit and order of the gospel. The Standing Committee seeing no necessity to do more than get up a paper granting all we asked done so. We read papers showing why there was as long delay as there was in organizing. We then stated to the members present that inasmuch as we did not know just what promises they made when received into the church, and they did not know what we had promised we would ask each whether they were willing to be governed by the gospel in all things pertaining to our profession, and this promise would imply a willingness to be obedient to the decisions and councils of the A. M., believing them to be in harmony with the spirit of the gospel, and that it is safer to rely upon the wisdom of a multitude of worthy counsellors than our individual views. I promised, by the grace of God, to be obedient unto the church and to do my duty in trying to "keep house" according to the general order of the Brotherhood. All present with seeming cheerfulness agreed to be obedient to all those rules and regulations mentioned. When we read the letters of church membership, some that were not present owing to distance and other hindrances, sent letters desiring to be taken into the organization. The organization embraced a membership of twenty-six souls, the majority of which were present. This is "the beginning of the gospel" as preached and practiced in the capacity of a district of church in this part of the world, and to be known as the "first branch church or congregation of Colorado" of the Church of the Brethren. Being in union and love it was the expressed desire of all the members present that we have a "Communion season" at night, which when "evening had come" was indeed a season of refreshing from the Lord. We certainly had a feast of good things, verifying the truth of God's promise that He will be "in the midst" of a few that meet in His name as well as with the many. Public preaching next day, after which we had to take the parting hand. J. S. FLORY.

Buffalo, Col.

Brother Brumbaugh:

As you are hearing from the different churches throughout the brotherhood, you would perhaps like to hear from us here in the Linville Creek church, Rockingham Co., Va. This is the arm of the church that had been under the oversight of our much beloved brother Elder John Kline, who was murdered by wicked hands during the late war, in cold blood.

He was well known by the general brotherhood and especially at the time of Annual Conference, in which he always took an active part. His loss is still greatly felt by us, but the Lord has seen it best so to do. We all have great reason to take new courage and put our shoulders to the wheel and our hands to the gospel plow, not looking back, try to bear the cross and not permit Simon alone to bear it all. The Lord has blessed the labors of our brethren. Many precious souls have been added to the church during the last spring and summer, and especially during the last month. One week before our Lovefeast seven precious souls were added to the church, and during our Lovefeast, which was on the 20th and 21st of October, six more were added and think a good many more serious impressions were make. Our feast was one long to be remembered. Brother C. G. Lint of Pa., and brother Jacob Trostle of Md., were with us and labored faithfully for us. We had a good meeting. We had a number of ministering brethren from adjoining churches and adjoining counties whose services as well as their presence made us glad.

There was a large crowd of members, about four hundred communed, and not having room some were deprived of the blessed privilege of communing with us. The house was filled to overflowing with spectators, of which it was thought twelve hundred a fair estimate. The best of order prevailed, such as we do not often have. We were sorry indeed that brother Lint could not stay for our second day meeting. Brother Trostle spoke from these words: "Ye are the salt of the earth," &c., which was very good indeed. It made us feel that it was good for us to be there. We earnestly request brother Lint to give us a letter of his travels down the valley of Va. among the brethren and Bro. Trostle of his up the valley, through the PILGRIM, for it will be interesting to us to hear from them both. The weather during the time of our Lovefeast was fair, for all of which we are truly thankful to God the giver of every good and perfect gift. J. H. B.

Broadway, Va.,

Dear Brethren:—

As we all love to read church news, and as I have not seen any from this part of the brotherhood for some time, I will try to write a few lines for the PILGRIM. On the 18th and 20th of September was the time appointed for our Communion in the Mississinwa arm of the church. Meeting commenced at 10 o'clock. The house was filled and the best of order prevailed throughout the meeting. The following are names of the laboring brethren present: Eld. John Metzgar of Ill., Eld. Hiram Branson of the Killbuck church; also the Elders of the Mississinwa church; Jun. and George Studebaker, with several younger speakers. The laboring brethren attended earnestly for the faith once delivered to the saints. We were made to feel that it was good to be there. Brother Metzgar did most of the preaching during the meeting. He preached an able discourse on Sunday at 11 o'clock a. m., and also at night. Also a very feeling discourse in way of a farewell address.

On Monday morning he left us on his way to a council meeting, and some more communion meetings. May the good Lord enable him, with all the rest of God's dear children, to discharge the duty we owe to him.

We believe there were many precious souls that felt it was their duty to be an adopted child of God. O, could they get fully persuaded to come out on the Lord's side and be adopted into the kingdom of Christ is my prayer. R. W. BRANSON.

Muncie, Ind.

MARRIED.

MILLER—BRUMBAUGH.—In the Oakhan church Piatt Co., Ill., by Martin Nehr, at the residence of the bride's parents, Mr. John Miller to Miss Amanda Brumbaugh.

WENGER—MICHAEL.—In the Cerro Gordo church Macon Co., Ill., by elder Joseph Henricks, at the residence of the bride's parents, Mr. David Wenger, to to sister Elizabeth Michael.

D. D. SHIVELY.

DIED.

MARKLEY.—Sister Elizabeth Markley departed this life on the 4th day of November 1874, aged 76 years, 9 months and 20 days.

She left 9 children 61 grand children and 16 great grand children to mourn their loss, though they need not mourn as those who have no hope. She has been a faithful member in the Brethren church for the last 46 years. It seemed in that day and year, her and her beloved husband confessed our Lord and Savior. In that life, they lived in peace with Christ until they were removed by the Savior's call.

The beloved brother Jonathan Markley was born on the 11th day of April, in the year of our Lord 1794. He was a faithful member for 14 years, when he departed on the 10th day of July 1842, aged 48 years and 4 months less one day. Died at Ellisville in the state of Ill.

Elizabeth Kline who became the wife of Jonathan Markley, was born on the 14th day of January, A. D. 1798. In death she had no suffering pain. It seemed her days were numbered and all was well, as she fell asleep in Jesus in whom she had long put her trust.

Funeral services by brother John Humbarger, from Luke 18th chapt. 16th verse.

SMITH.—Jane, wife of Ira Smith departed this life November 6th A. D, 1874, aged 38 years 9 months and 16 days.

Sickness, heart disease, She left a bereaved husband with 3 children. The deceased also left an aged mother of 74 years, with one sister and 3 brothers, and with the bereaved, one sister with many warm friends to mourn their loss. Funeral services by brother John Humbarger from Matthew 24: 44.

BAXTER.—Ira, L. and Jane, the twain babes of John and Mary Baxter were born on the 12th day of February A. D. and lived but the short time of seven months and 25 days. Death caused by water on the brain.

The first took sick on Thursday the second on Friday. They died on Tuesday and were buried on Wednesday. Both in the one grave. They were twins in life twins in death and twins in the grave. They came as the grass, and their lives were as the flowers of the grass, which endureth but for a short time and soon fadeth away. Funeral services by John Humbarger.

BRINDLE.—In the Upper Cumberland Church Cumberland Co., Pa., Nov., 8th 1874, sister Ann, wife of Bro. John Brindle a fellow laborer in the good cause, aged 49 years and two months.

She leaves a husband and 3 sons and one daughter, and a few grand children to mourn their loss, with a number of friends and brethren, and sisters, but we do not sorrow as those who have no hope. We do fondly hope that our loss is her great gain. The subject died in the house of her son-in-law brother David Shenk, on the 10th. Her remains were conveyed to Baker's meeting house in Lower Cumberland, where many sympathizing friends had assembled, where the funeral services were attended to by the brethren, from the 14th chapter of Job, and the latter part of the 4th chapter of Thessalonians, then interred in graveyard at said meeting house.

DANIEL KELLER.

(*Companion*, please copy.)

MISCELLANEOUS.

—In many cases the space in our prospectus will be too small to hold all the names. When such is the case, use the other side by ruling it, with pen or pencil, same as on the first side, which will answer quite as well.

—THOSE of our patrons who have received the sample No. and from whom we have had an opportunity of hearing, express themselves as being very much pleased with it. We shall entertain the hope that it will give universal satisfaction.

—A NUMBER of brethren are now applying for the agency, and we can assure all such and others who may feel so disposed, that we take pleasure in supplying them with the necessary outfit. We want many more agents to canvass for the PILGRIM and our friends will confer a favor by helping us to secure them.

—THIS morning, Nov. 20, the earth is clothed with a garb of white, and yet the snow-flakes are falling thick and fast. Those of us who have comfortable homes, and the necessaries of life, and especially those of us who are happy in *Him*, can reveal the inner ecstasy by the exclamation, "Beautiful Snow!" But then we think of the hundreds and thousands who are destitute of the necessaries of life, who are not sufficiently clad to protect them from the cold, and who know not from whence they will get their next supply of food. To such this snowy morning will bring increased sorrow. Without a home, without sufficient raiment, without food and a long cold winter before them. Oh! God pity the poor this morning. It is said the prayers of the righteous availeth much, and in view of this God's children everywhere should send up their petitions pure and warm in behalf of the poor.

—IN another column will be found an address by J. S. Flory which we think will be of special interest to our readers. The occasion that called it forth is certainly one fraught with interest to every true disciple. The great commission is being filled, our prayers for the enlargement of Christ's kingdom, and the promotion of his cause are being answered. And then, to the address breathes a spirit that is strictly orthodox. The Old, OLD landmarks are not lost sight of in this organization and we have every reason to believe that a nucleus is formed in Colorado around which many "such as should be saved" will gather.

Brethren and sisters let our prayers unitedly ascend to God in behalf of his little branch of our glorious Zion. It will no doubt have its trial yet if able to withstand it will only bear the richer fruit to the honor and glory of God. Fear not little flock it will be the Father's good pleasure to give you the kingdom.

—A brother writes us, "I know of some sisters some distance from here who are isolated from the Church and seldom get to hear preaching, and to whom the PILGRIM would be a welcome messenger. If it has been the means of bringing some into the Church, it may also be the means of keeping those in the faith who are already in, such as have not the privilege of dwelling among the members of the Church, but out in the broad world, surrounded by many snares and temptations of the devil. If I can get such sisters to take the PILGRIM it may guard them against the fatal grasp of sin and besides, bring to them, weekly, many good and useful instructions from all parts of the Brotherhood."

Just so, dear Bro, we hope that many others may look at the matter in a like manner, as much good may be accomplished in this way.

—We have on hands, several reviews from Bro. I. J. Rosenberger, on brother Zook and Sharp's criticisms relative to his article on high schools among the Brethren. To avoid any further discussion on the project, we have respectfully declined their publication, also with them, some others *pro* and *con*. As brother Rosenberger claims, that in both cases, his views were misrepresented, we state for his benefit that he wants it understood, first, that he is a friend of education.

2d. That he does not oppose high schools in the world, but does in the Church.

3d. Does not entertain the idea that brethren educated by other schools or churches are better than those schooled among ourselves.

4th. In referring to the Mennonites, had only reference to their schools in Germany.

With this explanation, we hope that all those who have written on the subject, will be satisfied.

—THE editor of the *Christian at Work* when refering to the result of the elections makes the following very sensible remarks: "Some of us beat and some of us were beaten, and it is uncertain which of us are the worst off. Those of us who have got to be sheriffs, district attorneys, secretarys of state, and govenors, have won ease, anxiety, hard work, temptations to worldliness, and additional opportunities of dissipation. Those of us who were beaten have made fortunate escape from many of these things. So while we offer three cheers for the candidates elected, we offer just as many for the candidate defeated. We have known many persons ruined through political success, but very few dispoiled by political reverses. While, therefore, after election moving around among the killed and wounded, we take with us this box of pain extractor. You may be badly off now, you might have been worse off had you succeeded."

FESTIVAL AT TANGER.—A great festival is celebrated every year at Tanger, by the Mohammedaons on the anniversary of the birth-day of the Prophet. These people, who seem to have been just let loose from a mad-house, have come back from a pilgrimage to Mequinez one of the chief cities of Morocco, and now give themselves up to all kinds of excesses. They crunch bits of glass between their teeth, slash their breasts with knives, tear their hair, rend to pieces the carcasses of sheep, and devour the flesh raw. All the while they dance to wild, shrill music produced on a species of oboe. The spectacle is at once fantastic and sad. As a rule the women who take part in this barbarious festival join in the dance with greater *abandon* than the men, and keep up the wild display until they fall prostrate from physical exhaustion.

DIVORCE.—At the last meeting of the Synod of the reformed church, in the United States, held in Bethlehem, Pa, the question of divorce was submitted to the committee, in the shape of a resolution, affirming that a divorced person has no right to marry again under any circumstances. The committee reports as follows:

"In the opinion of a portion of the committee, the Synod should not be required to express a judgement on the resolution, for the reason that it contains a general and abstract question, there having been no particular case before the last annual meeting, involving an issue on the subject of marriage and divorce. Yet inasmuch as the Synod desires to have a categorical answer to the particular question involved in the resolution, and has instructed the committee to that effect, we state that in our judgment, the principle laid down in the resolution is not valid. That is to say, a man divorced from his wife on the ground of adultery she being guilty and he innocent, has the right according to the scriptures to marry again during the lifetime of the woman from whom he has been lawfully divorced."

—THE Quakers are now organizing Sunday-schools and are conducting them with considerable zeal. The "Seventh First-day School General Conference" was held at Mount Pleasant, Ohio, October 31. Reports were received from Philadelphia, Baltimore, New York, and Ohio Associations. An important queston discussed was whether it is "better to remove the hedges that surround the society," and to open the school to all, making no effort in them to propogate the views peculiar to the friends. The "propriety of devising some plan by which the school organizations may be recognized by the various Yearly Meetings" was also considered.

—FROM a paper published at Atchison, Kansas, we have the following: A colony of Mennonit-immigrants have purchased 40,000 acres of land from the Atchison, Topeka, and Santa Fe Railway Co. Two hundred and fifty families have arrived, and have already commenced settlement upon the purchase. In order to relieve the religious scruples, the Legislature of Kansas has amended its militia law, so that all persons who, on the first of May of each year, file with a clerk of a county court an affidavit declaring that they are members of a religious body whose articles of faith forbid the bearing of arms shall be exempt from militia duty.

—"MOTHER STEWART," a leader of the woman's temperance crusade in Ohio, recently delivered an address in Chicago to an immence audience. A Chicago paper thus describes her: "She is a person who seems to have no sense of fear, is plain in look and manner, devout in spirit, as shrewd as she is enthusiastic, and has a remarkable capacity for entertaining a purpose. She says if the 'crusades' were a failure, the Pentecost was a failure. She also declares that the 'crusades were not a failure—but the men were !'"

—The *New York Observer* says, "Ten thousand people, in the western part of the State, are reduced to the verge of starvation. Nebraska, usually so prolific, has this year met with a sad calamity in the loss by grasshoppers of all the crops grown in the border counties. The devasted region, includes Oundy, Hitchcock, Gosper, Boon, Furnas, Franklin, Phelps, Howard, Greely, Buffalo, and Sherman counties. Fully one-third of the people have no shoes, and are clothed in rags. Many are living on little pieces of black bread, watermelons, squashes, and some are already suffering from hunger. Some systematic relief should be organized in the East, as it is thought that nearly half a million dollars will be required to sustain the people this winter and give them seed for their farms in the spring."

—THE Gospel of Matthew, Mark and John have been translated into Japanese by Protestant massionaries and published. Translations of Genesis, Romans, Ephesians, and Herbews have also been prepared, but not yet in print. The Gospel of John has also been printed in Roman characters, but the Japanese have not to any great extent learned the use of these. They are however taught in the government schools. The imperial authority still refuse to give permits for travel or residence in the interior of the empire, until the present treaties are revised.

—NUMEROUS petitions are now presented by the Roman Catholics to their bishops praying for the union of the "Holy Heart of MARY with the Sacred Heart of Jesus in the formola of the consecration of France to the latter." They ask this on the ground that "the heart of MARY is the key to the heart of Jesus," and "because they have learned by experience that all graces asked from the heart of Jesus through the heart of MARY are sure to be granted."

The new Constitution of Switzerland abolishes convents and Jesuits.

Mr. Dorler writes: "It requires great skill on the part of the federal government to enforce and carry out the new laws and regulations, and great forbearance on the part of the people. In several places the Catholic priests urge the people to defy the government and to obey only the Pope, who is above all laws. In July our city government passed a law to abolish a Jesuit school in the vicinity of St. Gall, containing 150 scholars.

Probably few persons are aware that leprosy exists so near us as the Dominion of Canada, but it appears from an article in the Toronto Globe that in an Arcadian village of Tracadie, near the mouth of the Miramichi river there have been lepers for the last eighty or ninety years, with a hospital for their benefit which is supported by the local government and managed by the parish priest and four cloistered nuns from Montreal.

This disease is understood to have been brought to the place about ninety years ago on a vessel which sailed from France to Smyrna, touched at the island of Mytelene, and received clothing from a village in that island called Livchori.

This vessel was wrecked near the present village of Nelson at the mouth of the Miramichi, and wreckers gathered the clothes and thus spread the disease.

—IT is said the Roman Catholic priests in Chicago are engaged in circulating among the workmen of their congregations pledges, not merely to refrain from the use of liquor, but from the temptation also.

—If any of our agents did not receive a prospectus, let us know and we will send it immediately.

MONEY LIST.

Susan Mishler	.25	Sue M Wampler	1.50
H H Bean	1.50	Hannah Knouff	.75
Wm More Agt	23 00	Susannah Funk	.50
E Rosenberger	.25	R A Miller	1.50
Eli Metz	6.60	J C McMullen	7.50
B F Bouser	1.50	D Negly	1.50
Kate Grubb	1.50	A T Clapper	.30
S C Miller	1 10	Isaac Miller	.25
W H Vogel	.75	D B Porter	9 85
Isaac Markly	1.50	Jacob Ketering	.75
Joseph Rupert	1.50	Noah Carahoof	.75
Rebecca Wimer	4.50	Joseph Zohn	.70
John Bithkee	4.00		

Origin of Hymns.

The well-known hymn—

I love to steal awhile away
From every cumb'ring care,
And spend the hours of setting day
In humble, grateful prayer—

was written by Mrs. Phœbe H. Brown, a pious female, whose domestic cares were great, having to struggle hard to support a large family. She frequently retired to a quiet place of retreat in the evening after the toils of the day were over. Her regular visit to this spot drew upon her the suspicions and animadversions of a lady of wealth living near. She was told she ought to be at home with her children instead of rambling forth thus. It greatly grieved her to be censured for holding communion with God after the day's labor, and sat down one evening with a babe on her lap and wrote *"Apology for her Midnight Rambles,"* which has now become one of the church's sweetest hymns. Who can fully enter into her feelings as she penned those tender and touching stanzas? How seldom do we think of that pious mother, with her child in her arms, as we sing the lines she penned with an aching heart and trembling hand?

Charles Wesley's sublime and famous hymn,

Thou God of glorious majesty,

No. 248 in the Lutheran collection, containing the well known stanza beginning,

Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand.

was written on a promontory called "Land's End," being the the southwestern extremity of England, projecting into the Atlantic ocean, between the Bristol and English channels. It is a rocky point, more than two hundred feet in altitude above the sea, which rages and roars tremendously at its base when driven by the winds. On this "narrow neck of land" Mr. Wesley stood as he composed his mortal-lyric, so full of solemn grandeur and holy awe. He compares life to this neck of land, with the "unbounded seas" of an eternity past, and an eternity to come, behind and before him, and with a might responsibility to be borne, and work to be done in the brief period that elapses while passing over this narrow space from one sea to the other. What a thought for the frame-work of a meditative hymn! Do we always realize this thought when we sing it?

The hymn beginning—"Asleep in Jesus! blessed sleep," by Mrs. Mackay, a Christian lady of Scotland, was suggested to the authoress while musing in a burying-ground in the west of England. She read there on a tombstone the simple inscription,

"SLEEPING IN JESUS,"

and the sentiment seemed to be so in keeping with the place, that she seized upon it as a theme of the sweet consolatory hymn mentioned.

"Jesus, I my all have taken," was long considered a sweet and holy song of consecration, composed by a young lady whose friends were opposed to her becoming pious, and who actually turned her out homeless on the world because she would "take her cross" and follow Jesus.

But Dr. Belcher, in his *Historical sketches*, speaking with great confidence, ascribes it to the Rev. Henry Francis Lyte, "a young man of feeble health, but of high promise," who was born in Scotland in 1793: was educated in Trinity College, Dublin, and settled as curate in Devonshire. He died in 1847. Nothing is said about the circumstances that suggested the hymn, which must have been of a peculiar character. On the whole, we cannot but feel a regret that the origin to which it is usually traced is not the correct one.

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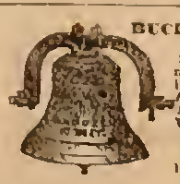

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The Pilgrim.

PUBLISHED BY

J. H. BRUMBAUGH & BRO.

EDITED BY

H. D. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

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VOL. 5. HUNTINGDON, PA., DECEMBER 1, 1874. NO. 48

POETRY.

The Light Ahead.

SELECTED BY SALLIE A. HOSSERMAN.

Our life is a path, young maidens,
With roses and thorns bestrewn;
And often the fairest flowers,
Are thickly with weeds overgrown;
But though there are clouds around us
From pinions of sorrow shed,
There's a hand still beckoning onward,
It points to a light ahead.

In youth we build merry castles
If nothing but young heart's dreams,
All wrapt in the misty future,
And peopled with hope's bright beams
But often the glittering fabric,
Falls back to the earth again—
For cold is the stern world's frowning,
As chill as the Autumn rains

With friends we are now surrounded
Who undying friendship vow,
And we dream not time can sunder
The bands that unite us now:
Yet some will but last life's summer,
Some sleep with the early dead,
But the hand that beckons ever,
Will point to the light ahead.

Our moments are swiftly fleeing;
Each idle, unnoticed beneath
Is bearing us nearer, nearer
To the unseen shores of death.
And soon will the threads of silver
Be mixed with our now brown hair,
And over our girlish foreheads,
Be scattered the lines of care.

But when at death's turbid river
We are called at last to stand,
And wait to be carried over
To the silent, unknown land—
The hand that has ever guided,
Shall scatter away our dead,
'Twill point to a home in Heaven,
That glorious light ahead!

ORIGINAL ESSAYS.

How Are we to Deal With Brethren Who Offend Us?

"Moreover if thy brother shall trespass against thee, go and tell him his fault," &c.

This is the foundation laid by Christ. It is one of the elements in the rock upon which every true believer must build. Having found it, he will at once begin to build his house upon it by hearing and doing the sayings of Jesus. But he is liable to be confused and his building is liable to be overthrown by his enemy, satan, who will by his cunning tempt him to use good material—to obey the positive side of the commands of Jesus—when it is not proper to do so. Satan showed Christ the positive side of a passage of Scripture when they were on the pinnacle of the temple, but Christ showed its negative side. The Scripture "go and tell him his fault," is very positive and plain, yet it has a negative side which is "be ye wise as serpents and harmless as doves." There are cases in which there would neither be the wisdom of serpents nor the harmlessness of doves in telling a brother of his fault in any way. Therefore we should not always "go and tell him," but only when it is proper to do so, according to the knowledge we have of Christ. There is also another, on the same negative side expressed by the words, "Charity covereth the multitude of sins." Therefore if we have "fervent charity among ourselves" we will neither "go," nor teach others to "go" immediately whenever an offence is given. Forbearance will always be considered and duly exercised by all Christians who are large enough in Christ to know what it is. But there are those little ones, "babes in Christ" who are not aware—who are unable to discern between justice and injustice, whom we should treat as such, receiving and disposing of their offenses as Christ and his followers who are larger than we are, receive and dispose of ours; sometimes hearing them with silent philosophy; sometimes reproving or rebuking immediately, gently or severely. Which every way agrees the best with the dimensions of the love of Christ is the right way. J. B. GARVER.

Letter No. 4.

Bro. Brumbaugh:—

As preaching by the "Brethren" is something rather new, and not of frequent occurrence in this vicinity, I shall inform you that brothers John Brower and John Miller spent the night of the 13th of Nov. here, and the former preached at this place for us the next morning; then went down to Cumberland Co., thirteen miles, to fill other appointments. Brother Brower's text was selected from the 12th Chapt. of Hebrews, 25th verse: "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Strict attention and seriousness seemed to reign supreme during the sermon; which was about one and one-quarter hours' duration. Owing to different adverse circumstances, only a small congregation assembled. All who expressed their opinions relative to the merit of the sermon, agreed with me that it was excellent, and that the preacher discharged his full duty to God and to man. When preaching, I do heartily and humbly wish that all who are called ministers of the gospel would speak more for the cause and glory of God, and watch and pray towards turning their hearts away from seeking and striving for the glory and honor of men. It is a lamentable fact that while there are too often scores of listeners seated to hear the Gospel, they only have their minds puffed up by flowery discourses, (which are "as sounding brass, or a tinkling cymbal,") while their poor hearts are starving for spiritual food—a knowledge of a crucified Savior and Redeemer. Whould to God that the "crown of pride" was laid off, that pure "Light" could be shed abroad, and have free access into the hearts of benighted people, that they might soon, very soon serve God in "Spirit and in truth;" for he is a spirit and "he seeketh such to worship him." It is a sad truth that many professing Christians honor God with their lips while their hearts are far from him—their "eyes are in the ends of the earth." Such worship, Scripture unmistakably declares is not acceptable with that pure and holy One, who even knows the secret thoughts and motives of our very hearts. Think solemnly of this fact, and let us humbly beg that omniscient, omnipotent and omnipresent Being to "create within us clean hearts, and right spirits," that we may serve him from the heart, and agreeably to his holy will and way. Most humbly do I beg that sooner or later we may realize, "Thy kingdom come. Thy will be done in earth as it is in heaven." Serving, and worshiping God with our wills and leaning unto our own under standing is contrary to Scripture. We are plainly commanded to love God "with the whole soul, mind, body and strength." Apart from this, it is utterly impossible to render unto him proper homage, or to receive his special favor, and "that peace which passeth all understanding," and which "the word can neither give nor take away." It is not unfrequently said by people that such and such Scripture rules are "too strait and narrow" for them. When Satan leads one capitive at his will, all those things are natural; but when led by the "Spirit of truth," (which undoubtedly gives the truth as it is in Jesus,) nothing which is commanded in the Bible feels "too strait and narrow." Strict obedience to his holy will and commands, "nothing wavering," sooner or later, places such a person at full liberty to bask in the sunshine of his love, great strength and favor. Then nothing he commands seems "too strait and narrow." Perfect love and perfect obedience, surely give perfect freedom from bondage of all kinds. No person can possibly feel free until the whole heart is given to their Savior and Redeemer. "Take my yoke upon you and learn of me; for my yoke is easy and my burden is light." "Like the bullock unaccustomed to the yoke," it first feels burdensome, and becoming unruly and unwilling, it makes one feel weary and sore; but when it is patiently and resolutely worn, instead of its remaining a burden and a bondage, it gradually grows "easy" and "light," as our hearts become wise and faithful. "The wise man's eyes are in his head; but the fool walketh in darkness." I feel truly the insignificance of my opinion; but such is my deep interest and exercise upon the subject of the Gospel that I cannot and will not refrain from uttering my feeble and well-meaning words. Educated and cultivated minds afford real happiness and extend usefulness to their spiritual professors; but in preaching the glorious Gospel, it should be delivered in its purity and simplicity, regardless of vain man's opinions, &c., &c., This is and does produce sincere religion of the heart, while mental productions, flowery and rhetorical discourses, rarely, if ever produce anything beyond an animal excitement—i, e, religion of the mind. This latter result is founded upon "sand," and the former upon a "rock." "But let every man take heed how he buildeth there upon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built there upon, he shall receive a reward. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise. ("His thoughts are not our thoughts") that they are vain. Therefore let no man glory in men: for all things are yours; and ye are Christ's, and Christ is God's." I read in Scripture that by "prayer and supplication we must make known our requests unto God;" and it says, "For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." And again it reads, "Behold, I send you forth as sheep in the midst of wolves: ("For they that live godly will suffer persecution") be ye therefore wise as serpents, and harmless as doves. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh for you." The Lord said to Moses, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Doubtless many may be ready to answer thus: But that was done in "old times." Yes I admit that. But God is no less powerful, faithful and present these new times, than he was in "old times." The preventing cause is with the people, who have smoothed down the King's highway of holiness—have forsaken and wondered far off from his righteous judgments, statutes and commandments—instead of being upright, they have sought out many inventions to suit their glory, convenience and fancy. If we forsake God, he will forsake us; and if we draw nigh to him with our hearts, he will draw nigh to us. "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward. For thou wilt save the afflicted people; but wilt bring down high looks. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed

me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight." So speaks the inspired and heavenly-minded David. And if we ever wish and expect to attain to this standard of truth and excellence, we must and can practice what we preach, or quote from another. By using proper and prescribed Scripture rules, we can certainly reach and secure Scripture-standard with full happiness and satisfaction to our every need. In all things, example must always accompany precept; for God will reward "every man according as his work shall be." He says, "I am Alpha and Omega, the beginand the end, the first and the last." It matters not how much pure gospel some may preach; in these "latter days," regardless of the plain teachings of the New Testament, there are people (I am truly sorry to know it) who seem to desire to wink at that preaching which was not learned at some high seat of education. Peter and John (the latter was especially loved by our dear Savior) "were ignorant and unlearned men," and they spake the word of God with such boldness, the people took knowledge of them that they had been with Jesus." "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." In the days of the Apostles, (the "old times") so cautious were they in selecting a man to fill the place of Judas, they appointed two men;" and they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." In another place it reads, "Wherefore, brethren, look ye not among your seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." In all that we do and say, our first query in connection therewith should be, "What saith the Scripture?" Then if we act according to its teachings, which is God's word; and "if God is for us who can be against us?" "Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident." "The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all." Since examining the Scripture, I plainly see that God chooses both the educated and uneducated ones to preach the Gospel in its purity, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God." Paul, the chosen of God, the chief of apostles, and the preacher of all preachers, and highly educated man too, said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling, (just as the little David was, I suppose, when he in the name of God, came to meet and slew the proud and boasting giant Goliah. Yes, and I think the blood of Goliah runs in the veins of some these days.) Again Paul says, Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." If we would but become "wise in the heart," according to God's will and way, we would condescend to listen to that kind of preaching described by good and educated old Paul, and also to such as Jesus Christ deigns to favor; viz: Peter and John. "God resisteth the proud, and giveth grace to the humble;" "mind not high things; but condescend to things of low estate." In the days of Jesus Christ, he was despised by a certain class, because, he did not come as a king, and dressed in royal apparel; and moreover, he was the son of a carpenter. This meek and lowly Jesus took upon himself the form of servant; and after suffering shame, all kinds of trial and sorrow, he was betrayed, nailed upon the cross and crucified; and when expiring, he cried out, "Father forgive them; for they know not what they do." So must all his meek and lowly followers, everywhere, remember what a great lesson this teaches, both in forbearance and endurance for the right. "In the world, we must expect tribulation;" and "they that live godly will suffer persecution:" "but if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your heart: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: Having a good conscience; that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." The Bible is indeed a "precious treasure" to those who daily strive to serve God in "Spirit and in truth." "How sweet are the words unto my taste! yea sweeter than honey to my mouth. Through thy precepts I get understanding: therefore I hate every false way." "I have done judgment and justice: leave me not to mine oppressors. Be surety for thy servant for good: let not the proud oppress me." "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea. Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge." "Be ye not conformed to this world; but be ye transformed according to the renewing of your minds that ye may know that good and perfect will of God." Before I became afflicted, which renewed my nature, purging out vanity and pride, thereby quickening my spirit into the new and living way. I then liked those ways of the world which I no longer tolerate. And when I discern these self-same sins in my acquaintances. Oh! how I do beg God to open their blind eyes and unstop their deaf ears to a true view and knowledge of themselves. This situation is also common to many members of the churches. Would that they could be aroused to a sense of their danger; for in Christ's own words it reads, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." These are solemn words, just as they were uttered by the holy Jesus. "Prove all things; hold fast to that which is good;" "happy is he that condemneth not himself in that thing which he alloweth." While I love all of my old friends, I freely confess that I am most drawn and endeared to that society wherever I discern the image of Jesus:—by their fruit shall ye know them;" for "do ye gather grapes of thorns, or figs of thistles!" Whether high or low, rich or poor, true love for Jesus Christ and his cause will ever give us love for his true followers:—"Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Whether members of churches or not, if people do not act out their love for true Christians of all ranks and stations, (judging them with "righteous judgment" as described in God's Holy Word,) one must certainly conclude that all such persons have not experienced the work of regeneration: in other works, are still serving satan. Bounded duty to our Creator and his creatures has prompted me to write and express my humble, well-meaning and heartfelt feelings and New Testament view upon the forgoing points. "There is a time to speak and a time to keep silence." Dear human beings, please "search the Scriptures" as we are commanded, and see for yourselves if I have written anything but the truth as it is in Jesus. If I have unwittingly erred in any respect, I beg you to call my attention to it; and if I am right, as I understand it to be, I do humbly and prayerfully beseech all of you to "make your calling and election sure;" and keep the New Testament for your cautious guide in everything. Ask God most earnestly to, "Open thou thine eyes that I may behold wondrous things out of the law; order my steps in thy word, and let no iniquity have dominion over me." The "most simple" will not err if they "hunger and thirst for righteousness." Please read and ponder my feeble words with seriousness and an unbiassed judgment. I have just examined the sample copy of the most useful and worthy "PILGRIM" for 1875. It is richly worth its price—$1.60, and much more; and for its purity and simplicity of its truth as it is in Jesus. I would circulate it by the thousand if I could. I bid it God-speed on its heavenly mission.

JULIA A. WOOD.

RELIGION.

Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world. —James 1: 27.

I will divide my subject into three parts. First, What is religion? Second, Religious duty. Third, General remarks.

What is religion? The word religion means a system of faith and worship; pious practice; piety.

Here we have a definition of the word religion, what it means, and from the definition given to the word, we must acknowledge it to be a work, and a work that cannot be done all at one time, and then set down on the stool of do-nothing, and fold our arms and say there is nothing more to do; but when we make a beginning of this work we must go on. The apostle Paul says, "let us go on unto perfection." Heb. 6: 1.

So you see that it is a work and a progressive work, and a work that will take a lifetime to finish.

We hear so much talk about religion, and about getting religion, but I am sorry to say that one half of the people that profess to have what is called religion, don't know anything about it, because if you ask them what religion is, they can not tell you, yet they profess to have it at the same time. You can get religion on any kind of a faith, but your religion will be just like your faith.

If I understand the meaning of religion, it is a work and a progressive work, and if I understand the meaning of experimental religion, it is an experimental knowledge of the scripture, and when a person has got an experimental knowledge of the scripture and is willing to make an unconditional surrender to God in all things, and take him at his word, and do what he commands, that person will realize experimental religion, because he is a hearer and a doer of the work.

Again, religion is an internal and and external work, and we must be born again before we commence this work; we must be born out of darkness into His marvelous light, and then we must show to the world, by our walk, by our actions, and by our conversation, that we have been born again, and that we are His children and He is our God and our Father.

There is one thing certain, and that is this: you never saw a grain of wheat grow without a shell, but you have often saw shells of wheat growing without any grain in them.

Just so with the christian, you never saw a christian that was not a professor, but you have seen a great many professors who are not posessors. You never saw a sheep put on a woll's clothing, but you have often seen wolves put on sheep's clothing. Just so with the christian. You never saw a christian that would put on a wulf's clothing, but you have often seen false-hearted persons who claim to be christians, put on sheep's clothing and yet they are inwardly raveoing wolves. You never saw a wise virgin that has not a lamp and oil in it, but you have often seen foolish virgins who have lamps and no oil in them. Just so with the christian. You never saw a christian that had not a lamp and oil in their vessel, but you have often seen professors of religion who have lamps but no oil in their vessels.

Now you see how easily we can be deceived in having or getting religion. There are a great many different kinds of religion in the world, but there is only one kind of pure religion, and if we have not that pure religion which the apostle James speaks of, our religion is vain, and our works will not be rewarded when we come to die, for every one will be rewarded just so far as they have done His will. Faith alone will not save us, neither will works alone save us, but faith and works must go together. Faith and works are just like a man on sea, who gets in a boat and wishes to sail across. You may call one oar faith and the other works. If he takes the oar of faith and undertakes to sail his boat across with it, he will be beat, because it will just turn round and round, and he can not get across the sea, but just so soon as he takes hold of both oars, faith and works, and begins to work them both at one time, he will cross the sea, because his boat moves right along. Just so with the christian. We are in a boat on the great sea of time and it takes us a lifetime to sail across it, and if we do not take both oars with us when we set out to sail across life's tempestuous sea, we will never get across because we must have both of them on this voyage, for fear that a storm may arise on the sea while we are crossing its rocky billows. And if our vessel should be wrecked or sunk while crossing the sea we will be lost and that forever. But if we have both oars, when the storm comes, we will be able to outride all storms and land safely it the harbor of heaven.

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction." I will now proceed to notice the second part of my subject.

Religious duty. "To visit." Here seems to be a duty that belongs to every follower of Christ, and if we do not fulfil this christian duty our religion is vain. The scripture says, "Judge not, that ye be not judged," but another scripture tells us, "Wherefore by their fruits ye shall know them." Matt. 7: 1, 20.

Now then we find that the scripture speaks about two ways and two gates. So then, we must consider that one of these ways is the King's highway of holiness, while the other is the broad way that leadeth to destruction. Every step we make is one step nearer to heaven—or to hell, because the one way leadeth to heaven and the other way leadeth to destruction. Now I will notice a few of the steps which leadeth the true christian on the narrow way, and if their steps are not this way I shall show you that they are not walking in the narrow way, but are walking in the broad way.

Here we find the apostle James speaks about a visit—and he makes it a religious duty, for he says "to visit." I need not tell you what a visit is or what it means, because you all know that yourselves. Then the question is, who is to be visited, or how is this visiting to be done? You all know that visiting is very customary and fashionable at the present day, but I am sorry to say that it is not done in the way that the apostle James commanded them to visit, neither are the persons visited which he told them to visit.

I will give you a few illustrations of some of the visiting that is done by some of our church members, and then you can judge the tree by its fruit, whether it is bearing the right kind or not, and when you examine its fruit, then you can judge for yourself whether that step is in the narrow way or not.

For an illustration, suppose Bro. A, on a bright Sabbath morning, gets ready, jumps into his three hundred dollar buggy and drives off, about five miles, to Bro. B's. house, and there he spends the Sabbath in eating and drinking and talking about worldly matters. On this visit he drives past sister C's house, morning and evening, and never stops to bid her the time of day. Now sister C. is a poor widow with a lot of small fatherless children, and has no way of going to church only by walking, and sister C. has invited some one of the members, Sabbath after Sabbath, to come to see her, because she can not get out to Church any more, and she is in want for clothing or something else. Now what do you think of brother A. after doing this? If brother A. was a true christian, his visit would have been to see sister C., the poor widow, instead of going to brother B's. house where he expected to get a big dinner.

Another visit—The next Sabbath Bro. B. gets ready, he and his wife, and jumps into their grand spring wagon and drives right along by sister C's. door, but don't stop to ask her whether she will go along to Church or not, but drives on and by and by comes to brother D's. house. Here he stops and invites brother D. and his family to go along to Church. Now brother D. is wealthy and this is why Bro. B. stopped to take him and his family along to church. After church they all go to brother A's. house, where they expect to get a big dinner. After the grand dinner is over and they talk about their big farms, their grand decorated houses, their grand spring wagons, buggies, &c., they start for home. So brother B. drives on home again, and don't stop to ask anything about the poor widow. Now what do you think about that kind of visiting? You must admit that it is wrong, and that all visiting that is done in that way is wrong, and God will hold them accountable for it when they come to die and stand before his bar, and there give a strict account for what they have done here below, because God is no respecter of persons. God loves the fatherless and the widow just as much as the king on his throne.

I have now given you a few examples of the kind of visiting which is done at the present day, and will now pass on to notice the third part of my subject.

General remarks. The apostle James tells us that, "Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

Here we find that the apostle James warns us of a danger, and that danger is the world. He says, "and to keep himself unspotted." Unspotted means pure; holy; spotless, &c.

Every step we make is in the narrow way or else it is in the broad way that leadeth to destruction, and every visit we make that is not according to the scripture, is one step into the world, and every step we make into the world is adding to our religion one spot. This is why the apostle tells us "to keep unspotted from the world."

O. W. SMITH.

The Beard.

"Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard."Lev —19 : 27.

"They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh."—Lev. 21 : 5.

I am sometimes aroused while reading the views of some of our friends on the subject, how the beard should be worn, but when I take into consideration how much has been said and written on the subject, and how earnestly some contend for their peculiar cut of the beard, I am compelled to conclude that some of us are becoming, to say the least, a little Pharisaical, clinging to the letter, but forgetting the spirit.

God in his wisdom saw fit to cause hair to grow on the lower part of man's face and upper lip. As he never does an unwise thing we infer that man's beard is for his good. Of the physilogical benefits of the beard, I will not write at present, but will look at it from a religious standpoint. The Jews, with all Oriental nations, viewed the beard as the special mark of manly dignity, and the loss of it as a disgrace or degrading punishment. "Wherefore Hanun took David's servants, and shaved off the one half of their beards."—2d Samuel 10: 4. This was done to insult David. To avoid ridicole David sent servants to detain his disgraced embassadors at Jericho until their beards grew long again. See 1 Chron. 19 : 5. Is. 7 : 20.) That the beard was almost idolized by the Jews and Arabs, we infer from the many warm sentiments expressed in its favor. "By your beard, by the life of your beards God preserve your blessed beard," &c. When they would express their value of anything, they would say, "It is worth more than a man's beard."—Ezek. 5 : 1-5-9. Hence we can understand the insult to king David, given by the Ammonites.

The Jews encouraged its growth and were careful to trim it, dress it, and anoint it with perfumed unguents. (Ps. 138: 2.) With intimate friends the beard was used in salutation. (2d Samuel, 20 : 9). The preservation of the beard was a distinction between the Israelites and the Egyptians, among whom they sojourned, as the latter shave off either a part or all of the beard. As strange as it may appear, those who shaved themselves entirely would fasten on false beards.

Just when, or where, the idea of shaving first originated, I am unable to say, but that the thing was done in an early age of the worlds is evident from paintings found on old Egyptian monuments. (See Wilkison's ancient Egypt iii page 362.) Among the Jews, the beards were neglected in seasons of sorrow and calamity; in deep affliction they were cut off, torn out or covered up. (2d Samuel, 19 : 24.) "When the son of Saul came down to meet the King, and had neither dressed his feet nor trimmed his beard." Is. 15 : 2. "He is gone up to Bajith, and to Dibon, the high places, to weep. Moab shall howl over Nebo, and over Medeba; on all their heads shall be baldness, and every beard cut off." Read Jeremiah 41 : 51; Ezra 9 : 3; Ezek. 24 : 17-22. When a leper was healed of his leprosy, he washed himself in a bath and shaved off all the hair of his body. This was repeated in seven days, after which he offered the sacrifices appointed for his purification. (Lev. 14 : 9). The Levites at their consecration, shaved off all the hair of their bodies. We find in Levit., 21 : 5, that Moses forbids the Israelites to cut off entirely the corners of the beard. The question is often asked, which are the corners of the beard? Many of the Egyptians, with other nations, shaved their whole face with the exception of the end of their chin, where they left a small tuft of beard grow. This had with them an idolotrous significance. Now I think the reader will readily see the answer to the question, and also, why Moses forbid the shaving off the corners of the face. The question comes to us, how shall we wear our beard? Have we any positive Scripture command on the matter? My answer to the latter, is no. Yet we may come to some conclusion from the examples and incidental teachings of the Bible. That the beard was trimmed, dressed, and oiled, we have already shown, and that the neglect of the beard was no exception, the evidence show and can be further proved. A part of the Nazarite vow was to let their hair grow. Samson and John the Baptist were consecrated to their Nazariteship by their parents, and continued all their lives without cutting their hair. We find from Acts 18 : 18, and 21 : 23-24, that Paul had taken the Nazarite vow. My conclusion is, from the fact that a vow was taken and a condition of that vow was to let the hair grow, that without the vow the hair was cut and trimmed, hence we conclude that in the time of Christ the hair and beard was cut and trimmed with care and taste. Now Paul commands us to cut our hair short. "Does not even nature itself teach you, that if a man have long hair it is a shame unto him." —1 Cor. 11 : 14. In Matt. 6 : 17 Christ tells his disciples to anoint their hair when they fast. No doubt to make them look cheerful, and not put on a solemn appearance like the Pharisees. It is my opinion that if a man is truly regenerated, and a faithful follower of his heavenly Master, the beard will adjust itself to its proper dimensions. I have no battles to fight or special theory to defend in this matter, but have written this for truth's sake.

DR. R. MYERS.

Kredysville, Md.

The Pilgrim.

HUNTINGDON, PA., DEC. 1, 1874.

Our Charity Offer.

A number of our brethren and sisters residing in Kansas have been sorely distressed by the grasshoppers eating all their living. On account of this misfortune public charity is being enlisted and provisions will be supplied, but as they, like all others, cannot live by bread alone, their spiritual interests must not be forgotten. We therefore propose to do something in this direction and make the following offer to brethren, sisters and friends in localities where the grasshoppers have destroyed their crops. We will send them the PILGRIM one year post paid for $1.30 and wait them either 'till they have time to earn it or let them pay it as soon as they can during the year. This offer is made only for the benefit of those who have been unfortunate, and of course expect no others to take advantage of it. In such places where the PILGRIM is not yet introduced, our friends will do them a favor by telling them of this offer. We will further state that if any of our brethren or sisters wish to send the PILGRIM to such, we will let them pay for it at the same rate.

An Agreeable Call.

On Saturday A. M., we had the pleasure of receiving a call from brother Wm. Howe and John M. Mobler and his wife and sister Andrew Spanogle, all of the Lewistown congregation. They were on their way to brother Archy Van. Dyke's, some five miles North of this place. On Sunday evening they returned to our house wher and when we spent one of the most pleasant evenings that it has been our lot to enjoy for a long time. After spending several hours together in exchanging ideas on religious topics, we had a season of worship or a family religious sociable. Bro. Howe read a chapter and from it made some very appropriate remarks, then had a season of prayer and concluded by singing several hymns. After this, brother Mohler and wife and sister Spanogle took the train for home, and Bro. Howe remained with us until next morning. Such calls are appreciated by the PILGRIM family, and hope we may have the pleasure of enjoying many more of a similar character.

Ministerial Visits.

Mr. Talmage, of Brooklyn, expresses himself, through *The Christian at Work*, in the following sensible style, on the above subject:

"Ministerial Associations all over the land have lately been discussing the safety or perils of clerical visitations. Some suggest that ministers ought to take their wives with them when they call on their parishoners. Others say better be accompanied by a church officer in order to avoid scandal. All of which humbug arises into the positively sublime. Dear Dominies! the ladies are not so crazy after you as you have been led to suppose. As far as we have observed, they are perfectly harmless. Mind your own business, and they will mind theirs. Use common sense, and the Lord will take care of you and your reputation forever. Do not go about, as many ministers, with promiscuous demonstrations of affection. Kiss your own wife and children and sisters-in-law and cousins as much as you will, but do not feel called upon to treat with similar ardor the attractive people of your congregation, unless it be deacons and sexton. Greet these last with a holy kiss as often as you have a mind to. Solomon says hard things about the women; but if he had contented himself with six or seven hundred less of them, he would not have had so much trouble. With ordinary prudence, there has not since the foundation of the world been a single instance where a good man's name has permanently suffered."

A certain old prophet, long ago said, "I once was young and now am old yet have I never seen the righteous forsaken." It is true, some of our modern ministers have gotten themselves into trouble, but we are not at all sure that women were in fault of it nor anybody else in particular, and had it not been for their own indiscreetness they might be to-day, entirely exempt from the charges now brought against them. There is a sacred privateness belonging to every family with which none have a right to interfere, and if ministers mistake their calling and get to writing billetsdoux to, and courting other men's women, they have a right to suffer the consequences—have no right to public sympathy, and get it largely only from such as are alike guilty. That many of the so-called ministers have shamefully abused their privileges is an evident fact, and it is high time that the public should set its foot upon it.

TAKE THE VENOM OUT.

The other day we received a letter from a brother requesting us to return some manuscript, saying that he wished to take the venom out of it. This venom is what spoils much of our writing, and we glad to know that some of our writers have a disposition to take it out. Charity thinketh no ill and when our hearts are well filled with it, there is no room for venom. It generally creeps into our writings at such times when there is a little of it in our hearts. We may not be aware of its presence there, neither do we intend it to creep out through the nib of our pen, but it gets out nevertheless, not in our sober moments but when we write under the pressure of impulse. But notwithstanding this, this venom is generally the creature of the writer. Yet we are sorry to know that it is frequently the child of later birth, that it is generated and put in by the reader. If his or her heart is filled with this venom it will creep into everything they read, no matter how good it is, they can always find an evil in it. This is very unfortunate for every body concerned, but especially is this the case with us editors. We are often puzzled to know what to insert for fear that some one will put venom into it. We have frequently good articles on hands that might be productive of good, was it not for some that are ever ready to fill them with their venom, forgetting and covering over the good, and only remembering and retaining that which they can shape into some form of evil. How blessed it would be for us all if every brother and sister had their mantel of charity ever ready to cast over their brother or sister's fault. Brethren and sisters, before you read or write please cast away the venom.

The Bethel Meeting. No. 2.

In our last, we talked of going out to the Bethel again, to attend the meeting in progress, and as we have now returned we feel like having another talk with our readers. While the time has not yet come that we can talk with God face to face as a friend to a friend, yet we are glad that we still enjoy the privilege of talking to one another as brethren and sisters in Christ Jesus.

On Wednesday evening we drove out to the Bethel and had the pleasure of hearing a very interesting sermon delivered by brother John Spanogle. "Blessed are they that do the commandments that they may have a right to the tree of life and enter through the gates into the city," is a subject of no ordinary character and is well calculated to animate the faltering soldier to renewed efforts to gain the victory and come off more than conquerors through the might of Him who is able to save, even to the very uttermost. While the saint was feeding upon the life-giving and life-sustaining food, the sinner had an opportunity of reflecting upon the entire barrenness of his own soul and that to him, was promised no blessedness, no right to the tree of life, and no entering in through the gates into the city. Such knowledge cannot be very consoling, especially when we learn that, without are only dogs, whoremongers and such as love and make a lie. Notwithstanding this is an evident fact, is it not passingly strange that, for the sake of a few of the devil's basks thousands of intelligent men and woman too, will remain without, seemingly content to associate with and feed swine! Bro. Spanogle labored to place before the minds of the congregation the beauties, the glory of the former and the disappointments and horrors of the latter, and we hope that some were made to see the great difference between the one that serves God and the one that serves him not. Bro. Grabill followed with some appropriate remarks and then closed the meeting. We then all went to the home of our brother Frederick Showalter, where we enjoyed quite a pleasant interchange of ideas on subjects of interest. This was, a few years ago, a happy little family consisting of father, mother, and three little children, Ida, Effie and Annie, but three out of the five are now on the other side while father and little Annie remain, and constitute the family. Although we had every care and attention that could be desired or wished for, yet we could not help but notice the empty seats and lonely corners. What may yet be in store for this broken household we know not, but feel to say; Father, deal kindly with the unmated brother and have mercy upon the little motherless one. While some are better circumstanced in life many are very much worse, so that all in all, the Lord hath dealt graciously with them.

The next morning, by arrangement, we all visited brother Isaac Norris' family where we spent the day very pleasantly indeed. These visits, if properly conducted, may be of great spiritual benefit to all concerned, especially in such families as reside a little out of the way. Religion is largely made up of love and the more we can cultivate that divine principle, the more good we can accomplish.

In the evening, we again met for public preaching when brother Grabill led off. He seemed to be especially inspired with his subject and spoke with unusual fervor and power. He was followed by brother Spanogle, who seemed to have caught the spirit of inspiration and spoke with such earnestness that there was a perceptible impression made throughout the congregation. After services, we in company with the ministering brethren and others, went to the home of our eldest brother, Benjamin, where we enjoyed another pleasant season together. Next morning our labors called us home and therefore could not be with the brethren any longer. One more appointment was to conclude the meeting at that place and brother Myers was to go to Coffee Run and remain over Sunday. As we had other engagements, we could not be present. What may be the result of the labors of our dear brethren, we know not, but hope that the seed sown may produce a copious harvest.

Negative vs Positive.

Are there really instances in which it is imprudent and a non-fulfillment of the spirit of the command to not tell our brother of his fault? Are we left to judge or are we capable of judging when it is acting the part of wisdom to obey

or not to obey a command? If we have understood a writer in this week's issue, it would seem from his view of the subject that we possess this ability, and that we are to exercise our wisdom as to whether a command is to be obeyed or not. He says we may obey the positive side of a command of Jesus when it is not proper to do so, and then to illustrate this view he refers to the temptation of Christ on the pinnacle of the temple. It is true satan did show Christ the positive side of a *passage of Scripture* but he did not show him the positive side of a command, neither is it his purpose to do so. It was simply a declaration or promise, significant of the watchful care of the Father over the Son. To this satan directed the attention of Christ, with a view that it might induce him to yield to his temptation.

But "be ye wise as serpents and as harmless as doves" is said to be the negative side to the command "Go and tell him his fault." Is it possible that the wisdom referred to is to be used in the negation of the propriety of any of Christ's commands? We think this idea scarcely tenable. The promptings of satan have ever been, and are yet towards disobedience, but does not take the positive side of a command, although he may of a promise, to effect his heinish designs. In the temptations to disobedience consists the great Christian warfare, and in this conflict it does require wisdom in order to gain the ascendency and at the same time appear as lambs in the sight of the enemy. Our wisdom should be employed in refuting the temptations of satan, but not in determining whether a command of God should be obeyed or not. We are not the judges in this matter and obedience can never have an unfavorable result. It is true "Charity covereth a multitude of sins," and when we have enough of it to cover the faults of a brother it ceases to be and the command is no longer in force. J. B. B.

YOUTHS DEPARTMENT.

Just These Little Things.

Kitty had been wishing she could do something to please Jesus. She had been thinking of the time when the mothers had brought their children to him when he was on earth, and he put his hands on their heads and blessed them. She said to her mother:

"I suppose it was only the very little ones that he took in his arms —the tiny ones, like baby—and he put his hands on the larger ones. Do you think he would do so to me mother if he were on earth?"

"Undoubtedly; for he is the same Savior still. And he is just as truly present, looking to you, to see if you love and obey him."

"Oh, I do want to, mother. Tell me something that I can do for him," said Kitty.

"Why, just these little things, which you know you ought to do, at home and at school," replied her mother.

"What! such things as these? I thought I must read the Bible and pray, most of the time; and go and teach other children about him."

"That is a mistaken idea, my child. You ought surely to read and pray, at proper seasons, and never omit these duties; for in this way you learn of God and your duty to him. But just where God has put you is the proper place for you to serve him. And whatever you have to do, feel that Jesus is near and asks you to do it to please him; for he has really given it to you to do."

"If I could see him and hear him ask me, I am sure I would do anything for him," said Kitty.

"Well, dear, he says, whosoever does anything to help another, from love to him, does it for him; and he will take it as if it were done to him. Do you remember the verse?"

"Not exactly," replied Kitty, and her mother then gave her a card, on which was printed, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me;" adding, "This is really the voice of Jesus, asking you to do everything for him."

Her mother was called away, and Kitty studied the verse until she knew it perfectly. Pretty soon she heard Nancy, the colored girl, say:

"Oh, I do wish somebody would call Bob to get me some wood. I'am so belated in my ironing, I don't know how to leave it off, and my fire is so low."

Then thought Kitty, "I will go; for this will help Nancy, and please Jesus."

So off she ran to the barnyard; but Bob not being there, she hunted for him till she found him; and he soon brought the wood for the fire, and Nancy said to Kitty:

"You are a deary, and have helped me wonderfully; for nothing pesters me so much as to have the wood give out when I'm ironing."

But Kitty did not always remember what she learned that day, about the voice of Jesus speaking, when any duty was required of her, and would do it reluctantly, or say, "I don't want to." This would make her unhappy, and she could not rest till she had told Jesus all about it. So, little by little, she learned to be more watchful, and after awhile acquired a habit of doing everything in a more cheerful and loving spirit.

Besides, she felt so much happier when she did things in this way, that the thought of this helped her too. She would say to herself, "I am always happy, when I am obliging and kind;" and one of her little prayers was, "Dear Savior make me loving and kind to everybody." —*Mary P. Hale, in Child at Home.*

Cultivating a pure Expression.

Every word that falls from the lips of mothers and sisters especially should be pure and concise and simple; not pearls such as fall from the lips of the princess, but sweet good words that little children can gather without fears of soil, or after shame and blame or any regrets to pain through all their life.

Children should be taught the frequent use of good expressive words—words that mean exactly what they should express in their proper places.

If a child or young person, has a loose and flung-together way of speaking words when endeavoring to say something, he should be made to try again, and see if he cannot do better.

It is painful to listen to many girl's talk. They begin with a "My goodness!" and interlard it with "oh's and "sakes alive!" and "so sweet!" and so many phrases that one is tempted to believe they have no training at all, or else they were very foolish woman.

There is nothing more disgusting than the twaddle of ill-bred girls; one is provoked often to taking a paper and reading, letting them ripple away like brooks that flow they know not whither.

My heart warms with love for sensible girls and pure boys; and after all, if our girls and boys are not this, I fear it is our own fault—that this great trust rests in hearts and hands of the women of our land.

If we have a noble, useful purpose in life, we shall infuse the right spirit into those around us.

For the Boys.

"Sir," said a boy, stopping before a man on his cart, "do you want a boy to work for you."

"No," answered the man, "I have no such want." The boy looked disappointed; at least the man thought so and he asked, "Don't you succeed in getting a place?"

"I have asked at a good many places," said the boy. "A woman told me you was after a boy, but it is not so I find."

"Don't be discouraged said the man, in a friendly tone.

"Oh! no, sir," said the boy, cheerfully "because this is a very big world, and I feel certain God has something for me to do in it. I am only trying to find it."

"Just so, just so," said a gentleman, who overheard the talk. Come with me, my boy; I am in want of somebody just like you." It was the doctor, and the doctor thought any boy that was so anxious to find his work would be likely to do it faithfully when he found it.

If everybody had the spirit of this little lad, there would be no idlers in the world, standing at the corners, or sitting in the shops, waiting for work to come to them.

Work does not often come so. Almost everything worth having, like the ore in the mine must be sought for. —*Heavenly Tidings.*

Thankfulness.

It was a cold winternight, but the frosty air could not enter the rosy sitting room, where a family group were gathered under the softly shaded gaslight.

There was everything about them to make them happy, but somehow the smiles did not come. Minnie was fretting because her new sash was a shade to dark, and Fanny's furs were not as nice as her neighbor's. Fred was contending with his brother and both father and mother had lines of sorrow on their brows. Do you know the reason of the unhappiness of this family? There was no thought of thankfulness to God in one of their hearts. When this is absent you will never find any lasting happiness.

Not far away from this was a poor little house, where dwelt a large family. They had all supped from a brown loaf and cup of milk apiece, and now they huddled about the fire with their shawls and thickest coats about them, busy with lessons and work. But every face is lit with the light of a happy heart. You can tell quick enough when you look into a face whether "the bird in the bosom" is singing sweetly or not. When you pass a house at night it is easy to tell whether the lamp is lit or not. It shines out.

"Father" said little Martha, looking up from the coarse gray sock she was knitting, "how happy we are in our house this cold night. This thick sacque makes me so comfortable, and all the children have good stout shoes. How thankful we ought to be.

"And then we have good warm beds to sleep in this cold night," said Charles, who was beginning to be sleepy.

"Yet the Son of Man had not where to lay his head," said father thoughtfully, as he paused a moment in his work of mending a shoe for the baby's foot. I have thought of that text a great deal to day, when I considered the many comforts he has given to us.

When the boys have finished their lessons, we will all sing our favorite hymn of "Loving kindness" before we go to rest.

The hymn was sung, and the family sank into peaceful rest with more of hearts-ease in their bosoms than many wear who dwell in king's palaces. Would you like to wear this same sweet flower and enjoy its delicate perfume? Learn to look with thankfulness for every good gift you receive. —*Presbyterian.*

CORRESPONDENCE.

Notes of Travel.

On Nov. 12th, brother Henry Hershberger and myself started on preaching tour through Southampton, Bedford Co., Pa. Had the first meeting at Weimer's school-house, two miles beyond Clearville, where brother Israel Bennett met us. Next day he conducted us to his home in the lower end of the township near the Maryland line. Had meeting in the Fifteen Mile Run schoolhouse near by; tried to preach from the words, "Lord, what must I do to be saved," to an attentive audience. We thought it indispensible among the prerequisites to connect christian baptism with the necessity of salvation: hence we spoke some on the proper mode, formula and position of baptism, as understood from the scripture, in order to divest the audience from the erroneous idea imbibed by being taught again and again that single backward immersion constitutes Christian baptism.

Next morning, 14th, crossed a big and rugged mountain to Mount Zion church, had an attentive audience at 10 a. m. Went to Black Valley church near Geo. Bennett's, preached there that evening on the principles of the doctrine of Christ, Heb. 6 chapter, first part. Next day being Lord's day, at 10 a. m. at the same place, from John, 13th chapter. Tried to show that in order to go on to perfection it is necessary, among other things, to observe the ordinance of feet-washing, and the Lord's supper, (as a separate institution from the bread and wine) the communion, the salutation of the kiss, and the anoiting of the sick with oil in the name of the Lord; which was listened to with profound attention by a full house. Hope the effort may bring some to the searching of the scriptures, whether these things may be so. In this place are no members nearer

than 4 or 5 miles. That evening we preached again in the Fifteen Mile Run school-house, to an uncomfortably crowded audience. We preached from Heb. 2: 3, "How shall we escape if we neglect so great salvation?" Tried to impress upon the mind the magnitude of that salvation, what it cost, and the necessity of accepting the same, and the direful consequences following in case of rejection. Hope impressions have been made that will result in good. Next morning, 16th, crossed Rugged mountain again to Mount Zion church. Meeting at 10 a. m. which ended our labors for the time. We preached from the latter part of the 19th chapter of Matthew's gospel, of the necessity of following Jesus to gain eternal life, to a considerable audience considering the place, and the first working day in the week. Returned to Bro. H. H's. home, found his family well and happy to see our safe return. Next day, 17th of Nov., came home at 1 p. m., found all well, thank God for his care.

When I came to Pattonville I received the sad intelligence that brother David Brumbaugh had went to his long home, and the people were just returning from attending his funeral. He was the oldest minister in our congregation. His death will be noticed in another place.

The region we visited is mountainous and rugged with a few members scattered through it, and belongs to the Snakespring Valley church, which church is weak in the ministry. Their elder lately departed this life, hence it is necessary that the neighboring churches assist them in their ministerial labors, more particularly on the outskirts, as they are in a great measure neglected. Their territory is large and they cannot possibly do them justice without assistance. I have no doubt that by regular and frequent preaching, and now and then a series of meetings, in a short time a reasonable membership could be obtained. They are hungry for the word of God, and I found not a few among them who delight in the preaching of the unadulterated Gospel, they relish sound doctrine, and for the reason of hearing so much spurious doctrine some have never united with any denomination. Some were ready to conclude that preaching is a work of speculation. They say, *money*, MONEY! is the cry. But when they see that some are willing to sacrifice time and expense, and offer to preach the Gospel free of charge, the idea of speculation or self interest is cut off, and they begin to think these men came for souls, hence they examine more thoroughly into their preaching. It will make an impression upon their minds in such a manner as some expressed themselves, "this is sound doctrine, we cannot gainsay it. Let us hear more of it, come again, do not stay so long away, and make arrangements to stay longer the next time." Such was the earnest entreaty of many when we left them. God bless them for their kindness, their liberality and courtesy. Grant them repentance unto life to the salvation of their souls, is my prayer.

LEONARD FURRY.

New Enterprise, Pa.

How we hold our Lovefeasts.

Dear Pilgrim:—When on our journey East, while stopping in Ohio, some of the brethren wished us to give them the out lines of how we hold our Lovefeasts in the West. We will cheerfully try to do so, as I find there is some little discrepency among the Brethren on the above subject. Whether our order is the best we would not say, but we think we try to come as near the Word as we know how.

We generally meet for public preaching at 1 o'clock p. m. and have about two hours services, then have recess from one to two hours, to attend to any business pertaining to the church. Then we call the congregation together by singing a hymn, then the brethren talk on the subject of examination, and then close by prayer. We then have recess long enough for the brethren and sisters to arrange the tables with a full meal or supper, also have water and all the necessary arrangements for Feetwashing. Then the body is called to order by singing an appropriate hymn on Feetwashing. Then a brother reads part of the 14th chapter of John, and as he reads he rises from supper &c. The brethren and sisters that intend to commence the washing rise from the table upon which there is a full supper at the time, also the Communion bread and wine on the one end of the same table; then the water is poured into the basin, the towel girded on, and washing feet commences. While the washing is going on some brother speaks on the subject of Feet-washing and the Lord's Supper. At the close of this exercise, thanks are offered for the Supper, then we eat the Lord's Supper remembering that the Lord said He would not any more eat of it 'till it would be fulfilled in the Kingdom of God.

Then thanks are returned for the Supper, nothing being red off the table, and while a brother is reading the 19th chapter of John, the administrator prepares the bread. He makes a few remarks on the suffering and death of Christ, preparing our minds for the solemn occasion, then the salutation of the kiss is passed around, remembering we are commanded to kiss one another. The administrator then asks the blessing of the Lord on the bread. It is broke from brother to brother and sister to sister, then we eat it remembering Jesus said as often as ye do this do it in remembrance of me. Likewise a blessing is asked over the cup and distributed in like manner, then general thanks returned to God, a hymn sung and the exercises close. We have had over four hundred members and generally close between 8 and 9 o'clock; hence good order. I have briefly given the order as far as I know, of Ills., Iowa, Kansas, Nebraska and Minnesota. Now I am inclined to think our practice is as near the word of the Lord that all the Brethren could unite in the one order.

C. LONG.

Adel, Iowa.

A Proposition.

Dear Brethren: I propose through the columns of the PILGRIM, to suggest a plan of organization for our District (1st District of Va.,) for the relief of the brethren in Kansas. Bro. Allen Ivis of the White Rock Congregation writes in No. 45 of the current volume of the *Visitor and Companion*, proposing to receive donations free, or to borrow the sum of three thousand dollars on ten years time at 10 per cent interest.

To satisfy this demand I propose that the congregations of our district hold meetings at the earliest practicable period and collect the money the members are willing to give or lend to our suffering brethren, and to forward it to brother Ives of Burr Oak, Jewell Co., Kansas. Owing to the fact that Kansas is destined to become a rich and powerful State, and that many of our brethren here are comparatively poor and must always remain so, I suggest that this money be advanced as a loan on five years time, and if the Kansas brethren cannot return it then, the time can be extended.

The secretary of each congregation should keep a registry of the names of the members and the amount each subscribes, and then when the money is returned it can be ascertained readily to whom it is due. The bond should be given by a responsible committee of the White Rock congregation to a responsible committee of each congregation here for their several amounts.

Now brethred the condition of the Kansas brethren will not admit of delay, and an early response to their appeal is demanded. We cannot neglect this appeal. Read the 17th verse of the 3d chapter of the 1st epistle of John, and then ask yourself the question, how much can I send the brethren who have need? Your Bro.

D. C. MOOMAW.

BROOKLIN IOWA. }
Nov. 23d 1874. }

Dear Editors:—

I have received the sample number of the PILGRIM for 1875. I can say I am well pleased with it, and hope its circulation may be greatly increased. I intend to do all I can in that direction. I asked a brother yesterday whether he intended to take the PILGRIM next year. He said, "Yes, I cannot do very well without it." I think you are giving us a great deal of reading for the small sum of money we send you. Your labors are very much appreciated by us, and I for one have received many wholesome instructions from the columns of your worthy paper. Often have I been told my duty through this medium. O, that parents would place in the hands of their children such wholesome reading as is imparted in the columns of the PILGRIM, instead of allowing them to poison their minds with the trashy novels scattered over the land. For such reading would no doubt lead them to read the holy Bible, which teaches them the way to heaven, the place we are so earnestly striving for, and where we hope to meet those we love so dearly in this world. I have many friends whom I love dearly, yet many of them are yet out of the ark of safty. O, that they would look to their own interest, turn in with God's dear children to love and serve him according to his holy and righteous will. I have often wondered why people would be so careless about the salvation of their souls. Surely "the children of this world are wiser in their generation than the children of the light," for when a man is about to buy a farm he will have the men appointed for the business to search the record thoroughly to see whether the title is good for fear after he had purchased the farm somebody might have a better title, and thereby rob him of his home on earth, and it is all good and right that he should do so before purchasing a farm. But how slow people are to search the heavenly records to see whether their titles are clear and good for heaven. All seem to want to serve God some time and die happy, and enter through the portals of eternal bliss, but many put it off for a more convenient season, which often does not come. The promise of salvation is to-day. I just now, feel like writing more, but have written all that my space and time will allow me.

S. C. MILLER.

AN APPEAL TO THE BROTHERHOOD.

Dear Brethren: I make this appeal to you in behalf of brother Joseph Howes, who, on the second day of Nov. last, by fire, his dwelling house, out house and smoke house, supposed to have taken fire by the bursting of a lamp, burning up a helpless invalid daughter, and all of his household and kitchen furniture, grain and meat, implements &c. Nothing saved Loss, $1500, leaving brother and sister Howes houseless. Bro. Howes is a deacon in the church, and the oldest member of this arm. He is upwards of 71 years old. Some years ago he was exonerated from the paymant of county and township taxes on account of his debility and the keeping of his invalid daughter that was burned.

Now brethren, I have given you a statement of facts and if any of you doubt their correctness you are at liberty to make diligent enquiry as to its truthfulness. Brethren, can you help in time of need? I appeal unto you all individually to cast in your mite, and the God whom we serve will reward you in the world to come, "for inasmuch as ye did it unto the least of these my brethren ye did it unto me." Those that are willing to give something enclose it carefully in a letter and send it to brother Joseph Howes, Balington, Barbour Co., W. Va.

JOHN W. FITZGERALD.

[*Companion*, please copy.]

A Special Request

QUERY 11. Will not this district Meeting draft a plan, having for its object the raising of funds to assist poor and needy Churches in building meetinghouses in congregations where the Brethren have no house of worship.

ANSWER. Yes.

QUERY 12 Whereas it is a Bible Doctrine that Faith and Obedience are essential to Salvation and men cannot believe in Him of whom they have not heard and cannot hear without a preacher. Does not this meeting deem it her duty to make decided efforts to have the Gospel, in its primitive purity more extensively preached in the part of Southern Illinois where the practice of the Brethren is not generally known, and will she not, therefore devise means by which the same could be carried into effect?

ANSWER. John Metzger, Joseph Hendricks, David Franz, Daniel Vaniman and J. B. Moore, are hereby a committee to devise a plan to assist needy Churches in getting houses of Worship and also a plan for making greater efforts in preaching the Gospel in its primitive purity, agreable to the above two queries, and report the same to the next district meeting and all the Brethren and Sisters are hereby requested to consider this subject prayerfully and communicate to any member of the committee any proposition or plan that may assist in perfecting suitable plans.

By request of the Committee we copy the above from the minutes of our last District meeting and send them to the PILGRIM for publication

hoping the *Companion* will not fail ot copy.

We make a special request that some of the Brethren will give us a full account of the plan adopted by some of the eastern churches for more extensively preaching the gospel.

We do not yet know what your plans are and would be glad to have them; perhaps they may answer the purpose for which they are intended Any brother or sister having anything on their minds suitable for carrying out the objects of either or both of the above queries will confer a favor by communicating the same to any member of the committee. As we propose to meet about the middle of January ,next, all information on the subject should reach us by that time. J. H. Moore.

Urbana, Ill.

(*Companion*, please copy.)

MISCELLANEOUS.

—John A. Clement.—The money order was received all righ and the names are marked paid.

—Bro. J. M. Zuck has changed his place of residence and address from Lebanon Ohio, to Medina Ohio.

—Bro. D. D. Shively of LaPlace, Ill., says: "We are having some very fine weather at this time, and farmers are making good use of it in putting away their corn which is tolerable good and is selling at 50 cts. per bushel."

—We have just received the Minutes of the proceedings of the District Meeting of the Southern District of Ill., held on the 19th and 20th of Oct., 1874. With their labors we are much pleased and will have something to say about one of the decisions next week.

—Bro. J. Y. Heckler of Mt. Carroll Ill., says: "We have still remarkably pleasant weather here and no snow yet, nor frost enough to freeze the ground. The farmers have had a good year, good crops, good prices, no grasshoppers nor chinch bugs in this section, and but few potato bugs, but many reasons to be thankful to God for the favors we enjoy."

—The local correspondent idea is meeting a very favorable reception and promises to be altoger the practicable. As before stated, we want a reporter in each church who will make it a specialty to report everything of general interest that occurs in the district. Who will they be? If those who are willing to take this position will send us their names we will form a list of them so that we may know who they are. In some future number we will give definite directions in regard to the character of the news that will be desired. This arrangement will not defer others from the privilege of reporting as all are equally welcome to our columns.

—Bros. H. D. Davy and B. F Moomaw have returned from their visit to Cal., and through the *Companion*, Bro. Davy gives a very meagre report of which the following is the substance:

They arrived safely—were kindly received by the brethren and sisters—made the acquaintance of a large number of members—hoped that their labors would be crowned with success—and returned home. The brethren may have good reasons for not giving a *full* report, but this, we fear, is a little too meagre to render satisfaction to those who helped to send them.

Our Sample copy, so far as heard from is giving unbounded satisfaction. The following from Bro. D D. S. of La Place, Ill gives the general expression of those heard from:

Dear Brother:

I received the sample number of the PILGRIM as it is to be for 1875 and am well pleased with it. I am satisfied, that it will meet the approbation of the patrons in general and my opinion is, that by your agents exerting themselves a little they can greatly enlarge the circulation. By you appointing a reporter in every church to give the news, our paper will and can be made a very interesting messenger to all its patons.

—Bro. Samuel Petry of Good's Mill Va., says: "May the good Lord continue to give you wisdom in the future, as He has done in the past, to keep the PILGRIM filled to the brim with the Bread of Life, that it may continue to reach the hearts of the readers and accomplish much good in the name of Jesus. Let us remember each other at a throne of grace, that our faith fail not, so that when our race is run we may meet justified at the judgment seat of Christ."

Such is the spirit of Christ and we say, Ameo. If all of our dear brethren and sisters would pray more for us and chide us less the PILGRIM cause would be greatly blessed. Brethren and sisters pray for us.

—While some enthusiasts are getting frightened on the late sensations produced by the late Beecher, Tilton and Glendenning troubles, fearing that the great cause will suffer, Mr. Dana of the New York *Sun* anticipates no danger but on the contrary, thinks it may result in a positive good by drawing the lines on thousands of others who are drifting towards the meshes of free love. The following is the conclusion of an editorial on the subject:

"On the whole, a general survey of the field leads to the conclusion that clergymen, when not engaged in writing or delivering their sermons, had better be occupied in digging potatoes, picking up chestnuts, shooting partridges, driving or riding good horses, or something else that is useful, or at least innocent and pleasant, rather than in philandering around with sentimental women, or visiting them in their boudoirs, whether they be married or single.

But whatever ministers may do, religion will stand."

Brother Geo. S. Myers, of Lewistown Pa., says:

"We think the sample copy of the PILGRIM deserves commendation. The appearance is attractive, the form is preferable to the former style, and it breathes a spirit that will win favor wherever it can be introduced. I would specially desire to see the suggestion mentioned in a former number of having a Correspondent in every Church District, carried into working effect. By this means the actual numerical strength of the Brotherhood could be ascertained, the number of meeting-houses, percentage of increase each year, &c., enabling you to acquire an amount of information, and give it to your readers, that could not (or at least would not be attainable for years,) in any other way. A live correspondent who will promptly forward for publication all matters of interest occurring in each church, would, we think, increase your subscription list very materially, enhance the usefulness, and make the PILGRIM visits to the families of its patrons more enjoyable. Wishing the cause prosperity I remain a willing assistant to the extent of opportunities afforded."

—We have just received a circular from brother Lewis Kimmel, of the Plum Creek Normal School. This school is conducted under the principalship of Bro. Kimmel and seems to be meeting with considerable success. From the circular, we extract the following:

This Institution, possessed of all the vigor and life of youth, is running on its merit, and not upon a reputation acquired years ago. Its object is the training of Teachers and the laying of a broad and sure foundation in the Elements and higher branches of a sound English Education.

To the great majority of students who are educating themselves, this school presents some advantages not found elsewhere; thorough teaching, professional training, a low rate of boarding, a quiet and healthy location, and a community thoroughly in sympathy with the school and its management, are some of its leading characteristics.

To those whose love of a "good time" is paramount to thorough work, we have no inducements to offer.

To the youth of limited means, this school offers the very best facilities for a good use of his time and money.

In the immediate vicinity are excellent places for self-boarders—different buildings for the sexes—and by the right parties clubbing together expenses may be reduced to a minimum. The principal will, as heretofore, take pleasure in assisting to school such students as by their conduct and competency justify such action.

MARRIED.

TEEGARDEN- BARTCHY.—Nov. 15, at the residence of the undersigned, in Culmabiana Co., Ohio, Mr. George Teegarden and Miss Susan Bartchy.
J. A. CLEMENT.

BRUMBAUGH—WIKE.—By the undersigned at his residence, Nov. 15, 1874, Mr John N. Brumbaugh, to Miss. Jane Wike, both of Blair Co., Pa.
J. S. SNOWBERGER.

MONEY LIST.

Adam Kurtz	.50	A. S. Hight	3.00
Sarah E Miller	1.00	E J Sprankle	1.00
A M Reese	1.00	R W Branson	1.00
Jas Workman	1.50	George Hoke	1.50
P J Combs	1.50	Richard Helmes	1.50
J Rittenhouse	10.30	Aaron Diehl	1.00
D Wagoner	1.50	Samuel Lutz	1.25
Jos Zahn	9.75	Samuel Petry	3.00
Ezra B Hook	1.60	J N Cripe	1.00
J L Frantz	1.00	Lewis Workman	8.75

Heaven is my Home.

BY HEZEKIAH BUTTERWORTH.

Every Sunday-school teacher is familiar with the hymn beginning:

"I'm but a stranger here,
Heaven is my home."

Older and more experienced minds may have marked so much of evident sincerity and so little of the spirit of authorship in the lines as to wish to know more of the author, and under what peculiar circumstances they were written.

The hymn was written by Thomas Rawson Taylor, the son of an English Congregationalist minister. He was born near Wakefield on the 9th of May, 1807. At the age of fifteen he became a merchant's clerk, but was subsequently apprenticed to a printer. While thus employed he became interested in the concerns of his soul, experienced great spiritual consolations in seasons of prayer, and was impressed that it was his duty to give up his secular calling and prepare for the ministry.

He entered Airesdale College where he remained three years, living a life of self-forgetful piety. He did not wait to complete his education before he commenced active service in the cause of his master. He seemed to feel the force of the Divine command: "Work while the day lasts.

While a student he used to go out to the towns and villages near the college preaching the word, and appearing in his young zeal like a special messenger of truth. In July 1830, he was received as minister at Hoyland Street chapel, at Sheffild. Here his health began to decline; it became evident that he was marked for an early death and that his bright prospects of worldly usefulness were destined to be disappointed.

The change gradually continued. He struggled against it for several years, and at times seemed to check the hand of the destroyer. But all remedial power proved in vain, and he died March 7th 1835.

In his altered days he felt that he was a "stranger here" in the world of life and activity But as one by one his worldly hopes perished and the things on earth lost their power to charm, he realized with growing anticipations that "Heaven was his home."

I

I'm but a stranger here,
Heaven is my home;
Earth is a desert drear,
Heaven is my home.
Dangers and sorrow stand
Round me on every hand:
Heaven is my fatherland—
Heaven is my home.

II

What though the tempest rage,
Heaven is my home;
Short is my pilgrimage,
Heaven is my home.
And time's wild wintry blast
Soon will be overpast;
I shall reach home at last—
Heaven is my home.

III

Therefore I murmur not,
Heaven is my home;
Whate'er my earthly lot,
Heaven is my home;
And I shall surely stand
There at my Father's hand
Heaven is my Fatherland
Heaven is my home.

IV

There at my saviour's side,
Heaven is my home;
I shall be glorified,
Heaven is my home.
There are the good and blest
Those I loved most and best
There too I soon shall rest,
Heaven is my home.

Taylor died young and he must have felt like Keats, that his name was "writ in water," or like Kirke White,

"I shall sink,
As sinks the traveller in the streets
Of busy London."

LITERATURE.

Centennial Art Gallery. We have received from the publisher, Thomas Hunter, 716 Filbert street, Philadelphia, Pa., the beautiful lithograph of this immense structure now in course of erection in Fairmount Park, at Philadelphia, for the use of the Centennial exposition in 1876. It is a finely executed and very pleasing picture, and will be an appropriate adornment for many thousand American Homes. The exceedingly low price (50 cents, postage paid) places it within the reach of all. A similar picture of the "*Main Exhibition Building*" will be published about Dec. 1st.

Peterson's Literary Magazine. H. Peterson & Co. of Philadelphia, Pa., having relinquished their connection with the *Saturday Evening Post*, are about to commence the publication of a new monthly, which they promise shall be a first class Literary Magazine with an able corps of contributors. Each number will be complete—no serials. Terms $2.00 a year. Specimen No. 25 cts.

All lovers of books should read regularly *The Publisher's Weekly*, published by F. Leypold, at 37 Park Row, N. Y., which gives a record of all new books from week to week and the advance announcement of those soon to appear; and *The Literary World*, published by S. R. Crecker, Boston, which gives choice readings from the best new books, and impartial criticisms upon them. It is authority upon books and can be relied upon, without danger of being deceived.

The Habit of Reading.

"I have no time to read," is the common complaint, and especially among women, whose occupations are such as to prevent continuous book perusal. They seem to think, because they cannot devote as much attention to books as they are compelled to devote to their avocations, that they cannot read anything. But this is a great mistake. It isn't the books that we finish at a sitting which always do us the most good. Those we devour in the odd moments, half a dozen pages at a time, often give us more satisfaction, and are more thoroughly digested, than those we make a particular effort to read. The men who have made their mark in the world, have generally been the men who have in boyhood formed the habit of reading at every available moment, whether for five minutes or five hours.

It is the habit of reading rather than the time at our command that helps us on the road to learning. Many of the most cultivated persons, whose names have been famous as student, have given only two or three hours a day to their books. If we make use of spare minutes in the midst of our work, and read a little, if but a page or a paragraph, we shall find our brains quickened and our toil lightened by just so much increased satisfaction as the book gives us. Nothing helps along the monotonous daily round so much as fresh and striking thoughts, to be considered while our hands are busy. A new idea from a new volume is like oil which reduces the friction of the machinery of life. What we remember from brief glimpses into books often serves as a stimulus to action, and becomes one of our recollection. All knowledge is made up of small parts which would seem insignificant in themselves, but which, taken together, are valuable weapons for the mind and substantial armor for the soul. "Read anything continuously," says Dr. Johnson, "and you will be learned." The odd minutes which we are inclined to waste, if carefully of for instruction, will, in the long run, make golden hours and golded days that shall be ever thankful for.—"*Home and Society*;" *Scribner's for August.*

OUR ALMANAC FOR 1875.

Orders for the brethrens Almanac for 1875 are now coming in and being booked, and will be filled as soon as completed which will be in a short time. As we have published a large supply, we hope our brethren and sisters everywhere will send in their orders at once and thus be supplied before the New year comes in. It contains the most complete ministerial list ever published, a Memoir of Elder John Umpstead, by Elder J. Quinter and a large amount of other interesting reading. It is gotten up in the same style as the *Pilgrim Almanac* for 1874, making it a first class family Almanac in every respect, just such a one as every christian family needs. We send them post-paid on the following terms: 1 copy 10 cents 12 copies 75 cents 18 copies $1.00, 100 copies $5.75 Send 10 cents and get a copy or give it to your agent and let him send for you.

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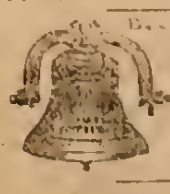

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7 50	10 55	Bruiller's Siding	4 40	6 45
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The Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

THE PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

VOL. 5. HUNTINGDON, PA., DECEMBER 8, 1874. NO. 49.

POETRY.

Rest in God.

[PSALM 31 : 20.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath the noise of tempest dieth,
And silver waves chime ever peacefully
And no rude storm, how fierce soe'r it flieth,
Disturbs the Sabbath of that deeper sea.

So to the heart that knows Thy love, oh Purest,
There is a temple sacred evermore,
And all the babble of life's angry voices
Dies in hushed stillness of its peaceful door.

Far, far away, the noise of passion dieth,
And lovely thoughts rise calm and peacefully,
And no rude storm, how fierce soe'r it flieth,
Disturbs the soul that dwells, oh Lord,

Oh rest of rests, oh peace, serene, eternal—
Thou ever livest, and Thou changest never,
And in the secret of Thy presence dwellest
Fullness of joy—forever and forever.

ORIGINAL ESSAYS.

The Christian's Home in Heaven

The hope of the Christian is truly a blessed one, the prospect of the faithful in the future is glorious, cheering and self-sustaining in life; giving them assurance for eternity, and strength to pass through the dark valley and shadow of death without fear. And why this hope, this cheering prospect? Because he trusts in the promises of God as revealed in the Scriptures. He believes in Jesus Christ his Son, as one who came to save upon condition that he will obey all the commandments for men to observe; yea, this will secure him a title, an undisputed diploma for admittance into the Father's house, the City of God, the home in Heaven. The Revelator saith, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." What made faithful Paul to face the storms and quicksands of a rugged ocean, and the persecutions of the enemies of the cross, and so joyfully endure sufferings and afflictions while preaching the gospel to a lost and ruined world? Nothing but the blessed hope, and the sweet thought of securing for himself and the Church at large a home in Heaven could induce him so to do. He exhorts the Colossians "to continue in the faith, grounded and be not moved away from the hope of the gospel which you have heard and which was preached to every creature under Heaven, whereof I, Paul, am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church." In another place he saith, "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not, for I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." This is the trouble with all faithful ministers, for they know their labors while in the flesh will augment their glory "according to their earnest expectation, and their hope that in nothing they shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in their bodies, whether it be by life or by death."

Brethren and sisters, think of your ministers who faithfully discharge their duty, remember their labors in the Lord and uphold them in their arduous duties, for they watch for your souls as they that must give an account, that they may do it with joy and not with grief, for that will detract from your glory, and may hinder you or deprive you of that home in Heaven. God's faithful ministers must often leave their comfortable homes, the sweet enjoyments of their family circle, sacrifice their labor required for the support of their needy family, and sometimes on expense, in order to dispense the Bread of Life to a starving and sin-defiled world, crossing hills and vallies, mountains and ravines,—through rain and snow, cold and storm, and exposed to danger, ridicule, mockery and contempt from those who serve the prince of darkness; while you can be at home at ease caring for none of these things. Can you not pray for them at least, if you think pecuniary aid is too much required of you? Brethren, think of these things. Why does the minister of God subject himself to so much discomfort and unhappiness in this world? Oh, he feels the value of the souls, and shudders when the truthful thought presents itself that numbers will forfeit that happy home in Heaven while procuring a comfortable home here. Let the careless and unconcerned remember that the home they possess here they cannot take along to eternity, and if they neglect their soul's salvation, their future and permanent home will be in the gulf of misery, and their associates, the the devil and his angels. But faithful ministers want you to accept of the terms of salvation in order to gain the assurance with them, "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," and hence the Christian "walks by faith and not by sight." Behold that blessed home, the Father's house, that better country in which is that "inheritance incorruptible, undefiled, and that fadeth not away; "that city which has foundation, whose builder and maker is God."

The Christian's home in Heaven is presented to us in Holy Writ by divers figures, such as "Crown of life." "Crown of rejoicing," an "Incorruptible crown," a "Sea of glass mingled with fire," a "pearl of great price," &c. The happiness, "joy unspeakable and full of glory," "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love Him." The endurance thereof, "life everlasting," a "Kingdom that cannot be moved," the associates, "all the saints or just men made perfect, the angelic hosts, Jesus our elder brother and mediator of the new covenant, and God the Father of all, who shall wipe away all tears from their eyes." The habitation thereof is described in order to cap the climax, in glowing beauty, as a city, yea, a grand city, the holy Jerusalem descending out of Heaven from God, which John saw in a vision, having the glory of God. Read John 21. Finally, be faithful to the end and ye shall inherit all things.

A home in Heaven! what a glorious place
Where God will no more hide his face!
Where saints in happiness shall dwell,
Sing Jesus Christ did all things well.

LEONARD FURRY.

Answer to Query in No. 45.

Brother R. Miller writes, what is the difference between the Soul and she Spirit?

We understand by the word spirit; the breath of life, see Gen. 2: 7. Eccl. 12: 7, 3: 21, and by the word soul, matter organized so as to be susceptible of life. See Gen. 2: 7,—"breathed into his nostrils the breath of life, and man became a living soul. What was he before that? A dead soul. See Lev. 23: 30. 17: 11, 12. 22: 11. Num. 15: 30. Ezk. 18: 4, 20. "The soul that sinneth, it shall die."

As an explanation of 1 Thess. 5: 23, we only have to say, that Paul prays for the complete blamelessnes in that day, in the coming of our Lord Jesus Christ, of the entire being of each, the spirit, the animating breath of life,—the soul, the organization capable of being endowed with life and performing its functions,—the body; the material elements which, ever changing, still by their orderly arrangement go to make up the organization, not excepting the body, in the estimation of the apostles, as essential to the very existence of the individual and to the future reward of each.

WALDEMAR MYERS.

Pray without Ceasing.

How can we pray without ceasing is often asked? I remember reading a beautiful answer to this question years ago. At a minister meeting this text was brought up for discussion, and at length one of their number was appointed to write on it an essay for the next monthly meeting. A servant girl overhearing this exclaimed involuntarily: "A whole month wanted, to tell the meaning of it! It is one of the most simple and best texts in the Bible." Her remark being overheard, one of the old ministers called to her, saying:

"Well tell me how you understand it: Can you pray all the time?

"O yes, sir."

"What when you have so much to do?"

"Why, sir, the more I have to do the more I can pray."

"Well, my good sister, tell us how it is, for most people do not think so?"

Well, sir, when I open my eyes in the morning, I pray that the eyes of my understanding may be opened and while I am dressing, I pray that I may be clothed in the robe of righteousness, and when I wash myself, I pray that I may have the washing of regeneration. As I begin work, I pray that I may have strength equal to my day. When I kindle the fire, I pray that the fire of divine love may warm my heart As I sweep, I ask, that my heart may be cleansed from all that is impure, and while I am getting and eating breakfast, I pray to be fed with the bread of life. Then as I look to the children, I look up to my heavenly Father and pray that I may be his own child; and so on all day."

"Enough," said the minister, "go on and pray without ceasing."

Surely these things, though hid from the wise and prudent, are revealed unto babes.

Have Mercy on the Young.

Such is the caption of an article in one of our religious weeklies, and we take the text for a short sermon to our churches.

I. Have mercy on the young. They are placed under your care by Providence, comparatively unknown and liable to all sorts of dangers, temptations and visitiations. Have mercy upon them.

II. Have mercy upon the young. Soon they will grow up and take their places. Shall they be worthy fathers, mothers, and members of the church? Now is the time to mould their characters. Have mercy upon them.

III. Have mercy upon the young. Spare neither time, money nor labor to make them happy, virtuous, pious and intelligent. O! think of a whole generation of growing up ignorant, base, mean and impious. Think of your children growing up thus. Then have mercy on them.

IV. Have mercy on the young. They are immortal creatures, and their soul's destiny will, in all likelihood be decided in early life Their eternal happiness may depend on the manner in which they are cared for or neglected. In the name, then of all that is good, holy, pure, useful and happy, *"have mercy upon them."* — B.

"Remember Lot's Wife." Luke 17: 32.
No. 1.

INTRODUCTION. The above sentence is a very significant expression of our Savior, and well worthy of serious reflection.

We are taught by the apostle, that such and like characters as Lot's wife stand forth as ensamples to us, in these last days, when departures from the simplicity of the gospel is so prevalent. Jesus chose a very short, as well as appropriate sentence —one, too, *easily* remembered, if we are only willing to do so. We believe that the advantages derived from storing away in the granary of our minds, the expression "*Remember Lot's wife*," where it may be easily, and often recalled; will be paramount to our best conceptions of salvation. Around and in those words are clothed circumstances which the saint and sinner may profit by remembering. Upon these and other considerations we have concluded to take our pen, to write three articles on the above subject, relying upon God and the word of His grace for the accomplishment of the same, to edification.

1. THE PAST HISTORICAL ALLUSION TO LOT'S WIFE.

1. *Abraham and the Angels.* Much of the matter composing this division of the subject will be gathered from the 18th and 19th chapters of the book of Genesis. We would, in the outstart, recommend the reader to refer to the said chapters and peruse them carefully, as they will make our subject clearer and more impressive. We will not go back to the time that Abram and Lot came out of Egypt, to the disagreement of their herdsman, and their separation one from the other, but would refer the reader to the 13th chap. of Gen. for that account. On account of this separation we find Lot taking up his abode on the plains of the Jordan, and Abram locating on the plains of Mamre. As Abram was sitting in the door of his tent, in the heat of the day, the Lord appeared unto him, in the plains of Mamre. The Lord is here to be understood rather in the sense of his messengers, as we find them called angels.

These messengers are now welcomed to Abram's tent, to share his hospitality, which they accepted. Sarah hastened to the kneading trough with the "fine meal," to make ready a morsel of bread, while Abram ran to his flock for the calf, "tender and good," and gave it to a young man, who "hasted to dress it." Butter and milk are prepared, and all things being now ready, they partake of the rich repast, prepared by hands, whose hearts begrudged not. Abram is the father of the *faithful*, therefore we need not wonder why our dear brethren and sisters are so kind, and ready to receive and entertain their brethren.

Abram and Sarah are now informed of God's intention to bless them with an heir, which they can hardly realize in their old age. The angels now rose up to go on their way, and cast their eyes toward Sodom. Abram accompanied them for a distance, to bring them on their way. The Lord seeing that Abram surely will become a great and mighty nation, reveals to him His intention to destroy Sodom and Gomorrah. Abram assumes an intercessorship immediately. The first idea that came up before Abram, was God's justice toward His people, and asked, "Wilt thou also destroy the righteous with the wicked?" This he could not conceive that the God he served would do. He remembers his nephew, Lot, with his family dwelling in Sodom, and pleads for their deliverance. And the prayer of the righteous surely "availeth much" with God; calling forth his mercy and compassion, when His servants plead, and in this case is shown that man's most extended request is granted. Abram no doubt knew the extent of Sodom, and the labors of Lot in preaching the right ways of the Lord, and left off interceding, with the hope that that number surely can be found, righteous before the Lord, and Sodom would be spared for the sake of ten righteous persons.

2. *Lot and the two angels.* "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom." As Abram sat in the door, so Lot sat in the gate. This certainly show the anxiety and watchfulness of the servants of God. And as Abram bowed before the Lord so Lot also "*bowed himself with his face toward the ground*," showing the posture of humbling ourselves before the Lord. Lot entreats them to come into his house, but they say, "Nay; we will abide on the street." But Lot greatly pressed upon them to enter in, and they did. A feast is prepared for them, "and they did eat." The Lord is about to execute judgement and the devil becomes enraged. He collects his hellish friends around the house of Lot to destroy the messengers of God, but are frustrated in their purpose, as they ever will be in the presence of the Lord. Lot goes out to plead with them not to do so wickedly, but to no effect. This surely was a terrible *night mob*, as the old and the young, and all people from every quarter of the were there. Upon Lot's refusal to deliver the strangers to them, they threaten him with worse things than them. But just then the hand of the Lord was present to deliver Lot out of their hands. The angels "put forth their hands, and pulled Lot into the house to them, and shut the door. And they smote the men that were at the door of the house with blindness, both great and small; so that they wearied themselves to find the door."

The angels are concerned for Lot's friends. It seems as though the Lord is jealous for even the relatives of those who have found favor in His sight. They advise him to bring forth his sons and daughters out of the city, for the Lord has sent us to destroy this city. Lot now goes forth to seek for those *ten* that Abram had plead for, but his words were not credited, and the truths he proclaimed were as idle tales unto his sons-in-law. And he "seemed as one that mocked.

3. *Lot's departure.* It was highly necessary for Lot to depart out of the city, for the Lord said, "Haste thee, escape thither; for I cannot do anything till thou be come thither." The Lord will not suffer the righteous to perish with the wicked. The *time* of their departure was in the morning. The time has now come that they must leave their pleasant home, their friends, neighbors, relatives, and even those of their own flesh and blood, and bid a long, long farewell. And now we see how tightly these things cleave unto us, or rather we unto them. Lot lingers, loathe to depart, even though oftimes vexed with their wickedness. "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him, and they brought him forth, and set him without the city."

Instead of ten being found worthy of salvation, only four could be pursuaded to turn from sin and wickedness, and flee the wrath of God. Although few in number the Lord had respect unto them, and highly regarded them for their work's sake. They being set without the city and sent on their way, the Lord gives them their final commission: "Look not behind thee."

Lot's wife disobeyed the command, and turned into a pillar of salt, and stands as an evidence of God's disapprobation of disobedience. "*Remember Lot's wife*" should ring in our ears when we are tempted to disobey the least of God's commands.

4. *Sodom destroyed.* The cause of this memorable destruction was sin. Their sins had become very grevious in the sight of the Lord, so much so that he determined to suffer it no longer.

The manner of destruction is one of God's own choosing, and was well suited for the purpose He designed it. Fire and brimstone are both elements of great power when combined, to extinguish e, to consume and devour. "The sun was risen upon the earth when Lot entered into Zoar." The time is now at hand, and God must show that what He has said, He is also ready to perform. "Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven." This manner of disposing of sin and sinners stands fearfully before the guilty and unbelieving. And anxious Abram remembers the message delivered him, and gets up *early* in the morning; his first thoughts are turned upon Sodom, and casting his eyes toward the city, "and lo, the smoke of the country went up as the smoke of a furnace." Thus Sodom is destroyed, the righteous saved, and the unrighteous destroyed from the presence of the Lord. "Remember Lot's wife." Watch and pray that ye enter not into temptation. More anon. JOHN ZUCK.

Shady Grove, Pa.

A Reply.

"Come let us reason together." Isaiah.

And he said unto Jesus, Lord, remember me when thou comest into my kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. Luke 23: 42, 43.

After reading the criticism on my quotation of the text by my respected brother Flory, and after an examination of the same, I feel called upon to make a short reply

In the first place, I have always had a chronic disposition to believe the Bible in its plainest sense. We are aware that there is a good deal said about the translation of the the Bible, about the rendering of certain words, and about the punctuation of some sentences, but we never have thought that God in his infinite wisdom, power and goodness, has ever allowed the Bible to be so perverted that we cannot get the true meaning of it. Consequently we are not inclined to give it any other construction than what it really has. If one part of the Bible is correct why not another also, and if such was the cas, it would at once appear that we did not have the *te no Bible*.

From the construction of the text, as it stands, I have always thought that it contained a promise. "*To-day shalt thou be with me in paradise.*" The sentence is unbroken, and as Christ "came into the world to seek and save that which is lost," as the thief came out on the Lord's side, ("and he that is for us is not against us") why should he not grant his petition?

"One of the malefactors railed on him saying, "If thou be Christ save thyself and us;" but the other answering rebuked him saying, "Dost not thou fear God, seeing thou art in the same condemnation? And indeed justly, for we receive the due reward for our deeds: but this man has done nothing amiss." After this he puts up a petition similar to that of the "publican" and he went down justified, more than the Pharisee that made the long prayer. The rebuke that he gives the other malefactor is evidence that he was penitent. Now then are we to believe that Christ would slight the prayers of a dying penitent, knowing his own condition, that he was about to give up the ghost and depart hence; and knowing that the thief's time was also short? What would be more natural than to say what he did? "To-day shalt thou be with me in paradise."

If I were to think that Christ slighted the prayer of the dying thief at that time, and on that occasion after he showed his penitence, I should incline to the opinion that many other petitions would be slighted also.

What need we care what Pedobaptists make of the sentence, if they will pass over all Scripture like this—"Except ye be converted and are baptized ye cannot enter the kingdom of God" and fall back on the text for their hope. I shows at once that they are not born of God, and they will believe it any way no difference what we believe.

Seeing that we have already written too much, we leave it for your consideration, hoping it we are in an error in regard to the matter, the evidence will yet turn up, that will be able to convince us.

"Produce your cause saith the Lord, bring forth your strong reasons, saith the King of Jacob."

J. B. LAIR.

Memoriam.

A sad message was received late on Saturday evening, October 31st, 1874, that Elder Samuel Garver had died the day before, and the family wished me to be at their house the next day, at half past 11 o'clock, the distance being twenty miles. The next morning I started about sunrise, with horse and buggy. At the time appointed, I found many neighbors and friends had come together. After singing the first two and the last two verses of the 614 hymn, and prayer, we went about four miles to a school house, near the burying ground of the Brethren of the State Center district in which brother Garver lived a the time of his death. He also had the charge of the church in Harrison Co., Iowa, although one hundred and sixty miles apart. Now there is only one young minister left in each of those districts.

Brother Garver became a member of the Church at the age of 19 yrs.,

and in his young days he was set apart as a servant of the church, and the brethren are few, if any, that have devoted more time to the ministry than brother Garver did. In his first labors for some fourteen years, he traveled on horse-back over mountains and dales, from Tennessee to South Carolina. He built up two churches in Tenn. and one in South Carolina, and then moved to Ogle Co., Ill., where he made his home for twenty-one years. He there built up a large church, and then moved to Iowa, where he labored faithfully in the cause of Christ over six years. His labors in the ministry was over 41 years, and one year he preached and traveled all the time, from the Fall of 1857 to the Fall of 1858.

During the last six years, brother Garver and myself labored much and often together, at common meetings, church meetings, communions and on committees. In the last year we served on four different committees, and I now remember well, that on the last committee, he remarked, "that we had labored much together, that a hard word had never passed between us neither a hard thought, at least he was sure there had not been on his part;" and I feel glad that I in truth can say the same on my part. I trust God has given peace to his soul.

He leaves a widow, two sons and four daughters, all members of the church, and the oldest son is a minister. May God grant consoling grace and comfort to the widow and children. May God help us all to think often of the good counsels he gave us, and give us grace and strength sufficient to enable us to become fully qualified and prepared to meet brother Garver in peace. His age was 68 years, 6 months and 30 days.

JOHN MURRAY.

Singing.

Singing is a part of divine worship in which every one can take part. Paul in writing to his Ephesian brethren 5:19, says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to please the Lord." It seems to me, when we come together in one place to worship God we should all sing. It is true we are not all gifted in singing but we all can sing a little or at least show a willingness. There is not more required of us than what we can do, and if we try we, perhaps can make some melody. The psalmist trys to impress us with the importance of singing in the following language: "Sing aloud unto God our strength, make a joyful noise unto the God of Jacob. Sing unto the Lord, O, ye saints of his, and give thanks at the remembrance of his holiness." Paul in 1. Cor. 14:15 says, "What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit and I will sing with the understanding also." I think most of us will acknowledge if we go to preaching and hear good music, we are benefited, although the preaching is none of the best. It gives life and interest to the meeting and people are likely to give better attention to the word when there is good singing, than when it is poor.

Then dear brethren and sisters, let us all try to be lively stones in that building that is to be erected for the Lord, and not forsake the assembling of ourselves together, as the manner of some is. Let us always be found at our post and do what we can, be it little or much. Not only at our public meetings, but at our council meetings also we should be present. If we think we are not needded there, and remain away, we cannot become lively stones in the masters building. D. D. SHIVELY

La Place, Ill.

Answer to Query.

What is the difference between the soul and the spirit?

I suppose the querist has in mind the sentence spoken by Paul in 1st Thess. 23, in which Paul recognizes two elements occupying the body, the soul, or mental part with all the high aspirations of man; and the spirit as giving life to the soul and body. The two terms, as frequently used in the Bible, are synonomous, or in other words, they are frequently used to express one and the same thing.

The meaning of the word soul Heb. *nepesh*, Gr. *psuche*, is the human mind; that vital, active principle in man which perceives, remembers, reasons, loves, hopes, fears, compares, desires, resolves, imagines and aspires after immortality. The sacred writers use the word with considerable latitude, sometimes for the physical, sometimes for the sensitive, and sometimes, and indeed most frequently, for the rational principle or spirit as originally created, in the image of God. It is also frequently used to express the whole man. It is used in the latter or general sense about thirty times in the New Testament, and in the specfic sense of mind distinct from the body about fifty times.

The word spirit, Heb. *ruach*, Gr. *pneuma*, means *mind or breath*, in an incorporial being or intelligence, in which sense God is said to be a spirit. Good angels are said to be ministering spirits. Devils are called unclean spirits, evil spirits, spirits of darkness, &c. The life beyond this vale is called a spirit life, in contradistinction to the present physical or corporial life.

We conclude from the above that the spirit of man in connection with the soul is the life of the soul; and when the soul and body are parted in death, the soul takes its flight in the form of a spiritual being.

I think that friend J. B. G. makes a great mistake when he calls the spirit of the devil in the parable the spirit of the man. His other reference will do to itself but not in answer to this question.

DR. R. MYERS.

Keedysville, Md.

A Correction.

P. H. Beaver:

My Dear Brother, suffer a poor afflicted invalid to offer a few words by way of correction.

Extreme nervous agony prevents me from reading, save a few minutes at a time, and consequently I have not examined the entire contents of a single number of any of our periodicals in nearly four years.

The PILGRIM I seldom see. No. 45 is before me. I am astonished beyond measure at the drift of your reference to my note to Bro. Holsinger.

You class me, in effect at least, with the opponents of the school. So I conclude from your assertion, that my remarks are calculated to confirm the fears of Bro. Thomas as to the probability of the sch ol culminating in a "Theological Seminary"

I am utterly at a loss to account for such a misconception. For your sake no less than mine, I am exceedingly sorry, that you should fail to discriminate statements made with such emphasis and perspicuity. In an appended post-script, Bro Holsinger cordially assented to the correctness of my views. This should have restrained you from an adverse reference.

The note was designed solely to promote the interests of the school and to turn the attention of the friends of the school to the principle of its constitution, and the scope of the operations.

Nearly all that has been advanced pro or con, your own article included, is simply declarative, seldom toncing on the subject or any principle that finds its life in Christ. To divert the discussion, if possible, from its imaginary basis to one, that inheres in the life of God manifest in the flesh was the object of my note. That any one should for a moment think of me as opposed to the highest possible culture, on a basis accordant with our physical and mental organization, and relation to God and nature are wholly without a semblance of evidence from anything I have ever expressed relative to the matter.

But I am much more concerned, as to what the school shall be, than as to whether it shall be. To establish a precedent materially variant from the distinctive features of the Church would ultimately crop out into an unmangeable territory of thistles.

I wish the schools abundant success, but only as it moves along the prominent and secure line of accord between the great teacher and his pupils—the divinely established and accredited sense-basis of the everlasting Gospel. Rom. 1:20.

C. H. BALBSAUGH.

Union Deposit, Dauphin Co., Pa.

Answer to Query.

1 Thess. 5:23. Brother J. R. Miller asks the question, "What is the difference between the soul and spirit?"

I would say, sometimes they are one and the same thing. But, where they stand they are different. The Thessalonians were addressed collectively and yet individually too. The apostle's prayer was that they should have the spirit of Christ, i. e., live in accordance with the principles of the gospel, in word, deed, and action. While the word soul, where it stands, means every individual. It is a known fact that it also means a human being; and here he addressed them individually. So as a body he addressed them in his prayer that they might be united in love to God and one another, "for they are all members one of another." How pleasant when brethren all agree.

Heb. 4:12. While living we are considered souls. Spirit means breath, and when the spirit is gone out of man there is no more a living soul, but the body is dead, and that which constitutes a living soul (a human being) is separated. This God has power to do, and we should be ready for that time, let it come sooner or later. These are my humble views in short. W. SADLER.

Franklin, O.

The Controversies.

The place from which to make the best observations. "Ask for the old paths."

The most desirable position, with regard to the difficulties among our brethren about education, high schools, and a salary paid ministry, is right between and a little above the contending parties. It enables the anxious beholder to receive the clearest and most reliable view of all the sides and properties which these subjects really have and are said to have. As he looks contemplatively down over the surface of the different sides of "the question," he may observe distinctly that the most prominent quality of the minds of men inclines them to reason in a line of their own temporal convenience. Upon a closer observation he will discover beneath this outward appearance the true result of their actions. He will find the distance between their positions and truth long or short, according to the attention they have given to the truth as it is revealed in the gospel through Christ, upon these and all other subjects that are essentially investigated by the Christian. J. B. G.

Allen, Pa.

Fretful People.

It is not work that kills men; it is worry. Work is healthy. You can hardly put more work on a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acid, but love and truth are sweet juices.

We know a man with a patient, good Christian wife, and we never heard him speak a kind, pleasant word to her, and doubt if he ever did in the half-century they have lived together. He is always in a fret. You would think he was made of cross-grained timber, and had always been trying to digest a cross-cut saw. He is eternally cross, and thinks that his wife and children, hired hands, and all the domestic animals, have entered into a combination to worry him to death. He is not only rusty, but fairly crusted over with it. Friction has literally worn him out, and he will soon worry himself to death. Of course he has never worked to any advantage to himself or anybody else. With him everything goes wrong. He superstitiously believes it is because the devil has a spite at him, when, in truth, it is nothing but his own fretfulness.

Slang.

What can we do to keep down the tide of slang that deluges conversation a very smallpox of imperfections with which so many of us are more or less inoculated? I notice one thing however, which is encouraging in this connection: that persons of real refinemement and cultivation don't catch the infection, even as individuals in firm and perfect health seldom catch contagious diseases. Children can be taught to eshew slang just as they can be taught to avoid ungrammatical and profane expressions, and the most effective teaching is the example of their parents. Cicero says that all the great orators of the age learned of their mothers to speak the native tongue with purity, and from the cradle used correct and elegant language. Surely we should not in this enlightned age be a whit behind those Roman mothers.

The Pilgrim.

HUNTINGDON, PA., DEC. 8, 1874.

Our Almanacs.

In a few days we expect our Almanacs to be completed, when we will commence sending them out to those who have ordered. Those who have not yet ordered should do so at once in order that all who want them can be supplied before the New Year comes in.

By an oversight we made a mistake in our terms and did not notice it until apprised of it. Where we say, 18 for $1.00 it should be 17 for $1.00. The other quotations are all right. 18 for $1.00 makes it less than the 100 rate, 50 copies and upward will be sold at 100 rates.

On account of the Ministerial List being considerably larger than last year, we had not room enough for our reading matter, and were therefore necessitated to enlarge it 4 pages, thus giving our patrons 4 pages more than we bargained for, making the largest Almanac ever published by the Church.

One More.

One more number and our present volume will close and the query rises up before us in all of its importance, have we been laboring to edification, has the cause been benefited by our labors, and have souls been made wise unto salvation? Sometimes we are lifted up in hope by the declaration that God has been glorified, by some precious souls being led to Jesus. At other times we are depressed, but on the whole we have much to be thankful for. That we might have done better we know, but our position is a critical one and we are glad that our readers know it and hope that a due allowance will be made. In speaking of our work, our esteemed Elder Moses Miller of Mechanicsburg, Pa., says, 'Some do not like the controversy of the writers. I know it is hard to please all, but I do think there were many things published during the year that were not edifying to the Church." Very true, my dear brother, but you do not know how much was written and not published that might have been still less edifying, neither do you know how many reprimandings, how many scoldings (?) and how many threats not to subscribe any more, we get if we do not publish certain things. These things trouble and grieve us and you speak truly when you say, "it is *hard* to please all." If all of our writers had the wisdom and prudence of some of our good old brethren—and young ones too—we would not get under these pressures and could feel much more at liberty in this respect.

But notwithstanding some have been disappointed and felt grieved at the course we have taken, yet we hope that after a due consideration of the position in which we stand, they will acquiesce to the propriety of our manner of proceeding, even if it does not run in harmony with their way of thinking. We hope that you may look at it in this way, and that you will not feel discouraged, nor yet forsake us but try it again. Perhaps at another trial you may think differently, and we may feel differently, and all may work together for edification.

Hear ye the Appeals.

Of late there are a number of appeals being made for the exercising of our charities, and as they are becoming important and urgent it becomes us to give them heed. Last week we published the appeal of brother Fitzgerald in behalf of an afflicted brother who had been burnt out of house and home, and this week we have pleas for and from the suffering of Kansas and Nebraska. These are all urgent and need immediate action.

It will be seen that the Northern District of Ill. have appointed the 8th day of Dec. on which delegates from the sub-districts are to meet and devise some plan to provide means for the relief of the suffering. Would it not be well for the Districts generally to adopt this plan and thus respond to the calls made upon us? We propose that the Middle District of Pa. appoint a day as soon as can be done, at some convenient point, and agree on some plan of rendering aid to the suffering. Brethren, what say you, and where and when shall we meet? We will be glad to hear of some propositions from our elder brethren at once so that we can get organized and cast in our mites for the Lord's poor. It may seem a little late to enter a plan of this kind, but we feel assured that it will not be too late as the winter will be long and aid will be timely any time between this and Spring. Brethren, let us hear from you as to the most proper course to proceed.

Report of Annual Conference.

There, perhaps, never was a question presented to our Annual Conference of such universal interest to the brotherhood as that of having, published, a full report of its proceedings. This is so from the fact that the principles of the Church of the Brethren has ever upheld the justness of equal rights, or what one member knows in regard to its government it is the privilege of all others to know. We acknowledge no head but Jesus Christ, hence, the whole body is included in the simple declaration, "Ye are brethren" and sisters.

Because all the brethren and sisters cannot attend these meetings, neither would it be advisable for them to do so, the idea was first suggested of having published, a full report of the discussions of the meeting. This move, at first, was objected to by a large number of the leading brethren or those who made it a point to attend those meetings. But the desire to have it, on the part of the laity and those who could not attend the meetings, grew so strong that the pressure overcame the objection, and a report was allowed, with the restriction however, that the names of the speakers should not be published in connection with the report. This restriction gave considerable dissatisfaction as it greatly destroyed the interest of the report and in some instances made it defective. At our last Annual Conference the subject came up before the meeting again. Some discarded the report altogether, others objected to the names, while a large majority, apparently, were in favor of a full report with the names of the speakers but for the sake of peace they yielded and a report was given without the names except a few of the leading ones.

This report, to some extent, met the wishes of those who could not be present but still was very unsatisfactory on account of not having the names of the speakers in connection with it. Some were so disappointed that they said they would not read it while the more considerate brethren assented to the decision but now urge such a change as will obviate the usual objections brought against the publication of the names. That plan is to have a full report, with the names of the speakers, but have it published in pamphlet form and send it to only such as send and pay for it.

This plan we proposed to brother Quinter at our last A. M., but he thought that we had better not adopt it at that time as it would be a disappointment to our readers and perhaps it would have been to some, but we thought a large majority of our readers would rather pay a small pittance for a full report with the names, than to have one without the names, free. Expressions of the brethren and sisters, since received, favor the correctness of our ideas and we now believe that a change of this kind would meet with a very general acceptance and be attended with several advantages over the present manner of publishing it.

The first advantage would be that of having it altogether, thus affording an opportunity of reading it right along in direct connection.

Second. It would be published in a small form making it more convenient for preservation, for carrying along, when desirable, and for reference.

Third. It would avoid an undue publicity, as when it is published in our periodicals, not only every reader gets it, but also all of our exchanges which affords them opportunities for criticisms which some times are of no very great advantage to the cause.

A fourth advantage would be, that by this arrangement, only those would get it who desire to read it and therefore could not give offence to such as are opposed to the report.

These are some of the reasons why we would be favorable to having the report published in pamphlet form and we were led to speak of it on account of the late action taken upon it by the Southern District of Illinois, which is as follows:

> QUERY 4. Will the Annual Meeting of 1875 grant the publication of a full report of the proceedings of the Annual Meeting in pamphlet form with the speakers' names to their speeches?
>
> ANSWER. Yes; with the understanding that any person can get one by paying for it.

We approve of the move of this meeting, not so much on account of the decision as to get the expression of the whole Brotherhood on this subject. We hope that every District will take an action on this question so that their respective delegates may come to A. M. prepared to give an expression of their district, and then, to the decision we will cheerfully submit. We always were in favor of having a majority rule, and to the defence of this principle we have solemnly set to our seals. As to what decision shall be made we care not, only so it is in harmony with the whole Church, whether that be no report, have it published in our periodicals with or without the names, or have a full report with the names in pamphlet form. Whatever position we advocate is not for the gratification of ourselves, but for the sake of our readers, for whose good we feel ourselves under obligations to labor, believing that they will only demand of us such things as are in harmony with the letter and spirit of the Gospel.

"Hard Times."

Hard times is now the general cry and there are those who realize, by actual experience, something of what may be properly denominated hard times. There are many persons in our large cities, and in the far Western States that know not where their daily supplies are to come from. Just now we read of a population of about 17,000 recently settled in the State of Kansas who are dependent upon the charities of other States. They expended all their means in building their houses and putting out their crops. Drouth and the grasshoppers wrought a total destruction of everything they had planted, leaving them entirely destitute. They are without either food, clothing or fuel, and the Winter before them. Then too, in the city of New York, it is said thousands of women and children are now entirely dependent upon the charities of others for their daily food. A large percentage of the deaths are occasioned from a lack of a sufficient supply of the proper kind of food. These persons, the greater part of them, have been reduced to their present destitute

condition by the great depression in the financial affairs of our country, and is therefore unavoidable on their part. When we think of the great amount of human suffering that is now, and will be experienced during the present winter, from various apparently unavoidable causes, should it not call forth our warmest sympathies? Should we not feel it our duty to our fellow man and God to do all in our power to relieve their wants? An opportunity, brethren and sisters, is now afforded us by which we may directly do something in this direction. Our brethren and sisters, who should be very near to us by the ties of Christian unity are in want, and are entreating us for aid. Plans are being made by which our contributions may be sent to, and distributed amongst them, and now it only remains for us to determine whether we will do our duty or not. Every Christian must certainly feel that it is his duty to administer to the wants of his brethren. These financial reverses must needs be in order that the divine command, "relieve the poor and needy" be fulfilled, and we who are surrounded with plenty should gladly embrace the opportunity of complying with the request of our blessed Master. Christian friends, let us think of this matter.

There is a class of persons, who are continually crying "hard times" that perhaps deserve censure. They are surrounded with all the comforts and conveniences of life; their tables ladened with the fruits of the earth, and are having a sufficient income to insure them plenty and to spare during the coming year, and yet simply because they cannot add so abundantly to their stock of "filthy lucre," they make all manner of pitiful faces about hard times. If such could be placed in the position of some of the people in Nebraska and Kansas awhile, and realize the position of the poor who are thrown out of employment and know not from whence they are to get their daily bread, this whining about hard times would probably cease. The truth is the people in rural life, and especially the farmers, with the exception of a few of the far Western States, know nothing about hard times. It is only the class employed in public works that are materially afflicted. Of course money matters are not as flush as they were years ago, but the *real* want is experienced principally among those employed in the public works. Persons of means live about as they always did. We do not see much difference. They wear as good apparel, and banquet as they formerly did. The farmer receives the highest prices for everything he has to sell, while those things that he needs are comparatively low in price. Why then should persons always be crying hard times who have plenty and to spare?

Several of our agents who have already sent in lists, although they did quite well, say the people complain of "hard times." Now there are comparatively few of our patrons or those who may be solicited to become such, that should take this as an excuse. Those of you who are farmers need only to sell a few pounds of butter or a bushel and a half of potatoes, and you have the money to pay for the PILGRIM. Then too, there are other things that you can perhaps do without that does not tend to your spiritual growth, or that is not of as much real worth to you. Our spiritual wants must be supplied as well as our temporal, and when we take into consideration the great value of the soul in comparison with that of the body, we will feel that it is much more important to have a supply of spiritual food than temporal. Our object is to give our readers such food as will tend to give them spiritual strength, and we earnestly hope that our patrons will not suffer slight causes prevent them from giving us the proper encouragement Remember we are entirely dependent upon you for support and if you refuse to take the paper, the cause must suffer and we be made to realize what hard times are. Brethren and sisters, please think of these things.

J. B. B.

Trials of the Christian.

It is said by some who have espoused the good cause that it is a very difficult matter to lead a christian life in this age of the world. The temptations are so great to drift unto the popular current, and float along in the even tenor of our way, that it requires never ceasing vigilance and untiring zeal to keep on the narrow way. It is true we are beset on every side by the allurements of satan and every agency is by him employed to ensnare the souls of men. He clothes himself in the garb of religion appearing as an angel of light. So it requires us to ever keep close to the light that lighteth every man that cometh into the world, inorder to detect that which is true and real. But while it is so that we have our temptations and our trials, that deception is in the land and that gross darkness is covering the minds of the people, yet our trials and reverses as the true followers of Jesus are comparatively light in comparison with those of former ages. We can as it were worship God under our own vine and fig tree, we can follow the promptings of our conscience unhindered and unmolested. All we have to contend with is our own *self* and this requires many a hard battle and many severe trials, but when it comes to the sacrificing of our lives for the sake of Christ the trials are much greater. This many of our early Christians were compelled to do. History gives us an idea of the trials of the Christian in former days. Take for example the reign of the emperor Nero A. D. 64, when the great fire broke out in Rome. A suspicion arose among the people that this frivolous and odious monster who then set on the imperial throne was the cause of all their misfortune. Although he was really guilty, yet in order to cover his guilt he at once set about throwing the blame on the Christians, and actually succeeded in directing the rage of the people against them. The Christians at that time were rather an obscure sect yet we are informed by Tacitus a historian of that age, that they had spread with marvelous rapidity and he seemed surprised that a doctrine so odious should be so readily received. But now comes the scene of terror. A great company of them had gathered at Rome. Their hymns and prayers resounded under the imperial palace; they read in their assembles that inspired Epistle to the Romans, which is heard to-day in every church and chapel in the land. And when the false charge was made against them by the pagan emperor, Rome itself was shocked and horrified at the number and sufferings of these obscure victims. The people of the city were invited to witness the punishment of the Christians, and Nero in order to make a great display of it, threw open his own gardens across the Tiber, and there in the fair gardens and groves, amidst the rich foliage and pleasant walks of the imperial pleasure-grounds, the Christians were impaled on crosses, bound to blazing faggots, covered with the skins of wild beasts, hunted by dogs, and executed as the enemies of the human race. At night the victims were covered with wax or oiled clothes, and set up to light the pathway among the trees.

Such Christian reader was the trials of the Christian in that day, and when we think of how we are protected, and of what glorious religious liberties we enjoy, does not our trials sink into insignificance? It is true the Christian life is not in harmony with a pleasure loving world, and on this account we may in some instances be frowned upon and treated with a degree of contempt, but if we are truly in the faith and are fixed and grounded upon the "Rock of Ages," these things will only strengthen us. We need trials in order to purge from us the dross and fit us for an inheritance among the sanctified. Let us then Christian friends, take the cross fairly upon us and follow Jesus through evil as well as good report. We may have trials and and some too, that seem severe, but then we are not called upon at the present day to sacrifice our lives for the truth's sake. If this should ever be our lot, if we are faithful God will give us strength for our day and trial, and now surrounded as we are with the inducements of a fast age, God will not tempt us above that which we are able to bear.

J. B. B.

CORRESPONDENCE.

A VISIT.

Having been solicited by many of the dear brethren and sisters, with whom I met on my recent tour of love, to give through our periodicals a note of my trip, I have concluded to do so through that one which I found them to be most generally reading.

I left my home on the morning of the 11th of Nov. and traveled 16 miles on horseback, took dinner with brother Samuel A. Honberger in Davis Co. Brother H. had contemplated being my companion in the work of the ministry, but his wife having been taken very suddenly and severely with an attack of lung fever, he could not leave home; but brother D. H. Coulson, who is ever ready to assist in the good cause, was ready now to change my conveyance to that of a light 2 horse vehicle, in which he and brother D. B. Sell, a young deacon, accompanied me. On the night of this 11th, and twelve miles further on the way, we met our first appointment at the Union Church, in which the brethren of the Hamilton congregation seem to hold some claim. Had good attendance and very good attention. Retired for the night with friend David and sister Shatto. I say friend because our brother for some reason known to him only, has withheld his letter, but is a sincere lover of the cause of Christ, and is alway ready to administer freely and largely to it, and not only has his "cup of cold water" ever ready to offer "in the name of a disciple" but also everything besides, that a mortal can desire for comfort and happiness. The vocal music which his four daughters offer to the ear, in such concord that it borders hard on perfection, is one of the blessings that crowns the hoary heads of these parents. Oh! that you may make sure to meet in heaven as you so often repeated in a promise with your four sweet voices all blended in one.

On the morning of the 12th we set out early for the Long Branch congregation Harrison Co., a distance of about 40 miles which we reached at sunset; fell in first with our beloved brother Wm. B Sell and family. Brother William is the pastor and only teacher in this new organization; having preached here since last March, and has gathered some 12 of the scattered of the flock around him; and has baptized in this time, six, and his prospects of doing much good, and of seeing many more precious souls flock into the fold at his calls, and patient, and ardent solicitations, are as flattering as I ever witnessed anywhere. Here we found an appointment for the eve of the 12th awaiting our arrival—tried to meet and fill it. Also one on the morning and evening of the 13th, and one on the morning of the 14th all at the Long Branch school house.

On the morning of the 14th I was separated to go some fourteen

miles further north to fill an appointment at the Hacker's schoolhouse, and to comply with a previous request there, to wit; to expound unto them more perfectly the mode of Christian baptism. Met a large audience and had good attention. All were strangers in the flesh but we received the welcome of many warm hearts if the expressions of thanks &c., were true.

Next morning—Lord's day—we returned, (my pilot Bro. Coulston and brother George Rabbing having accompanied me) and met the brethren and friends again at Loog Branch at 11 A. M. Here we enjoyed the happiest hour of our trip; for at this place one precious soul came forward during services, professing him before men, &c.,

Preached the 8th and last time, on the evening of the 15th at the Nesburn S. C. and set out for home on the morning of the 16th.

We had left an appointment at the Union church for our return on conditions, that the roads remained good so that we could be able to reach it; but having heavy rain all day (Monday) we found no light in the church as we passed by it at a late hour. Lodged again with our ready "host" Bro. Shatto. Stopped next day with brother Coulson for dinner, and arrived home at dark same day. Found all well and tried to thank the Lord for his great care and good guidance, and all the kind brethren, sisters and friends for their kindness bestowed upon me everywhere. C. C. ROOT.

A Visit to Iowa, Minnesota and Nebraska.

My wife and I left home on the 25th of June, 1874. We went through Chicago on the 21st, and landed in Marshalltown, Iowa, on the 27th. There we took the Central Railroad of Iowa, and run north to Eldora, the county-seat of Hardin Co., Iowa. Here we met brother H. P. Strickler, who took us by private conveyance to his home, in Grundy Co., a distance of eight miles, where we were kindly received and well cared for. He is elder in this congregation. On the 27th, meeting commenced at 10 a. m., and Communion in the evening. Here I formed acquaintance with many brethren and sisters, some from Waterloo, and some from Dallas and Marshall counties.

On the 28th the lot fell on the writer to preach, which he tried to do in the Spirit of the Lord. Meeting at 10 a. m., good order through all the meetings. On the evening of the 28th, we held a small Lovefeast with a sister, near brother Strickler's, who fell from a wagon and broke a limb. On the 29th, we took the train at Eldora, and run north to Sheffield, a distance of forty miles, where our son and daughter resides. Here we were met by our children and grandchildren, who were waiting for our arrival. Here my wife and I stayed nearly four months, except when I was from home preaching. I held meeting every Sabbath but one, sometimes two meetings a day. On the 19th of July, I held meetings in Crawford's school house four miles north of Hampton, the county-seat of Franklin Co., Iowa. Had a full house and good attention. On the 26th, I preached in West Point, a small village in Butler Co., Iowa. Brethren Ikenberry, Ellis and Rule met me there. They are the speakers in Cold Water District. I stayed all night with brother Philip Miller near there. On the 2d of August, I held meeting in Sheffield, a thriving little village near where my son and daughter reside, on the Central Railroad of Iowa.

On the 6th of August, brethren Ikenberry and Ellis met with us, and had meeting in a school house near Sheffield. On the 11th of August I preached a funeral sermon in Marshall Co., in the town of Liscomb, for brother David Beachley's daughter, 60 miles south of Sheffield. On the 6th of September I preached in old Chapin, in Franklin Co., at 4 p. m. On the 12th of September I was with the brethren in Guthrie Co., Iowa, at a Communion meeting. Brother C. Loog has the oversight there. Brother Samuel Longenecker from Pa., resides there. On the 13th, preaching at same place. After meeting I went home with brother Alfred Brower, and on Tuesday evening the 5th, I preached in Dale City, in Guthrie Co. On the 16th I took the train at Guthrie Station, on the Railroad from Fort Demoin to Council Bluff. The next morning I took the transfer, and crossed the Missouri river to Omaha. Took the Union Pacific railroad, and ran west to North Bend, on the Platte river, a small town in Dodge Co., Neb. Here friend David Dickeson met me and took me to his home,—his wife is a sister; where I stayed during all the meetings. Same evening meeting at school house, eighteen members came together, some from a great distance.

On Saturday 19th, council meeting and preaching at same schoolhouse. Sabbath 20th, preaching at 10 a. m., and Communion in the evening. Here we held a choice for two visiting brethren. The lot fell on brethren Huff and Shark, two promising young brethren, both single. Brother Brumbaugh from Kansas was with me in holding choice. Brethren Mumma and Ikenberry are the speakers here. Brother C. Loog from Dallas Co., Iowa, has the the oversight here. Bell Creek is the name of this District.

Monday morning, 21st, Isaac P. Shively took me in carriage to Freemont, the county-seat of Dodge Co., Nebraska. Here I took the Elk Horn and Sioux City railroad, that runs through Missouri Valley, a flourishing little town on the east side of the Missouri river, in Iowa. Stayed that night with brother Lewis Snider, one mile north of this village. The North-western Railroad from Chicago to Council Bluff runs through here. On the 22d, I took the North-western railroad for Sheffield. Arrived safely that evening, thank the Lord for his protecting care over me.

Saturday morning, September 26, my wife, daughter, son-in-law, Hiram Statt, and myself went to Cold Water district, Butler Co., Iowa, to a Lovefeast. Brother John F. Ikenberry is elder here. Brethren Ellis and Rule are also speakers here. On the 27th, brother Murray preached a funeral sermon here at 10 a. m. The Brethren's meeting-house here stands on the bank of Shell Rock river, in the village of Green, a fine thriving town on the railroad running from Austin, Minnesota, to Burlington, Iowa. On the 2d of October, I took the train at Sheffield and run north through Mason City, Iowa, to Austin, Minn. There I took the railroad that runs from Austin to Mendota on the Miss. Stopped at Lime Springs. Brother David Benedy took brethren Bauman, Ellis and myself in a carriage twelve miles north to Bro. Joseph Ogg's, in Minnesota, near their meeting-house. Brother Ogg is Elder here. Meeting this evening. Saturday 3d, meeting at 10 a. m., and Lovefeast in the evening. Here I formed acquaintances with many brethren. We had a refreshing season, two were added to the church.

Sabbath 4th, meeting at same place at 10 a. m. Here was a choice held for one visiting brother; the lot fell on brother Jonathan Broadwater. My cousin Jacob Crone met me at this meeting, accompanied him home,—preached that evening in his school house.

Tuesday morning the 6th, returned to Sheffield. On the 11th, had meeting near my son's in a school house at 10 a. m., and at McKinsey's school house at 3 p. m. Brethren Ellis and Rule were with us. Sabbath 18th, I preached in a school house near West Point. On the morning of the 21st, my wife and I took the parting hand with our dear children in the far West, and started for our home in Ohio, a distance of six hundred miles. We arrived home safely on the 23d of October and found all well. Thank the Lord for his kind protection over us. Many thanks to the brethren and sisters in Iowa, Nebraska and Minnesota.

JOHN P. EBERSOLE.

Bro. Brumbaugh:—

Our Woodland meeting has closed. Satisfactory to all concerned, (so far as I know.) I will try to note some of the incidents connected with the meeting.

Twelve days before the commencement of our meeting I received a Telegraph dispatch at Lathrop, to hasten to Woodland to see a young man lying dangerously ill, with what was supposed to be a rupture of his bowels. When I arrived at the house where the sick man was, I found him insensible of my presence, only at times he would call my name, and desire me to talk and pray with him. I also found Dr. Straum, our eminent physician of Woodland, had administered all the curative medicines known to him, in the science of medicine. Also sister Hartman, a woman of extraordinary knowledge of how the sick should be cared for, had put forth every effort in her power for his restoration; also brother, mother, relatives and friends paid unremitted attention to the sick man, yet under all this skillful treatment and kind attention, the young man suffered until within a few days of the commencement of our meeting, surprising to all he recovered enough to be taken to the meeting, and before it closed was baptized, and we all communed together, and then left for home.

But to return, again our meeting, commenced on the 15th day of Oct. as had been announced in the PILGRIM, and lasted 11 days. One week before the meeting commenced the brethren labored unremittingly, and untiring efforts were made to get things ready to make the meeting interesting and comfortable to all that would attend. The arrangements for holding the meeting were about these: The brethren hired a tent to hold the meeting in, that would seat 500 persons. Cost of the tent during the meeting $15. This tent was erected within a few rods of brother Hartman's dwelling house. Around his house is a beautiful grove of cotton wood trees, under which the eating was done. The house, barn, and other buildings were ample for sleeping purposes. Those that came in wagons brought their bed clothes. The order of the meeting was very complete, being well planned. Fresh bread and meat was obtained every morning in Woodland at the bakery and meat shop. The eating and preaching gives good satisfaction so far as I know. Two meals a day, breakfast in the morning at 8 o'clock, and dinner at 2 in the afternoon. Half after 7 o'clock in the morning, morning worship; preaching in the tent at 11 A. M., 3 P. M. and at candle lighting in the evening.

The attendance, thorugh the meeting was not as large as it would have been, had the weather been better. The few last days of the meeting, there were unusually heavy showers of rain and wind for the season. The last day of the meeting the storm tore the tent from bottom to top, and would have soon demolished the whole concern, but luckily we had a brother among us, who had done service on the seas. He soon adjusted the ropes at the top of the pole, and let the canvas down, so that the wind would not injure the tent any worse.

There were five added to the church by baptism during the meeting, an organization was effected in Yolo, and Solano Counties, 17 members, brother Wm. Hartman elected deacon, and brother Enoch L. Prather takes charge of the church. We had but two preachers during the meeting. Elder Myer's wife was lying very sick, not expected to live, and brother Myers could not be with us, but thank the Lord her health has much improved. Brother S. Broadhurst, also, could not labor with us during the meeting, on account of family sickness.

The cost of meeting in actual cash, including hire of tent Chinaman cook, $1.00 per day, bread, meat, sweet and Irish potatoes, cabbage, sugar, coffee, tea, butter, candles, oil, &c. &c. $133. Grapes, we had all we wanted free, for there are tons of them in that country going to waste. Friend Samuel Cripe, who lives near where the meeting was held, would bring each morning a large box of grapes from his vineyard, of the black Peanoles a very large, good grape. Brother Hartman, and brother B. Dennis had of the California varities I should think, two or three tons going to waste. Our years labor of communion seasons and protracted meetings are now closed.

In looking over the past year, we see many things that might have been done better, had we the wisdom to have acted more wisely, but there are two things that causes us to rejoice in God and be very thankful to him, for his great love in sending his son into the world to save sinners. In the last year, 27 through the instrumentality of his servants, have made the noble confession, that Jesus is Lord to the glory of God the Father, and become identified with us as soldiers of the cross, by baptism

Second, that the church of California is in love and union, having a good conscience, that we have acted on the word of the Lord, as he

bas given us an understanding of it.

Now in conclosion as there are many of our brethren anxious to hear what the committee did with us when here, all we have to say now is, the committee did not ask of us to change our organization, or any other thing that we as Christians could not concientiously yield but they acknowledged us as a branch in Christ, the vine. Now we ask of the PILGRIM to copy the report of the committee from the *C. F. C.* as it will appear in that paper. ELD. GEORGE WOLF.

Lathrop Cal.

Dear Brethren:—On the 23d of October my wife and I started for Illinois. At Cerro Gorda, we stopped and attended two Lovefeasts, one in brother John Metzger's church on the 24th, where we met many loving members, and had a very good meeting. There was a large concourse of people, and many members communed. Had very good order. On the 25th, meeting at the same place, at 10 a. m., and in the afternoon, we were taken to the Millmine Church, had meeting in the evening. On the 27th there was a Lovefeast at the same place. At this Communion two were baptized, and I never saw better order than there was during the services. On the 29th, we started to Whiteside Co., Ill., to visit my wife's sisters; one living in Whiteside, and one in Henry Co. Had two meetings here, a place where the Brethren had never preached before. The people appeared to appreciate the preaching. We stopped with our friends nine days; thence we went to Franklin Grove, had three meetings, visited our old beloved brother Andrew Deardorff, and many others. Found all well.

We then went to Chicago, visited Dr. P. Fahrney, found them all well, and was kindly received by them. We remained in the city eight days; visited some members. The Brethren should preach there, as it is a very large place, and many request the Brethren to come and preach. I gave them a grant, and if the good Lord will, and I can get some brethren to go with me, I will send them an appointment during the winter at Dr. Fahrney's.

I saw brother Beer's book on the Passover and the Lord's Supper, and I do think all the brethren should have one. JOHN KNISLEY.

ORANGEVILLE, ILL. }
Nov. 24, '74. }

In current volume of PILGRIM, page 3, in Miscellaneous column, we see reference made to the calls for aid, and to brother Quinter's remarks in reference to the same, and for satisfaction to all whom it may concern, I would say that the members of the Wadam's Grove District met in council and the destitute of the West composed a prominent part of the business of the day, and the following conclusions were finally arrived at namely. That each church in the Northern District of Ill., send two delegates to meet in council at Cherry Grove Meeting-house on Tuesday the 8th of Dec., to adopt such measures as they may think best, and the different churches to act accordingly and a copy of the proceedings to be published in our periodicals. By this united effort we think more good can be accomplished than by acting congregational.

Now brethren and sisters, when you approach your tables groaning with the burden of luxuries and dainties, think of the cry of the dear little ones looking in to the face of a broken-hearted mother and saying, "I want a piece, mother," when she can only turn away in tears and give vent to her grief because of having nothing to supply their wants. Oh! who under such circumstances can shut up their bowels of compassion and say be ye warmed and filled, and not give bountifully and cheerfully. Brethren and sisters, think, and act quickly and promptly. Yours fraternally. ENOCH ERY.

MARTINSVILLE, Mo. }
Nov. 25, 1884. }

Dear Brethren: We take pleasure in acknowledging a visit from brethren C. C. Root, D. B. Sell and D. H. Conlson, who arrived on the evening of the 12th and remained until the morning of the 16th, during which time brother Root preached seven sermons which were interesting and much enjoyed by us. I feel satisfied that his labor of love was not in vain, as there are many precious souls here hungering and thirsting for the bread and water of Life.

As we are a little to one side we do hope the brethren will think of us and during the winter come and help us spread the gospel in its simplicity, purity, and power, in this part of God's vineyard. From the interest that is taken in our meetings, and the many calls we have to come and preach in different settlements, we believe much good might be done. I now imagine I hear some of our ministers say, I will go and assist in the good work. We have received five since we commenced preaching here. May the ark of God steadily move forward is our prayer. Pray for us.

WM. B. SELL.

Dear Brethren: I have received the sample number of the PILGRIM for 1875. It is decidedly an improvement, hope you may obtain a large number of new subscribers and all the old ones to renew their subscription, so you may get paid for the extra expense and labor of such an improvement as the PILGRIM appears in its new form and dress. May God bless you in your good work.

I will say a word for the Kansas brethren. They certainly will have to suffer if there is not something given to relieve their wants. There have hundreds of families left Kansas this Fall and are still leaving, all that can devise a way and means to get away. The brethren that have reached us here in Holt Co, Mo., were a distressing sight indeed. Sick, without anything to eat, scarcely anything to wear, and no money. The church here took them in and relieved their present wants, and there are a number of others that can not get away who are calling for help from us and the Brotherhood at large. We will do all we can to relive them, but we have also suffered some from the same causes, dreuth, chinch bugs and grasshoppers, so that we did not gather half a crop of corn. If we have too many to care for it will be hard on us at this time, as we expect to commence getting ready to build a meeting-house, but we will put our trust in God for the future as in the past. Now brethren, you that talk of forming a relief society for the suffering people of Kansas, do not be too long about it.

A. J. CORRELL.

Holt, Mo.

QUERIES.

Will some of the brethren answer the following query: Is there any difference between the word of God and the spirit of God? If so, what is the difference? H. G.

John 10: 12. Who is the hireling spoken of, and who is the wolf? Will some one be so good as to give an explanation through the PILGRIM? J. Y. SNAVELY.

MISCELLANEOUS.

—Our agents when soliciting subscribers, will please take our sample copy for 1875 along. Those wishing them for this purpose, will be supplied on application.

—C. C. Root: The postal order you sent us about the 23rd of October was not received by us. We called at our post office and found the advice there all right. We will be to call on your post master for a new order, which we will attend to as soon as we get time. The money will be safe.

Bro. J.H. Goodman of Woburn, Bond Co. Ill., says: "We are building meeting house No. 2. in this church district which is approaching completion. The general health is good,—weather fine for the time of year and the growing wheat looks right well.

The Brethren of the Lewistown congregation Pa., intend, the Lord willing, to commence a series of meetings at their meeting house near Maitland station, on the 15th. of January.

They request us to extend a general invitation to the brethren and sisters to be with them during their meetings.

From Bro. Daniel Bock of Ervin Howard Co. Ind. we have the following: The sample copy of the PILGRIM for 1875 is before me, am well pleased with it and will try to get as many subscribers, as I can. The general health here is good. We had a remarkable fine fall —somewhat dry, but present we are blessed with plenty of rain, and the fall wheat in the ground looks right well.

—Those of our contributors who will have the kindness to prepare something appropriate for our No. 1, of 1875, will please do so at once, as we intend to publish No. 1 for the next year right along, or immediately after the last No. of 1874 —which will be the next No. This will enable us to supply our new subscribers with No. 1 at an early date and at the same time give our office hands a little recreation during the holidays. If our agents will send in their lists in time we can give our subscribers No. 1 to read on New Year day.

—Our town subscribers will please notice that the next number (50) will complete the present volume and that the PILGRIM for 1875 will be supplied to *only* such as renew their subscription. This can be done by informing the carrier, calling at our office, or leaving their names at the office of Dr. Brumbaugh. For 1875, town subscribers will get their papers at the post-office. Those who have not yet paid or settled for the present year will do us a favor by remitting, to the carrier. who will have his book along and credit all those who pay him.

The East Nimishillen Congregation, Stark Co., Ohio, held its first meeting in its new meeting-house, near Hartville, on Sunday the 22nd of November. Preaching by brother P. J. Brown in English, and bro. M. Weaver in German. Brother Brown, in his discourse, protested strongly against calling a meeting-house the church. Both discourses were strong and appropriate to the occasion. Brother Brown also spoke in the evening and next morning, when two were added to the church by baptism.

ANDREW BRUMBAUGH.

Eld. A. J. Correll of Holt Co Mo. says, "The gospel trumpet is still sounding and there has been several added to the Church this fall, by baptism. Paul is planting, Apollos watering and God giving the increase. We have some snow and winter has set in. There are two good farms of 800 acres offered for sale at low figures. How glad I would be if some of the brethren would come and buy them. Full particulars given by addressing me at Craig, Holt Co. Mo.

Bro. J. C. Mc. Mullen of Mansfield Ohio says, "We have the sample number of the PILGRIM for 1875 and am well pleased with it. All the brethren that I have yet called upon seem willing to renew their subscription, and I feel that every brother and sister ought to take it and those who are not members should also take it. I will do all I can for you All right, dear brother. If our agents will take with them our sample copy and do all they can, we will ask no more.

Bro. W. M. Wise of Osage Co. Kansas writes: "And now we wish to make an appeal to the general Brotherhood for spiritual aid. If there are any of the minstering brethren who feel like changing their places of labor, we think this is a very good place to locate. We have good soil, good water, plenty of coal, rock enough for building fences and other purposes.

We have had partial failures in crops in the last two seasons but that is nothing more than is prevalent in other portions of the U. S. When it is seasonable here the soil produces everything in great abundance fruit of all kinds hardly ever fail.

Now brethren, we pray you turn a hearing ear to our appeal for while our supplies for the sustenance of the mortal body are short, our soul's are also suffering for lack of spiritual food.

The Brethren from Centropolis Franklin Co. come and preach for us once in a great while. But their field of labor is so great, that they can't get around often, the distance being about twenty miles. Our neighbors appear anxious for the Brethren to come and preach. Land partially improved is worth $10 to $20 per acre. Raw land is less.

Obituaries crowded out.

First Thanksgiving

"Well Sammy, do you know what day to-morrow is?"

"Yes, sir; it's Thanksgiving Day, and we are going to grandpa's to have a real good time, and eat such a good dinner!"

Mr. Mills could not help smiling at the boy's earnest announcement of the "good dinner;" but he said, "Do you know, Sammy, why we have a thanksgiving dinner?"

"No, sir, unless it is because the Governor appoints one and tells us to keep it."

"Why do you think the Governor wishes us to keep it," asked his father.

"I heard you read it, and Mr. Andrews in church on Sunday."

"Yes, he did; I am glad you noticed it, my son; but if you can't tell me about the first Thanksgiving, perhaps Abby can."

"It was in the time of the early settlers of this country, wasn't it, father? and didn't a ship come from somewhere with food for them that made them keep the Thanksgiving?" said Abby, looking up, quite interested, into her father's face.

"Yes, my daughter; you have part of it, and I will tell you the parts that are wanting in the story. In the year 1629, a large company of men, women and children came over from England, and arrived in this country in June. They settled in Boston, Charlestown, and in the neighborhood of Boston. The voyage from England was a tedious one, and many of the settlers were sickly. They could not raise crops and build houses, and prepare themselves for winter. So when the cold, snow and ice came, it found them unprepared to withstand its inclemency. I sometimes wonder that they lived, any of them, for they were not used to any hardships, such as they were called to endure in living in a new country."

"I think the cold weather is real fun," said Sammy; "and I don't know but it is better than summer."

"You may think so, Sammy," said his father; "but if your home was in a log-house, without any lath or plaster, I think you would think our New England winters rather cold. Well, when winter came many of them were frozen to death, many died from disease, and worst of all, their food began to give out."

"It must be hard to be hungry," said Sammy. "Didn't they have plenty of bread and milk?"

"No; they had corn, which they made into meal, and even that gave out, so that they had to eat acorns and ground nuts; and as they were so near starving, they appointed the 6th day of February, 1630, as a day of fasting and prayer."

"But, papa," interrupted Sammy, "that is not what we do on Thanksgiving!"

"No, my son. I will tell you how it turned to a Thanksgiving day. On the 5th of February a ship was seen coming up the harbor of Boston, and she proved to be the ship Lion, which had been sent to England for provision, and so their sorrow was turned to gladness, every hunger was satisfied, and the day of fasting turned into Thanksgiving, and that was the first Thanksgiving held in this country.

Woman's Life in India.

Carleton, the well-known correspondent of the Boston *Journal*, thus graphically describes woman's life in India: "Think of your own little rosy-cheeked darling, who climbs your knee for a good-night kiss, being affianced at the age of five, and at twelve a bride, shut up for the rest of her days in the house of her father-in-law, with nothing to do—no knowledge of needle-work; surrounded with books, yet not knowing a letter; her room a blank wall; her daily duties for the remainder of her life being the worship of a little brass or stone image in the form of a monkey, or a figure with six arms and four faces; hanging flowers around its neck, sprinkling it with water; bowing before it, walking around it, talking to it as little girls talk to their dolls; lighting little wax tapers; nothing but this, except to dandle her children, bring food to her husband, and eat her own, and rearrange the folds of cloth which answer for a garment; doing this and sleeping the rest of the time from morning till night, and night till morning, through the twenty-four hours, the weeks, the months, the years, from childhood to old age! Such is the daily unvarying life of the Hindoo women of the upper class."

—Severe earthquake shocks were felt along the east coast of Mexico last week.

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The Pilgrim.

PUBLISHED BY

J. B. BRUMBAUGH & BRO.

EDITED BY

H. B. & GEO. BRUMBAUGH.

Corresponding Editors.

D. P. SAYLER, Double Pipe Creek, Md.
LEONARD FURRY, New Enterprise, Pa.

The PILGRIM is a Christian Periodical, devoted to religion and moral reform. It will advocate in the spirit of love and liberty, the principles of true Christianity, labor for the promotion of peace among the people of God, for the encouragement of the saint and for the conversion of sinners, avoiding those things which tend toward disunion or sectional feelings.

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VOL. 5. HUNTINGDON, PA., DECEMBER 15, 1874. NO. 50.

POETRY.

Address to Christmas.

Hail! blithesome messenger of joy,
Thy radiance, beaming clear and high,
Lights up the cold, ice-fettered earth
With rays that claim celestial birth!

My fancy eastward far would soar
To grasp the view my pen adores—
Away through ether's vales obscure,
To welcome thee to mundane shores.

My eyes would fain the scene behold,
When first thy lustrous dawn unfolds,
And, coursing through the trackless air,
Illumes thy path with dazzling glare.

Borne on the hoary morning's wing,
Thy whispers happy sonnets sing.
How bright the welcome rays arise
To greet the bowing azure skies!

Thou harbinger of peace and love,
Whose constancy thy visits prove,
As time his annual round fulfills,
Thy lustre decks the snowy hills.

Born with the tide that swept the world,
And from its throne grim darkness hurled,
Thy gracious light thro' shadowed years
The impress of its FOUNDER bears.

The festal board invites thy smile,
Thy presence darkest hours beguile,
Lifting the vale that shades the heart,
Thy cheery voice bids grief depart.

The echo of thy laughter rings
In silv'ry notes o'er joy's deep springs;
The influence of thy soft'ning hand
More potent is than fairy's wand.

The heart of youth pulsates more wild,
At sight of thee, love's darling child,
And welcome thee with shout and song,
For they would fain thy joys prolong.

The aged hail thy glad return,
Though life's dim flame but feebly burn;
In gratitude their hearts raise
When thy blest beams salute their gaze.

O'er all the wide extended earth,
Where swells the anthem of thy birth,
Thy advent with delight is sung
In many lands, by many tongues.

And if our eyes no more behold
Thy opening light to earth unfold,
Tho pleasure that thy gleam imparts,
Will soothe till death our burden'd hearts.

—J. W. WELCH IN "CHRISTMAS POEMS"

ORIGINAL ESSAYS.

Serious Meditations on the Coming of Christ.

Christmas day is approaching on which Christian nations will celebrate the birth of Him whom they claim to follow, and in whom they hope to obtain salvation. We approve of a proper celebration in honor and reverence to His holy and righteous name, but the festivals and popular display and frivolities, and buffooneries in disguise, we denounce, because it is a public disgrace to His holy Name, and awaits the vengeance of eternal fire.

Holy characters, or true Christians will seriously reflect back to the time when Christ, the author of their salvation, appeared as a babe in the despised little town of Bethlehem; but they should more especially turn their minds to the time when the Prince of Peace, the Mighty Conquerer and King of Kings shall appear the second time without sin unto salvation, to all those that look for Him, hence these meditations. O, who shall be prepared for His coming? Shall I meet His approbation at that eventful period? O, that such a solemn reflection would engage the mind of every probationer for eternity. His first appearance was noted for humility and submission. Perfect obedience was the trait of His character; "God manifest in the flesh," suffered reproach, disgrace, persecutions and contradictions from a sinful world cheerfully. He made himself of no reputation, and took upon Him the form of a servant, became obedient even unto the death of the cross, bore the sins of the world and made peace thro' the blood of the cross; spoiled principalities and powers, made a shew of them openly, triumphing over them. He died the just for the unjust to bring us to God. He was buried in the rock, his sepulchre sealed, and a watch set. But behold! his God-man body saw no corruption. Hark! what voice is this? Why this trembling, this convulsion of the earth? See the king's guards pale as death, their mortal frame shaken and fleeing for life. O, that bright form, the lightning-like countenance of God's messenger! See the sealed stone moving, the pains of death removed, its bars bursted, its sting crushed, the grave swallowed up in victory, and forth came the mighty Conquerer. He burst the bars of death and triumphed over the grave.

Dear reader, let me direct your eye and mind farther on in viewing that important scene. Jesus Christ, God's only son, suffered the penalty of death for you and me, put away sin by the sacrificing of himself, and as a great High Priest, with his own blood, Christ did not enter into the holy places made with hands; but into Heaven itself, now to appear in the presence of God for us. We behold Him ascending up on high leading captivity captive and giving gifts to men,—for the perfecting of the saints—the body of Christ. As the mighty Conquerer ascended upon high, entered the gates of the imperial palace, see him there dragging his enemies to the portals of the sky. When he arrived at those gates of pearl that never had been opened to man, the command went forth, "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in." "Who is this King of glory?" The answer was, "JEHOVAH strong and mighty, JEHOVAH mighty in battle." The question was asked the second time, which received the final answer, "JEHOVAH of hosts; He is the King of glory." Then the everlasting portal flew open, never more to be shut. He entered. O, what joy and triumph filled the courts of Heaven with gladness! He entered into the Palace, took his seat at the right hand,—God, even Immanuel went up with a shout, JEHOVAH with the sound of a trumpet; the Son of God Most High foiled his foes, fought and overcome them in battle; cast satan as lightning from heaven, and then sat down with the Father upon His throne. He reigns exalted at the right hand of God "till he hath put all his enemies under his feet." God "hath given him a name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, of things on the earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Friendly reader, the time is coming that if in this life we do not submit to his will, in eternity we are compelled to bow and submit to that dreadful doom he then shall pronounce over us. Behold this mighty Conquerer will come again, just as sure as he did make his appearance eighteen hundred years ago. This is a truth so plainly revealed in Scripture that it cannot be denied by any that believe God's word to be true. He did come according to prediction, born of a virgin, cradled in a manger, he grew up as a tender plant, and as a root out of dry ground; he had no form nor comeliness, and when they saw him there was no beauty that they desired him. Therefore he was despised, rejected of men, and in consequence thereof maltreated, dishonered, reproached, and his name held in derision, and as a by word among all nations. Hence he shall again appear to receive honor, glory and adoration from all creatures, and destroy all opposition in order to bring unto submission every soul under heaven for the reception of him who is to reign as King of Kings and Lord of Lords. In his humanity he was as a lamb led to the slaughter, but in his exalted and glorified state he will appear as a Lion fierce and strong, ready to execute vengeance upon all them that rebel against him and reject his council. O, willful sinners, disobedient characters, callous professors and nominal Christians, stand in awe and fear before him, "For our God shall come and shall not keep silence; a fire shall devour before him and it shall be very tempestuous round about him. He shall call from the heavens above, and to the earth that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice. How necessary my dear readers then that we stand in covenant with him who is the judge of the quick and the dead, and that we are not ashamed of him or he may be ashamed of us, and not gather us with the saints "when he shall come in the glory of his Father."

Permit me to draw your attention to the second coming of the Son of God, the direful prodigy, fearful calamity, yea, the consternation that will seize the inhabitants of the world by the sudden appearance of the Son of Man. Behold the heavens parted, the opening in the sky; see the ensign of the cross, the standard of glory and mark of his majesty. O, what do you think of him now? You who made light of his coming, and by your rebellious conduct pierced him; and ye stubborn, careless and lightminded, hard-hearted sinners, you who being so often invited, yet slighted that invitation and stilled your conviction, you have trodden under foot the Son of God, you have virtually counted the blood of the covenant an unholy thing, and done despite to the Spirit of grace. How will you feel when you see that "fiery stream issue or come forth from before him?" You may call to the mountains and rocks to fall on you and hide you from the face of him that sitteth upon the throne, but all in vain. The terrors of the Almighty will overwhelm you, "for he will smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Jesus Christ with all his mighty angels will appear in flaming fire taking vengeance on all them that know not God, and that obey not the gospel of the Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." "Then shall the wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." O, how dreadful the doom of the ungodly, and how heart-rending and terrifying to the wicked when they see him whom they pierced, and see "Tophet ordained of old; yea, for the king it is prepared, he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

But inasmuch as the coming of the Lord to the sinner is terrible, so on the contrary is it joyous and glorious to the saints. "He shall come to be glorified in his saints, and to be admired in all them that believe." To such as overcome, the promise is, "that they shall sit with him upon his throne." But O, the day, the dreadful, glorious and lovely day, when the King of Kings and Lord of Lords shall appear in his beauty! Whose heart can conceive, tongue declare, or pen describe the grandeur, the glory and the terror of that day when the Almighty Savior shall descend triumphant, and all the celestial warriors who obeyed his commands and followed his example shall compose his majestic train. The Lord of life will appear. View him high-seated on a cloud of brightness; riding on a white horse surrounded with a halo of glory, decked with majesty and excellency, and arrayed with beauty and brilliancy, clothed with power and strength; and the heavenly armies shall follow him on white horses, clothed in fine linen, white and clean. "Thousand, thousands ministered unto him, and ten thousand times ten thousand stood before him." Oh, shall I be there? Shall I see the King in his beauty? Shall I be one that shall follow in that train?

Let every one weep to think that he may be shut out; O, let every soul burst in tears in the thought that he may be missing, and be weeping in darkness and pain while all Heaven will be rejoicing on the occasion.

Where, my friends, will you be then? Do you think that dying in your present situation you will come to Christ? Awake, awake to righteousness and sin not, be like your Savior now in temper and life, then when He shall appear you shall be like him in beauty; for you shall see him as he is, and be permitted to reign with him a thousand years in the peaceable Kingdom, where everlasting joy is the crown of your glory, a copartner in his glorious reign, the royal diadem for your head and for the prize of your conflict, palms of victory in your hand. On earth he suffered, and on earth he must reign; here he was despised, here he must be praised; here he was execrated and blasphemed, and here he must be adored and reverenced. Here his followers are despised, here they must suffer for his dear sake, and here they must be glorified with him. O, my Lord let me suffer now that I may reign with my Savior in that day! Remember me, O Lord when thou comest into thy Kingdom; remember me, O my God for good.

LEONARD FURRY.

"Remember Lot's Wife."
No. 2.

THE FUTURE PROPHETIC ALLUSION. Having in our former essay endeavored to carry the mind back to the Past Historical allusion of Lot's wife, we will now try by the aid and light of the gospel to carry the mind forward, and see what we can learn of the future, by remembering Lot's wife.

Sodom compared to the world. According to the prophetic language of Christ, the people will be similarly engaged when He, the the Son of man shall come again. For says Jesus "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded." Even thus shall it be in the day when the Son of man is revealed. Luke 17: 28, 30. In the above language we only learn what their civil engagements are going to be, and that these engagements are wrong in the sight of God, I would be slow to acknowledge. The Sodomites were men and women, composed of flesh and blood as we, and these engagements were the natural results of their existence. So also, will such engagements be the result of the existence of the children of men, as long as they shall be permitted to dwell on the earth. It seems very plain from this fact that the coming of the Son of man will be very unexpected to many, and that when the busy world shall be moving on prosperously in a temporal sense, so deeply engaged in temporal concerns, forgetting the Lord, their maker, He will suddenly appear as the avenger of sin and iniquity. But the world will be engaged in worse things than those which we have noted above, when Christ shall come. Sin was the cause of Sodom's destruction, sin will also be the cause of the world's destruction. We are taught by Peter of what some of their sinful engagements consisted in. He tells us that it was *"filthy conversation."* It was the filthy conversation and wicked deeds of unrighteousness that vexed the righteous soul of Lot. Hence we see the immoral and irreligious judgements of God. Just such will be the practices of the people in the day when the Son of man shall be revealed from heaven. We might ask is it not so now? Do we lack much to be equal with the Sodomites? These are grave questions. We buy, sell, build, marry and attend to all those duties incident to this life. We, who love the Lord, and a godly conversation, are often saluted with the filthy conversation of the wicked, yet when we consider the character of the Sodomites, we are led to conclude, that we are only approximating to that condition of corruptness. In some localities there may be but little lacking to fill up the measure of Sodom while in others it may want much. We look forward towards a very dark period of immorality, when the Lord shall make his second advent into the world.

In comparing Sodom with the world we notice that there will be two classes of persons recognized. Those are the good and the bad. God always had a people, for which he had a special care, and we believe he will continue to have such until the consumation of all things. The good and the bad are permitted to grow together, like the tares and the wheat until the harvest, when the Lord of the harvest shall come and divide them. So it was in the days of Lot and so it will be in the days of the coming of the son of man. The wicked will attempt to fight against God. This is shown in the hideous outrage of the people of Sodom, against the Lord's servants, while they were sojourning with Lot. The Revelator speaks on this wise, "And when the thousand years are expired satan shall be loosed out of of his prison, and shall go out to deceive the nations which are on the four quarters of the earth, Gog and Magog *to gather them together to battle*; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20; 7—9. Although the armies of hell will array themselves against God, and the hosts of heaven, their efforts will be vain and fruitless, for they will be smitten with blindness and bewilderment, whilst the wall of the Lord's protection shall be thrown around his people, within which they shall rest secure.

Preachers like Lot, will be as those who mock. "And Lot went out and spake unto his sons-in-law, which married his daughters and said, "Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law." So it will be in the last days. The faithful preachers will warn without making impression. His truths will be as casting pearls before swine, who will mock—trampling them under their feet, and then endeavor to rend him. The people will heap to themselves teachers having eaching ears, and will not endure sound doctrine, and will turn away from the truth and be turned unto fables. That period in times' history will be truly a discouraging one for the porters on the watch tower of Zion. Then brother ministers do not be discouraged when sinners, do not seem to heed you. Do not doubt the authenticity of the truths of the gospel because the people will not accept it and be saved. Preach on, warning the people of the impending danger of resisting God, and like Lot, if not successful in winning souls to Jesus, you still have the promise of being saved yourself, by preaching the word in season and out of season, by rebuking, reproving and exhorting with all longsoffering and doctrine. Thus you will be justified by God, if not by man, being found faithful unto him who has called and sent you to preach the gospel to every creature.

Some taken and others left. So it was in the days of Lot, so it will be in the days of the coming of the Lord. We just now remember of a question that was put to Jesus relating to this important matter, viz: Will there be few saved? This question although not directly answered by Jesus, by saying yes or no, yet he tells us plainly that "straight is the gate, and narrow the way, and few there be that find it." Few—but four souls were taken out of Sodom, while many hundreds were left behind to perish in the flame. Few—but eight souls, were taken in the days of Noah while many millions were left to perish in the flood. "I tell you, in that night there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left." Let us then be ready.

The manner of destruction Similar.—You remember in our former essay we called your attention to Sodom's destruction. We are taught in the nineteenth chapter of Genesis that God destroyed Sodom by raining fire and brimstone upon it from heaven. And as it was in the days of Lot, so shall it be in the days of the coming of the Son of man. This earth is to pass through an ordeal for its renovation and that ordeal is to be by fire and brimstone. Reader think of the magnitude of such a conflagration. This shall happen with a great noise. Abram saw the smoke that arose from Sodom, as the smoke of a mighty furnace. But oh! what wailing, weeping and gnashing of of teeth must have taken place when the suffocating smoke of brimstone commenced to penetrate their nostrils, and the searching, scaring, burning, life destroying flame commenced to engulf them into dark despair. Now unconverted reader cast your eye forward, and look into the word of the Lord and there you will find a similar destruction awaiting the ungodly. Remember Lot's wife. Turn unto the ways of the Lord, and walk humbly in his commandments that ye be not consumed with the wicked.

JOHN ZUCK.

Shady Grove, Pa.

The Closing Year.

The present year, the most of which has already run into eternity, and the remainder is hastening on as fast as the wheels of time can move, and soon, soon, it will be gone, never more to return, and with it, many of our friends, fathers, mothers, brothers, sisters husbands, wives and children, are gone with it; and are separated from us, never more to meet with us in this world again. Consequently this year has been especially sad to some of us, no doubt more so than perhaps any other year of our lives, but we do not know what other years may yet bring.

Still the year perhaps to a great many of us has not been fraught with any special circumstances. We have been fed and clothed, in our right mind, and enjoyed a reasonable share of health, for all of which we render ourselves unworthy on account of our shortcomings, and even after we are blest with so many favors, we neglect to appreciate them and are not as thankful as we ought to be.

But many of our fellow beings have not been so highly favored as we have. Many the world over, have famished for the want of that which is necessary to sustain natural life, and even in our country, the west, there are hundreds and thousands of people that are so much deprived of the necessaries of life that it seems that suffering is inevitable, unless they leave their houses and seek a more congenial land.

It is very hard to abandon house and a hard earned home with families of little children, launch out into the the cold world and depend on the chances of charity. There indeed is a large field wherein we can do much good by way of sustaining life, and rescueing victims of starvation from an untimely death.

But still we do not know if that is life's worst feature. It is bad enough it is true, very bad indeed, but then there are many hundred souls, that are starving for the bread of life, that bread of which if any man eat, he shall never more hunger. Would it not be much better to labor to give some of that bread, than to give that alone, which soon passeth away when it is eaten and they hunger again?

While we are musing thus, we think of the means employed in giving such bread. The brethren have no doubt done their duty, and many souls have been turned from sin and satan, to the great marvelous light. We hear that the brethren have preached in many parts of the country, where they never preached before, and always it seems to be the cause of much good. This is a good show for the year. The prospect is encouraging.

And since we have gone thus far allow me to ask one question concerning the leading cause. Was it not, to a great extent the influence of our periodicals?

Was it not the PILGRIM that first introduced the faith to Bro. Fitzgerald of Ky.—he can answer for himself if so—no doubt he will bless the day when first he saw it.

And possibly it has been the means of salvation to sister Wood of Va. These are exceptions of course, but then who knows, what other good may eventually spring up from the germ, that is now planted in those places, remote from the Brotherhood. Large churches may grow and many souls may be saved. Then has not this been the leading cause, and have not the contributors and supporters helped to hide a multitude of sins, and saved souls from death? Who, then, would let go the plow and look back into the beggarly elements of the world.

Possibly the paper may cease to visit the homes of some of the brethren the coming year, but we hope not; but if so, allow me to ask, will you or yours be better in any way by not

reading it? Can you devote so small a sum to any purpose that it will add more to your treasure. If so we bid you God speed, but we fear it may go towards purchasing trashy literature of the day and detract more from your treasure than it would add and lead your children from the part of rectitude.

We will suppose that our papers are not just in every particular what you think they should be, would you condemn them on that account? Christ would say "I came not to destroy, but to save", then why do you condemn? Why not redeem if we see a wrong. A few strokes of the pen may have a good tendency and effect a redemption but if we stand by and look on and see the wrong progress without any endeavor to suppress it, we are but little better, than those that are working the wrong.

May be while we are laughing and jesting we had as well be reading something instructive, say the Bible for instance, or possibly something else might have a tendency to make us better. Prove all things and hold fast to that which is good. Let us be careful that wee do not condemn a great deal of good with a little bad or upon the other side we may possibly do much harm for the sake of a little good.

We have almost forgotten our subject but to return. If we were going to review our lives during the past year could we see that we have grown any better? Have we done anything that could commend us as good servants to our Master? Have we improved the time, or have we buried our talent expecting to return that we have received and no more. If so we would be renounced as unprofitable servants.

The year rolls round and steals away,
The breath that first it gave;
Where'er we be, whate'er we do
We're traveling to the grave.

Before the close of another year our existence may be a thing of the past and the soil of the valley may have passed over us, but why should we care, if we are prepared for the change and it would be the good pleasure of the Master to call us hence. But contrary if we have slighted his graces and abused his mercy it may be very sad for us, when we come to die to know that we will have to meet an angry God and be cast from his presence forever to be separated from fathers, mothers, brothers, sisters and dear little ones and many friends to take up our abode with devils in the lake that burneth with fire and brimstone forever.

Let us then look well to our standing, for if we think we stand, we may possibly slip. Let us work out our salvation with fear and trembling so when we are done with dull mortality, our race run—and we are are called hence to render an account of our stewardship here, that our record may be such, that it can be said of us :" Well done thou good and faithful servant, enter thou into the joys of thy Lord.

But Oh! sinner what is thy hope while boasting of good health and long life thou art stumbling over the brinks of eternal ruin. It is but one step from the cradle to the grave, and one slip may plunge you into the depth of dispair where hope is a stranger and merey never can reach you. You are trifling with God's merey, slighting his grace and working out your own destruction.

Lamentable indeed. Then why not deny yourself a few days of pleasure in this world for eternal happiness in the world to come. Oh, turn sinners before ye die. — J. B. Lair.

BOOK NOTICE.

"Trine Immersion Traced to the Apostles," has for sometime been out of print, and up to the present date, we have been unable to fill orders, though they are steadily coming in. The demand for the work, even at this time, seems to be nearly as great as when the book was first published; which, of its self, is proof that the work is generally sanctioned by the brethhood. That the work is doing good we know from the many testimonies received at this office. We could fill several pages of the Pilgrim with them, many of which are quite interesting

To accommodate those yet desiring the work, and at the same time help to maintain and establish the practice of the Brethren, we have concluded to publish another edition, which makes the third edition that the book has passed through in a little more than two years. The work is now in press, and will be ready for delivery soon, and we hope that all those desiring the book, either for reading, or general distribution will send in their orders immediately. The price will be as heretofore: 1 copy, 25 cents; 5 copies, $1.10; 10 copies, $2.00. Churches or members wishing to purchase them by the quantity, for general distribution, and will take 25 or more copies, at a time, can have them for 12 cents per copy. Bear in mind that this is for *gratuitous* distribution only. For the above prices the work will be sent post-paid.

"Campbellism Weighed in the Ballance and Found Wanting," is a tract of 16 pages, containing the sermon published a few weeks ago in the Pilgrim, and now put up in tract form for the benefit of those who desire them for general distribution. Sent post-paid on the following terms: 2 copies, 10 cents; 6 copies, 25 cents; 25 copies, $1.00. 100 copies, $3.50.

We have never yet asked for *donations* to our Tract Department, but still they will come from those who are much interested in our work, nor neither do we now intend to ask for any, but simply offer a suggestion or two to those who have means that they wish used in forwarding the Master's cause. Those sending donations should state distinctly in what way they wish me to use their gifts. We have two ways of applying them: 1. The Printing Fund, i. e., to pay for the *printing* of books and tracts. The more of this fund we have, the greater number and variety of books and tracts we can keep on hand, so as to supply the general wants of the brotherhood.

2. The Distributing Fund. This is to be used in the *gratuitous* distribution of books and tracts in the parts of the country where the doctrine and practice of the Brethren are not generally known. We have many calls for tracts for distribution, from members who are too poor to pay for them, which our limited means will not enable us to supply. Of this class, we have an important request from Washington Territory, that ought to be attended to. Also another from one of the leading cities of Kansas, where there are only two old members, whose son has created quite an inquiry about the Brethren, by purchasing a few dollars worth of our works, which he says have been read and handled by the people till they are about worn out, and then comes a call for works to be distributed. These are only a few of the many coming to this office.

We will aim to give notice, thro' our papers, of our works as we publish them. This we are requested to do by many who feel anxious to read the work we have in course of preparation. We cannot too warmly express our gratitude and warmest thanks to the brethren and friends, who have taken such an active part in purchasing and distributing our works. In this way, thousands have been reached, and there are yet millions more, who should know, and understand the gospel in all its purity. There are multitudes of men and women, who will not attend preaching, that can be reached with books. The eye can be had when the ear is closed. Oftimes you can send a book when you cannot send a preacher. A certain writer says, "Books are like bombshells, they can be thrown over walls whose gates are closed." You may fail to induce a neighbor to attend meeting, but give him a little book, and he will not only read it, but lend it to his friends, and by so doing, may save both himself and others. A few dimes properly applied, may be instrumental in saving a soul from hell, and hiding a multitude of sins.

Sums of $2.00 and over would better be sent by Post Office Order, Draft, or Registered letter.

Address, J. H. Moore,
Urbana, Champaign Co., Ill.

MISCELLANEOUS.

—D. M. Your services as reporter will be gladly accepted. Give us the items and we will prepare them for the press.

—Bro. J. Y. Heckler says: "There has been a slip between my pen and your compositors. In my article on "Family Government" in Pilgrim No. 47 page 393. "I think it a sample of good manners for them to bow if we thank them." I did not intend it, nor do I think that I wrote it so, as I have no respect to bows and would be ashamed to teach my children such folly."

—We have, already, the names of a number of reporters who are willing to assist in making the Pilgrim interesting for 1875. As we said before, we want one from every church. Who will they be? Send in your names, with address, as we wish to book them so that we can correspond with them when necessary.

—Read brother J. H. Moore's "Scrap Box." We have the promise of something of this kind from him every alternate week. Bro. Moore has good facilities for obtaining items of this kind, which we hope will be quite interesting to our readers. We also call attention to his "Book Notice," and hope our readers will appreciate the course which he is persuing to promulgate primitive Christianity.

—Bro. J. D. Haughtelin of Panora, Iowa, Coon Run congregation, says: "We met in council a few days ago and made arrangements to gather contributions and send to the suffering in Kansas and Nebraska, through the 'Aid and Relief Societies.' It is our only means of getting free transportation. We hope the deserving ones will get it."'

—Correction.—In D. C. Moomaw's communication of No. 47 that relates to the affairs of the Botetuort congregation and the A. M. Committee, the third paragraph from the end of the article should be preceded with the last clause of the last paragraph, commencing with "the troubles," &c., and the article should end with "I will try and keep you advised," &c.

—From Bro. H. J. Kurts of Poland, Ohio, we have the following: "On the 21st of November, the brethren and sisters in Mahoning Church held their Lovefeast. It being late in the season and the weather disagreeable, the attendance was not large but it seemed to be a pleasant meeting. On the Sunday following there was preaching again, and we had the pleasure of seeing two souls taking upon themselves the obligations of the Gospel. Baptism was performed in the afternoon. Both of these persons are heads of families.

—Our Almanacs ar now ready and we have commenced delivering them to those who have ordered. This Almanac is larger than any previous one published by the Church, and is handsomely put up, having a most beautiful frontispiece bearing emblems of "peace and good will to men." Besides a very complete ministerial list, it contains the following: "The Centennial Almanac for 1875," "Introduction," "Memoir of John H. Umpsted," "Buffalo Valley Church, Pa.," "Computation of Time," "One Hundred Years Ago," "Echoes from Eternity," and a time table of ten of the Eastern Churches of Pa. Send along your orders and get your Almanacs before the New Year comes in.

A Visit.

Eld. Jacob Steel and one of the other ministers of his congregation intend the Lord willing, to visit the following churches at time indicated, and hopes the Elders o said churches will not think it presumption on his part as he assures them that it is out of love to God and the brethren. The appointments he wishes made are as follows: Yellow Creek (Snowberger's M. H.) Sunday evening Dec. 20th Monday 21st 10 A. M. Eshleman's Church, and in the evening at the Cross Roads. Tuesday 22d 10, A M. in Martinsburg, also in the evening. Wednesday 23d at 10, A. M at Clover Creek, also in the evening. Thursday 24th down Clover Creek at the new meeting-house 10 A. M. and in the evening. Friday 25th and Saturday 26th at James Creek, time and places of meetings at their option. Sunday 27th 10, A. M. and evening at Coffee Run. These appointments are all at the

The Pilgrim.

HUNTINGDON, PA., DEC. 15, 1874.

Look For No. 1.

This is the last No. of the present form. No. 1. for 1875 will be like the enlarged sixteen page sample No., and will be ready, no Providential interference, to mail during the last week in this month. We hope to mail it so that our new subscribers may have it to read on New Years day. Send along your names and have them booked.

Please Notice.

As we have large paper bills to meet by the 1st of January we kindly ask all such as are yet back on 1874, to pay us at the earliest possible date as we need it badly. When you renew for 1875 send the money along for the present year, and we will give you time on the next. To our agents and subscribers for 1875 we would say, all that have the money and *can* pay please do so, and send it to us as near the beginning of the year as possible. By so doing you will much oblige and enable us to be more indulgent towards those who are not prepared to pay just now.

To Our Agents.

As this will be the last opportunity of speaking to you in the year 1874 we feel like taking advantage of it. We have no doubt but what many of you are at work soliciting subscribers and it would be quite natural in us to wish you success if we were to look no higher than our own interest. But we think we have higher and more noble aims than simply our own gratification. Our hope and position is, that while you labor to extend the circulation of the PILGRIM, you favor us, do a little for yourselves and very much, we trust, for those that you succeed in getting as subscribers. When we succeed in getting men and women to attend Church, we think we have accomplished a good work because we bring them to the means of grace. Just so when we get men and women to take a religious paper, we put the means of grace in their homes, and when thus presented they may be accepted.

We have already a number of reports from our agents. Some are at work, while others have sent in their list. The reports, so far, are all favorable and the lists sent show an increase. One brother says: "You see I have just doubled my list and expect to get still more, but if all would do as well as I have done your list for 1875 would be doubled." This we do not expect of all. Some may and will do more while others may do very much less. Still we hope that if all our dear brethren and sisters will make some effort in our behalf, we can have a large increase over that of last year. We will here say, when you go out to canvass for new subscribers do not fail to take along with you our sample copy for 1875 so that all may know just what to expect. While many highly commend the change of form and size we have not had, so far, a single objection offered against it. A few of our agents have determined on the cash system which will do quite well where all have the means to pay, but there are localities where we would prefer to give such as wish to read the PILGRIM and have not the means to pay for it now, a little time. We want every brother and sister in the brotherhood to read it who can and *will* pay during the year. With this explanation we submit the matter to the judgment of our agents hoping they will give all an opportunity of reading the PILGRIM during 1875, that they think will comply with our reasonable terms. And now dear brethren and sisters, to you and to God we look for our success—labor on and do not leave the field until all have had an opportunity to subscribe. If any wish more sample Nos. they will be supplied when called for. Also any who have not been supplied with prospectus, we will gladly furnish if so requested, but in the meanwhile, make one, and go to work and have the names ready by the time it comes. On the prospectus you will find all the necessary directions.

"Farewell."

Here we are altogether, but perhaps for the last time, as this visit fulfills our contract and therefore we must take the parting hand until invited back again—and what shall we say? Our visits have been pleasant, and warm was our receptions in thousands of pilgrim homes. To all such we wish to take our leave in the most expressive and endearing manner. Adieu and Good-by are likesome terms and convey proper ideas, but do not express our feelings on this occasion. They are too full and convey too much. With their expression have heaved too many sighs, have flowed too many tears, and separated, forever, too many loving hearts. The partings of loved ones are always attended with more or less sorrow, but that sorrow is, oftimes, measurably destroyed by the hope that they shall meet again. But there are feelings for which hope has no cordial, and language no expression. To such partings we wish, not now, to advert, they should be few, and we would gladly cast those few, forever out of sight and memory. We think of those, or such as are more congenial to our feelings, those attended with the hope of meeting again, if not in this life, on the evergreen shores of immortality, in the sweet bye-and-bye. To such Goodbye, (God be with you on your journey) and Adieu (I commend you to the care of God are expressive, but our present leave-taking of our pilgrim band is of a different character, and therefore have adopted the more appropriate expression, "farewell." "Farewell brethren, farewell sisters, 'til we all shall meet again." While farewell may express a proper feeling towards those with whom the PILGRIM may take its final leave, it expresses with equal fullness our wishes towards those who may invite us back again, and with whom we may have the pleasure of enjoying another year's pilgrimage. It carries with it the idea of a blessing and breathes forth our soul-sentiments towards our readers.

During the year that is now almost gone we have endeavored, by the grace of God, to labor for your welfare, and as that labor, for the time, is now ended, we kindly and hopefully say—farewell. May God richly bless your basket and store, may the fatness of the land be yours to enjoy, and through that enjoyment may your souls be lifted up in praise and thanksgiving to our Father in Heaven, who, in return, will feed you with the Bread and Water of Life. While we tender our "farewell," to our thousands of readers, with the hope that we shall meet again, yet doubtless the farewell to some will be final. A few, perhaps, will close their door against us for reasons best known to themselves, while a number have gone to their reward and are no more pilgrims and strangers in a strange land. But we hope that this number may be comparatively small and that our farewell to all may be accepted as a blessing and not a parting.

So far, we have been generously remembered, and just now are we receiving many words of good cheer which greatly encourages us in the work that is before us. To such brethren, sisters and friends, we can express our gratitude, but never repay it, unless, by the grace of God, we can aid you in securing a title to that heavenly inheritance which is eternal and fadeth not away. We trust that your labors devoted to the interest of the PILGRIM may not be in vain, but that through them many souls may be made wise unto salvation. Not only to those who especially labor for us do we feel grateful, but to all of our dear readers we tender our grateful thanks and now say to one and all, FAREWELL.

Must We Part.

This is the last number of the PILGRIM for 1874., Vol. 5, and as we send it to *only* such as renew their subscriptions the question comes up with unusual seriousness, "must we part?" We have said our farewell to you with the hope that our parting will be of short duration and now extend to all of our dear readers a hearty invitation to again join the PILGRIM band. We need you all. There is not a single name but what we will, again, gladly welcome to our list. Feel assured dear brethren, sisters and friends that if you withhold your name we will miss you. We need you because we hope to do you good and because you can do us good. We will endeavor to do you good by imparting to you such knowledge as may assist you in the divine life. You can do us good, and the cause that we are advocating by giving us your support. Unless our list is considerably increased our work must suffer, and it will not afford us a living support. Each one of you have it within your power to aid us in extending the kingdom of Christ and sounding abroad the "Good tidings of great joy." Will you exercise that power favorably by renewing your subscription for 1875, or must we part? It is true, money matters, in places, are a little tight, but the amount asked for the PILGRIM is so small that we feel assured that there are but few who cannot give it for so good a purpose. There are hundreds and thousands of families who could save that amount by denying themselves of the luxuries of just one meal, things that are only for the gratification of the taste and oftimes are a positive injury to the body, as you all know. If any such should think of withholding their names because of the tightness of money matters we ask them to think a moment and consider whether a little denial in that direction would not be more profitable in the end than to deny yourself and family of the privilege of reading the PILGRIM a whole year. There are many other ways in which even our poorest brethren and sisters can save so small an amount. Just think of it, dear readers, we promise to send you the PILGRIM a whole year, in its enlarged form, postpaid, for the small sum of $1.60. The paper itself is worth, to you, one-half that amount independent of the reading. Then think of the vast amount of reading we give you. Every number is equal to four or five good sermons. Besides this you get or gain a knowledge of all that is transpiring in the church. We tell you of many good meetings held, of souls returning to Christ, of the time of holding our Love-feasts, District Meetings, Annual Meetings and a great many other things in which we are all interested and which we should know. The fact is we believe that you would feel lost and lonesome, as many have expressed it, without the weekly visit of the PILGRIM. To be as accommodating as possible we will say to those who have paid for the present year, and are not prepared just now, to pay for 1875 we will wait on you until you can get it. To those who have not yet paid but will do so at the time of renewing their subscription, we will exercise the same charity.

Now, dear readers, after enlarging the PILGRIM, giving you about three more pages of reading and offering you such fair terms we hope

that we shall not only have the pleasure of receiving your name and support for 1875 but that you will become interested in the welfare of the PILGRIM, show it to your brethren, sisters and neighbors and thus procure a number of names to send along with your own and thereby gladden our hearts and aid us in laboring for the salvation of souls.

Thoughts on Christmas.

Christmas is coming! Christmas is coming! is the general exclamamation as we approach this eventful period of time. The little boys and girls are wondering what their Christmas present shall be, and many are the thoughts about Santa Claus and of his deposits in their hats, bonnets or stockings. The fathers, mothers, brothers and sisters, are making preparations to meet the fond expectations of the junior portion of the family. What can I do, or what can I present that will give the most pleasure is now a consideration. Then too, what a grand reunion there will be on the glorious Christmas day. Those of the family circle that have for a long time been absent will again be present. Already the anxious father and mother are thinking of the return of a daughter or son. Next Friday they will be here. Each day, as they partake of their meals, they look to the vacant place and think of the time when it will be filled. Then another plate will be set, the table ladened with the best things that kind hearts can suggest and liberal hands bestow, and when they surround that table what a lovely scene is presented! If ever there is a time when there is a "little heaven on earth," it is then. The dark clouds are dispelled, and the sun of earthly glory shines forth in all its splendor. It is true, there are dark spots. There are those who have sad hearts—those who are reduced to penury, and even hunger and starvation looks in at some doors, but it is to be hoped that even some of these will be gladdened. It is said that "Man's inhumanity to man makes countless millions mourn," but it is not at this season; man seems to feel his relation to man,—love flows from heart to heart, and this is manifested by a liberal supplying of the wants of the poor, the administering of the oil of consolation to the distressed, and the bestowing of those little deeds of kindness which touch the heart and fill it with joy and gratitude. Many plans are now in operation for the supplying of the wants of the poor; all over the land contributions are being raised, and it is to be hoped that by Christmas morning many that are in want will be supplied, so that even such may, to some extent at least, realize a happy Christmas day.

But then we think of those family circles that are broken and can never be filled again on earth. Some great changes have occurred since last Christmas day. The place that knew many then, knows them no more, and the thought of the dear departed ones will wound many hearts. Last Christmas mother was here. The little deeds of kindness which only a mother can bestow are remembered; her seat is vacant, and her gentle tones are heard no more. On the mind's picture gallery we see her lovely form, and also many of us that of a father, brother, or sister. These recollections and ideal scenes chill the heart and amidst the throngings of earth we are sad, and long for the mansions above. But to those of us who have to realize these tho'ts of sadness, and especially the Christian, there is a very cheering thought. This day a Savior was born into the world, and through his suffering and death, heaven, the home above, is made accessible to us. This is certainly a very grand consolation. Our friends are gone; they cannot come to us but we may go to them. What a glorious reunion that will be! In this life when we meet we must part, but if we meet above in our Father's Kingdom, there will be no more parting. If Christ had not come into the world and purchased our redemption, we could not have this glorious prospect in view.

Christian reader, when we think of the event that transpired on this day and the glorious result of it, can we not all rejoice? Our surroundings in life may not be pleasant, but the thought of what occurred on this day and what was done for us, should thrill every soul with delight. Truly we received a gift, such as the world cannot bestow, a gift that cannot be taken away from us, a gift that is to all that will receive it, alike precious, a gift that is attainable to all—high or low, rich or poor, all may be partakers of it, and although we may be very poor in this world's goods, yet if we have Christ we are rich. Will we not rejoice on the Christmas day that we can all be rich, and those of us who have Christ in our possession will it not afford peace to our souls. This peace we hope all of our readers may experience. We truly wish you all a happy Christmas.

J. B. B.

YOUTH'S DEPARTMENT.

Christmas in Spain.

There is no civilized country on earth in which the children are not made happy by the promise of the coming Christmas. But in every country the festival is called by a different name, and its presiding genius is painted with a different costume and manner. You know all about our jolly Dutch Santa Claus, with his shrewd, twinkling eyes, his frosty beard, his ruddy face and the bag of treasures with which he comes tumbling down the chimney, while his team of reindeer snort and stamp on the icy roof. The English Christmas is equally well-known, and the wonder of the German miracle-tree, the first sight of which no child ever forgets. But you are, perhaps, not so familiar with the spirit of the blessed season of advent in Southern Europe, and so I will tell you some of the pleasures and fancies of the Spanish Christmas,

The good cheer which it brings everywhere is especially evident in Spain. They are a frugal people; and many a good Spanish family is supported by less than the waste of a household on Murray Hill. But there is no sparing at Christmas. This is a season as fatal to turkeys as Thanksgiving in New England. The Castilian farmers drive them into Madrid in great droves, which they conduct from door to door, making the dim old streets gay with their scarlet wattles, and noisy with obstreperous gabbling. But the headquarters of the marketing during those days are in the Plaza Mayor, where every variety of fruit and provision is sold. There is nothing more striking than those vast heaps of fresh oranges, plucked the day before in the groves of Andalusia; nuts from Granada, and dates from Africa; every flavor and color of the tropical fruitage; and in the stalls beneath the gloomy arches, the butchers drive their flourishing trade. All is gay and joyous—chaffering and jesting, greeting of friends and filling of baskets. The sky is wintery but the ground is ruddy and rich with the fruits of summer.

At night the whole city turns out into the streets. The youths and maidens of the poorer class go trooping through the town with tamborines, castanets and guitars, singing and dancing. Everyone has a different song to suit his own taste of mind. The women sing of love and religion, and many of the men can sing of nothing better than politics. But the part which the children take in the festival bears a curious resemblance of those time-honored ceremonies we all remember. The associations of Christmas in Spain are all of the Gospel. There is no northern St. Nick there to stuff the stockings of good children with rewards of merit. Why, then, on Christmas eve do you see the little shoes exposed by the windows and doors? The wise kings of the East are supposed to be journeying by night to Bethlehem, bearing gifts and homage to the heavenly Child, and out of their abundance, when they pass by the houses where good children sleep, they will drop into their shoes some of the treasures they are bearing to the Baby Prince in Judea. This thought is never absent from the rejoicings of Christmas-tide in Spain. Every hour of the time is sacred to Him who came to bring peace and good-will to the world. The favorite toy of the season is called "The Nativity." It is sometimes very elaborate and costly, representing a landscape under a starry night; the shepherds watching their flocks; the magi coming in with wonder and awe, and the Child in the stable, shedding upon the darkness that living light which was to overcome the world.

Before the holidays are ended the three kings make their appearance again. On the eve of the Epiphany, the porters and water-carriers of Madrid, wherever they can find one young and simple enough to believe it, tell him that those royal and sacred personages are coming to the city that night, and that they must go to the gates to receive them. They make the poor fellow carry a long ladder, which, on arriving at each gate, is mounted by one of the party, who announces that the visitors are not yet in sight. The ladder is then put again upon the shoulders of the victim, and the sorry joke is repeated as long as he can endure it.

Before leaving Spain I will give you a little story in rhyme, which came to be written in this way: One Christmas time we went to visit a beautiful Moorish ruin, and one of the party, an American boy, who was too lively to be very thoughtful, picked up a curiously carved nail, used for studding a door in old times, and, I regret to say, put it on his head under his hat. He had great trouble in carrying it home, and was very much laughed at in consequence. He wrote these verses in a penance for his fault, and I give them to you to see if you can find the moral of them:

The Contraband Nail.

As I walked in pleasant company,
From the tables of the Moor,
I spied a large, seductive nail
That lay on the marble floor.
A theivish suggestion came to me,—
Friends' whispers are so pat—
The antiquarian flesh was weak—
I put the nail in my hat.

Through the court I walked with rigid eyes;
The breeze was heavy with dread—
I spoke to the passers like a boor
With sulky, covered head.
The host passed by—the friars scowled,
And fain would have struck me flat;
How could I bow when the host passed by?
I carried a nail in my hat.

It weighed a ton when, at last, I closed
My purgatorial course;
I felt that my head was growing bald
With friction and remorse.
I dropped my nail in the Tagus' stream
And tried to atone by that,
For the crime I had done, and the woe
I had known,
When I carried a nail in my hat.

And I could but think as I homeward rode
Across the moonlit miles,
How we would stare, could we see the care
Beneath our neighbors' tiles;
The stiffened neck, the devious walk,
The dodging, and all that
Grows plain as the sun in a Spanish noon—
When you've carried a nail in your hat.

How Anna became a Christian.

I will tell my young friends how Anna said she became a Christian. I think some of you may wish to learn like little Anna to be a follower of Jesus.

After reading her Bible a good deal, and thinking and praying over it a long time, at last she made this resolve: I don't know as ever I shall learn to be a Christian, but this I will do. I will give myself to the Saviour every day of my whole life. I will read my Bible, and pray that my sins may be forgiven; and I will act just as Christians do. I will, the Lord helping, do no wrong thing; and I will do all I can to help my little brothers and sisters to do right and to love the Saviour; and I will love Jesus dearly because he is so good, whether I am his child or not." So Anna commenced to do as she said; and the blessed Jesus listened to her

accepted her when she gave herself to him, and loved her dearly, as she loved him. Thus little Anna became a Christian, and walked in newness of life.

The little child who loves to pray
And read his Bible too,
Shall rise above the sky one day,
And sing as angels do;
Shall live in heaven, that world above.
Where all is joy, and peace and love.

Look up dear children, see that star
Which shines so brightly there;
But you shall brighter shine by far,
When in that world so fair;
A harp of gold you each shall have,
And sing the power of Christ to save.

CORRESONDENCE.

Our Visit to California.

NOVEMBER 13th, 1874.

Dear Brethren: I'ermit me thro' this medium, to give the Brotherhood a sketch of our travels and mission to the Pacific coast.

I left the place which on earth I call my home, on the morning of the 14th of October, taking the Southern route. Traveled through South-western Virginia and Tenn., passing through a portion of Georgia, Alabama and Kentucky, crossing the Mississippi at Cairo. Took the Illinois Central Railroad to Chicago, where I arrived on the evening of the 16th at 9 p. m., having traveled eleven hundred and seven miles in sixty hours. My observations so far affords nothing worthy of note, except the excessive drouth and failure of crops, which after leaving Virginia and East Tennessee, was really distressing. The crop of cotton and corn is almost an entire failure, comparatively.

After a refreshing night's rest, and a little morning recreation, I set out to hunt my way among the massive buildings, and meandering streets, toward the Fort Wayne Depo', the place appointed to meet brother Davy, where I soon arrived, and among the crowd of strangers that thronged the sidewalks, I beheld his familiar face. After a few words of consultation, and learning that we were yet in time to take the westward bound train to San Francisco, we at once concluded to get our ticket and be on our way. So in a very few minutes we were whirling on across the continent, passing through the beautiful prairies, rich and well improved fields of Northern Illinois and Iowa. Crossing the Missouri River at Omaha, we now enter the barren wilds of the far West. Here we see millions of acres of rolling prairie lands in its native dress, over which roam the deer, the elk, the wolf, bear, and other wild animals, with the red man of America in his moccasin, and wrapped in his blanket—the old matron of more than a hundred winters, the young man and maiden, the mother and her pappoose strapped on her back upon a board, all as it were in restless anxiety, receding before the intruding approaches of the ambitous Anglo-Saxon adventurer, and the progress of civilization, the arts and sciences. In this region there is now immense destitution, and in many instances want and suffering for the necessaries of life among the scattered inhabitants. In consequence of the drouth and destruction made by the grasshoppers, hundreds of families are dependant upon the charities of benevolence.

Coming now to Wyoming, we begin to scale the Rocky Mountains, which presents to the eye of the traveler a large field for thought and reflection upon the wonderful works of God. Here for hundreds of miles he sees scarcely anyt ing but an interminable waste—mountains of sterile sand, with nothing in the shape of vegetation upon it, but what is called sage brush, which grows from one to two feet in height, very similar to the common garden sage of our country. Occasionally we meet with some token that tells the sad story of the terrible sufferings of the pioneers, who fell victims to the privations and dangers of this overland route, before the time of railroads, such as the monument on a lonely hill with the inscription upon it; "The Maiden's Grave." Many in the attempt to cross the continent, lost everything they had and buried part of their families, who fell from the effects of the poisonous water that steeps from the alkali earth, or at the hand of the ruthless savage that wanders on these unbroken wilds. Now passing the summit at Sherman Station, the highest railroad point in the world, eight thousand, two hundred and forty-two feet above the level of the sea. Passing the summit and dropping down the western slope, the scenery is perfectly wild and romantic, with irregular hills and winding canons, and towering cliffs "looming up to the clouds," with all kinds of fantastic designs and variegated colors, presenting new objects of interest at every moment, the grandeur of which cannot be expressed or described, and can only be realized by actual observation.

This now introduces us into the foot hills—into the Weber canon, a narrow valley of fertile soil drained by the Weber river, a beautiful stream of clear and live water, which is used to irrigate the lands along its course, which is cultivated by Mormons, who are settled thro' this country. Leaving the mountains, we soon arrive at the Great Salt Lake Valley. This appears to be a nice and fertile region, and which with the benefits of irrigation, produces abundantly the necessaries of life. Arriving at Ogden, a Mormon city, situated at the north end of the Great Salt Lake, with a population of 3,500, the junction of the Union Pacific and Central Pacific Railroads, thirty miles from Great Salt Lake City.

The numerical strength of the Mormon Church is estimated at about sixty thousand, including men, women and children. The Prophet, Brigham Young, is in a bad state of health, and gone at this time to St. Thomas, in the hope of regaining his health, but he being in his 74th year, it is tho't that his mantle will soon pass to another, for which honors there are a number of aspirants. Who will be the lucky heir remains to be seen, but it is thought that in the contest, perhaps it will be rent, and the fragments clamed and worn by quite a number.

Leaving the Salt Lake, and passing through the Humboldt Valley, a distance of about two hundred miles, an extensive boundary of level lands, watered by the Humboldt river, and occupied only by the employees of the Railroad, the savages and the herdsmen, from California, with their flocks and herds, which are feeding upon the short grass along the streams, and the sage brush, etc., that grows upon the higher lands.

Leaving this valley we are next introduced into the Sierra Nevada, Mountains, which is about one hundred miles across, heavily clothed with timber and abounds with the rich metals of the earth of different kinds.

The cars seem to scale these mountains almost imperceptably, and before we are aware of it we are skipping from peak to peak, looking down to the fearful chasm below, where if the cars were to leave the iron track, they would be shivered to atoms, with their living freight, at a depth of twenty-five hundred feet, causing the more timid to tremble for the danger to which they were exposed.

On the western slope of these mountains the Railroad Company have erected snow sheds for forty miles together, for the protection of the road from the accumulating snows that fall and drift together, during the winter season. These sheds are so dark as to make it appear almost like passing through a tunnel.

All through these mountains may be seen where the miner in search of gold, has completely overturned the face of nature, and leveled hills and mountains, for which purpose the waters from the rivers have been conducted by ditches and tunneling for hundreds of miles, carrying it from peak to peak and thus washing down mountains, as it were, in search of wealth, causing the creeks and rivers below to run thick with mud, for probably hundreds of miles. Taking all together, these mountains afford the grandest scenery that I ever beheld in nature. In a word, it appears that all nature was in commotion, and here displayed its most magnificeot effort. Now, gliding down from these mountains into the plains of California, we behold beautiful prairies and navegable rivers, producing and bearing away on their bosoms, the rich products of the earth to supply the wants of men in the differents parts of the known world.

The agricultural products of California, are wheat, barley, vegetables and fruits. Wheat is the staple of the country, to which farmers devote almost their whole attention. This crop can be raised without irrigation, and if the wet season continues late enough to mature the wheat, they make abundant crops, but if not, then it dries up prematurely and the result is a failure, which happens about two seasons out of five, and ruins the fortune of the farmer, as he has nothing else to depend on. The farmer on the high lands, even depends on the market for vegetables for family use. These are produced in abundance along the streams where they grow without irrigation, and where they are otherwise prepared for irrigation. Farming under these circumstances is not as profitable in California as in the Eastern States, because if the farmer succeeds in making a good crop one year, then he, under the influence of the usage of society will invest everything in a crop for the next, and if the season is adverse, the crop fails, and down he goes. Thus men's fortunes fluctuate continually, and make their life a life of speculation.

Barley is raised in small quantities, for feeding stock principally. Fruits of the different kinds are raised plentifully. Pears of every variety, and grapes of every kind, from the large Muscat, or raisin grape, to the common wild, or fox grape of the East. Many of these are very superior, from which the best of wines are made without the additions of any sugar. All these, as well as other fruits, if cultivated on uplands require irrigation.

THE CLIMATE

is in the main uniform, especially the extremes of cold are not experienced here, snow is very rare. Sometimes there is frost, but the ground scarcely freezes so as to stop the plows. At times, however, during the dry season, which is generally from some time in May until the first or middle of November, there is some very hot and scorching weather during the day, but the nights are mostly rather cool, in fact, to us of the East, while there, it was disagreeably so. The contrast between the night and the day was too great to be agreeable; and I doubt whether it is healthy. The day time was warm enough for summer clothing, and if we rode out as we did to church at night, we required flann ls, overcoats and gloves to be comfortable. The atmosphere at night was penetrating, damp and chilly, and very heavy to the respiration.

THE HEALTH

of the country is no better, if as good, as in Virginia, it being subject to all the diseases known here, and some that we are not subject to; such, for instance, as chills and fever and pulminary diseases, are more common than in Virginia and consumptives pass off more rapidly. I think this is owing to the contrast and the dampness of the atmosphere as stated above.

SOCIETY AND MORALS.

While the population of California is composed of almost every race of human beings, the order in society, so far as we could see, in towns, cities and country, seemed to be comparatively good. We saw no intoxication and heard no profane or obscene language.

RELIGION,

as is reasonable to suppose, would be found in this mixed population, of almost every sect and order, the Roman Catholic and all Protestant denominations, the Chinese temple dedicated to Brama, the Swedenbergian and the Mormon, are all here engaged in their peculiar devotions. Vital Christianity, however, I fear is rather scarce. We had a number of meetings while we were there, but rather poorly attended during the week evenings. On Sunday and Sunday evenings, there were better congregations and good order and attention.

EMIGNATION.

The arrival of emigrants is immense, from every part of the world, especially at this time from the Eastern States—that portion desolated by the grasshoppers. The emigrant trains are coming in every day, from eight to ten cars, perfectly crowded, all landing principally at San Francisco, as a sort of distributing point, from whence they scatter out to different parts of the country to seek a livelihood. Many when arriving here seem sadly disappointed, after looking around and failing to find such opportunities as expected, become discouraged and wish themselves back in the eastern States. If this influx continues, there must be immense suffering here, and a reaction will have to take take place sooner or later, and I would advise all that contemplate changing their residence to inform them-

selves well before emigrating, and if possible go and see first.

Before I went to California, my partialities were strongly in favor of that country, but I came back very much changed in my opinion, and upon the whole, I would not be surprised if many who are emigrating west, would not do much better to turn their course toward the south and procure the cheap lands to be had there, that are now uncultivated since the change of the labor system in the South.

We met the brethren of California in council, according to appointment. Had two days' sessions; all passed off, as we think in the main, in a Christian spirit, while of course we did not find, nor leave the condition of things as we could have wished. We found it better than we expected, all wishing to be and remain in the body and to make some concessions for the sake of a more perfect union, and labor to that end. May the good Lord hasten the day when we all may "be of the same mind and same judgment. See eye to eye and mind the same thing." Those divisions, though they may appear small, ought not te exist among us.

The brethren and sisters, all with whom we met, treated us very kindly, in every way like Christians should treat each other, for which they have our most profound gratitude, and our prayer is that the good Lord, the dispenser of events, will suitably bless them for their Christian courtesy. So far as we could learn, our labors was appreciated by all. No one was wounded or complained of hard treatment. The whole matter is in the hands of the Lord, and we hope he will add his blessing and overrule all for good.

Our short intercourse, with them was pleasant, and will long be remembered, and only regret that we could not have staid longer, but the lateness of the season, and other engagements admonished us that we should take our leave. So on the morning of the fourth, we took the parting hand with some at their homes, and others who met us at the station, to bid farewell.

On the night of the sixth, we encountered a severe snow storm, which continued all night, snowing, hailing, and freezing; and on the following day the wind blew very hard and cold, sometimes jostling the cars when standing on the track. Since then the weather has been pleasant, and after traveling eight days and seven nights, arrived at our home on the evening of the 11th inst. at 9 o'clock, after traveling in all, to and fro, something over seven thousand miles, stretching almost across the entire continent, from the Atlantic to the Pacific coast.

We sipped the briny fluid of the great, blue Pacific, and gathered some of the specimens of the inhabitants of the mighty deep which were brought to the shore by the rolling waves, and saw hundreds of sea animals, such as sea lions and seals, roaring and howling and gamboling in their native element, at a safe distance from the shore. Taking all the scenery together, mountains and valleys, fertile fields and barren deserts, the beasts of the field and forest, the dry land, and the watery worlds, and the inhabitants thereof, and all designed for, and put under the control of man, and consider that God has made them all and us for his glory, we are made to exclaim "how wonderful are thy works, Lord God Almighty, just and true art thou, thou King of Saints!"

On my arrival, I found my family all well, for which I thank God, in that he heard our oft repeated prayers and the prayers of those that were interested in our welfare. I would yet say, I am glad to inform the Brotherhood that by traveling as economical as we could, our expenditures will not exceed the appropriation, including a small amount donated by the brethren, at whose request we were sent. We hope that those districts who are in the arrear in sending in their quota will attend to it without further notice.

Respectfully submitted.

B. F. Moomaw.

Bonsacks, Va.

Dear Brethren.

Bro. Joseph Snowberger and myself left our homes for a visit to the brethren in Fulton Co, Pa. on the 19th of Nov. In Snake Spring Valley we put up with sister Snowberger for the night. On the morning of the 20th we started on our journey and dined at friend Isaac Richy's where we were met by Bro. David Clapper, who was to be our pilot and companion.

We now started for Bro. Jno. Snider's in Brush Creek Valley where we arrived in due time, found an appointment awaiting us. This was our first meeting. Attendance poor on account of an other meeting in the neighborhood. This meeting was in Bro. John's dwelling.

Nov. 21 finds us on the road to Sidling Hill Valley, Fulton Co, Pa. Arrived at Bro. Alpheus Mellots about at 3 o'clock P. M. Meeting in the evening at the schoolhouse. Not very large attendance but good order. Lodged with Bro. A. Mellot.

Nov. 22. Services in schoolhouse again, large attendance, attention good. Dined with Bro. A. Mellot. By this time we had become thoroughly acquainted with our host and his family, and can truly say that the longer we stayed, the more we love them. May God bless them for their kindness to us.

In the afternoon we rode about six miles to Bro. Jonas Mellot's where we found an appointment in a schoolhouse. It being a wet and disagreable day, the attendance was slim but the order was good.

Nov. 23. We had about 4 miles to our next appointment. This was at Bro. James Lake's dwelling-house. Attendance tolerably good, order very good. Same evening meeting at the school house. Here we had a full house and very good attention.

Nov. 24. 4 miles ride brings us to our next appointment, this being in Bro. Daniel Lakes dwelling house. There we had an other good meeting in the evening again at the same place At the second meeting we had in this valley, we were met by Bro. Absalom Mellot, the only resident minister in the valley. He is young in the ministry, but strong in the faith. He was with us at every meeting, but two.

Nov. 25. Meeting in the evening at the schoolhouse, attendance good, order not so good, from the fact, that the house was poorly lighted, which gave some boys a chance to be a little noisy.

Nov. 26. Met at Bro. Daniel Mellot's for worship. Attendance pretty good and the order excellent. At this meeting we received the glad news, that two precious souls had resolved to come over to the Lord's side so after services we repaired to the water where they were immersed. These two persons were but lately united in wedlock and now they have also vowed allegiance to king Immanuel. May God grant them a full supply of his grace that they may be enabled to hold out faithful. Services in the evening at Bro. Wm. Kline's. Order and attendance good.

Nov. 27. Our labors ended in this valley, and having to travel about 14 miles to our next appointment, we left Bro. Kline at about nine o'clock A. M. Arrived at friend David Cairns at about 4 o'clock P. M. in pretty good spirits. Services in the school house. The attention to the word preached was good.

Nov. 28 finds us on our way to the large meeting house near Bro. Jacob Steel's in the Hopewell congregation. Dined with Bro. Jno. Rush. In the evening we met for worship, also next morning. In the afternoon we were on our way home, arrived at 6 o'clock in the evening. Found my family well, for which I try to thank the good Lord.

On the morning of the 30th Bro. Joseph left for his home.

Altogether we had 14 meetings, 10 of which were held in Sidling Valley and we are constrained to say, that we have found the members very attentive to their duty. They would conduct us from one place to another and nothing seemed to much for them to do. One old Bro. was with us at every meeting that we had in this valley,

Upon the whole we had a pleasant time and we hereby tender our thanks to the brethren and sisters for their kindness manifested to us.

Jacob L. Wineland.

Clover Creek, Pa.

Our Scrap Basket.

BY J. H. MOORE.

—S. Bollinger, of Kusho, Webster Co., Iowa, says: "There are no brethren here, and consequently I have opponents on all sides; but none try to question the ground you have taken. They dare not say it is not safe."

—While on our trip to Bond Co., Ill., we learned that the Brethren were erecting a new meeting-house, south of Mulberry Grove. They already have one good house of worship in this arm of the church.

—We also, learned that the Brethren in Adams county, Ill., have finished a new meeting house, making two houses in this church.

The next District meeting, for Southern Ill. will be held with the Brethren in Adams county, commencing October 11, 1875. This is about the oldest church in the State, having been organized many years ago, by Elder George Wolf, who has since gone to his long home.

—The late Annual Meeting held near Girard, Macoupin Co., Ill., did much towards advertizing the Brethren. A letter from the state of Maine, addressed to the Elders of one of our leading churches, making considerable inquiry about our faith and practice.

—Mr. Roe, the assistant editor of the *American Christian Review*, when speaking of modern Church Festivals, says: "It costs ten cents to get in and ten dollars to get out."

—A letter from near Neosho, Newton Co., Mo., says: "There seems to be quite a stir among the Baptists here at this time. One of their preachers, a close neighbor of ours, seems to be much concerned about trine immersion. Perhaps the next time I write, I will be able to tell more about it."

—We have a letter from Warsaw,—Ind., containing 50 cts., for pamphlets or "Trine Immersion" but contains no name; and of course cannot send the books until the name is known. Among the many thousands of letters received from all parts of the United States and Canada during the two last years, this is the first one without a name. When writing letters of any kind always see that you name is there.

—J. H. Garman of Sinking Springs, Ohio, says: "Your reply to Elder C—, in the Pilgrim is read with much interest, so much so, that my number of the Pilgrim will soon be worn out. I think you ought to have that reply published in tract form, so we could hand it around. I think I could make good use of *five hundred*, to start on." The reply is now in print, and will soon be ready for delivery. It will contain 16 pages and be sent post paid for $3.50 per hundred, or 2 copies, 10 cts. Hope all will take an active part circulating it.

—The weather to-day—Dec. 5, looks almost as beautiful as the spring season of the year.

Urbana, Ill.

MARRIED.

BREIDENTHAL—SNIDER—By the undersigned, Nov. 17, 1874, at the residence of the brid's parents, Mr. Thomas Breidenthal to Miss Sarah Snider, both of Bedford Co., Pa. L. Furry.

DIED.

TRAVIS.—In the Jerusalem District, SanJoaquin Co, Cal., Nov. 20, '74, Mrs. Mary Travis, aged 70 years, 7 months and 28 days.

Mrs Travis lived a consistent member of the Calvanistic Baptist Church for a number of years and died as she lived, calmly resigning her soul to God who gave it. Her body was encased in a metallic coffin and buried in the Union Cemetery. Husband, son and two daughters followed her to her last resting place, sorrowing to part with one they loved so well. The funeral discourse was delivered by the writer and Elder Myers, in the Union school house, to a large assemblage of friends and neighbors, from Rev. 14: 13. Eld. G. Wolf.

BECHTEL.—In the bounds of the Yellow Creek Church, Bedford Co., Pa., Nov. 21st; 1874, Mrs. Elizabeth Bechtel, aged 63 years, 2 months and 19 ds. Occasion improved by the Brethren, from Heb. 14: 14. L. Furry.

BRUMBAUGH.—In the Yellow Creek Branch, Bedford Co., Pa., Bro. David Brumbaugh, born Sept., 23 d 1797, died Nov. 15, 1874, aged 79 years, 1 month and 23 days Occasion improved from Heb. 13: 14 by John W. Brumbaugh, and others.

The subject of this notice had been in the ministry for more than fifty years, though labored but little in the last twenty years on account of gfiddiness in his head and defect of his speech. His wife preceded him over 14 years. She died Sept 21, 1860, at the age of 58 years, 5 months and 10 days. He was a strong advocate of the order and simplicity of the old brethren, and had a remarkable strong memory which he retained to the last. Hope he died in that faith which overcometh the world. L. Furry.

(*Companion* please copy at the request of the bereaved.)

RITTENHOUSE.—In Williams county, Ohio, Aug. 20, 1874, sister Jane Rittenhouse, daughter of David and Amanda Rittenhouse, aged 14 years 2 months and 25 days.

She enlisted in the service of the Lord on the 10th of June, 1873, and had the pleasure of attending three Communion meetings. She was not ashamed of her Lord and Master, leaving the fashions of the world, to be adorned in modest apparel while in her health, so that when the monster death prevailed in closing her earthly career, she was ready and died in hope of a glorious resurrection. Funeral occasion improved by brother Jacob Brown, from 1 Pet 1: 23, 24.

(*Companion*, please copy.)

Other obituaries crowded out, but will appear in the next number.

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Description of Jesus Christ.

Copy of a letter from Publius Pentulas, governor of Judea, to the senate of Rome representing the person and actions of our blessed Lord and Savior Jesus Christ, which serve as strong testimony and evidence in favor of the divinity of the Lord's person and doctrines against the stale objections of the deists, as the authenticity of the manuscript from which it was translated is founded on the best authority. Tiberius Cæsar caused this letter to be published throughout all the Roman provinces, which is as follows:

There appeared in these our days a man of great virtue named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of truth; but by his own disciples is called the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall, and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair is the color of a filbert, full ripe, and plain almost down to his ears, but from his ears downward somewhat curled, more orient of color and waving about his shoulders. In the midst of his hair goeth a seam or partition of his hair, after the manner of the Nazarites; his forehead very plain and smooth; his face without spot or wrinkle, beautiful with comely red; his nose and mouth so formed that nothing can be reprehended; his beard somewhat thick, agreeable color to the hair of the head, not of any great length, but forked in the midst; of an innocent, mature look; his eyes grey, clear and quick. In reproving he is terrible, in admonishing, courteous and fair spoken, pleasant in speech, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body, well shaped and straight; his hands and arms right delectable to behold; in speaking very temperate, modest and wise. A man for singular beauty surpassing the children of men.

Words Spoken in the Family.

We commend the following extract from an article in the *S. S. Times* to the attention of mothers:

In families where absolute falsehoods would be rebuked, there will often grow up a propensity to idle and frivolous conversation; a fondness for the marvelous and sensational; a censorious spirit in regard to the actions and characters of others, that imperceptibly exert a deleterious influence upon all the members. One neighbor is spoken of with contempt. The sincerity of another is doubted. The feeble intellectual abilities of another are dwelt upon. Even the generous deeds of the liberal are sharply criticised, and the motives of the worthy and pious are impugned. Thus children grow up in the exercise of an uncharitable spirit that destroys all true kindness of feeling, incapacitates them for any real friendship, and renders them very disagreeable objects in society. A life that might have been inspired with noble sentiments, and generous impulses, degenerates into a protracted sneer. A habit is formed of speaking disparagingly of others, and detracting in every possible way from their merits, while, at the same time, a selfish spirit is manifested, that is disgusting to every high-minded beholder. Many of the gossipping tendencies that are so fatal to social confidence and friendship, and destroys the happiness of social intercourse, are cultivated in the family. They descend from parents to children, and blight whatsoever they touch. Few adults are aware how very early children understand their words and imbibe their spirit. Under the impression that much that they say and do is not noticed by the little ones, there is a freedom of utterance that has a corrupting influence before they are aware of it.

Those who sink under persecution or are impatient in a sad accident, put out the fires which the Lord hath kindled, and lose those glories which stand behind the clouds.—*Jeremy Taylor.*

"A DROP OF JOY IN EVERY WORD."

Plymouth, Huntingdon Co., N. J., June 25, '71.
Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—It is with a happy heart that I pen these few lines to acknowledge that you and your Golden Medical Discovery and Purgative Pellets are blessings to the World. These medicines cannot be too highly praised, for they have almost brought me out of the grave. Three months ago I was broken out with large ulcers and sores on my body, limbs and face. I procured your Golden Medical Discovery and Purgative Pellets, and have taken six bottles, and to-day I am in good health, all those ugly ulcers have healed and left my skin in a natural, healthy condition. I thought at one time I could not be cured. Although I can but poorly express my gratitude to you, yet there is a drop of joy in every word I write. God's blessing rest upon you and your wonderful medicines is the humble prayer of
Yours truly,
JAMES D. BELLIS.

When a medicine will promptly cure such terrible eating ulcers and free the blood of the virulent poison causing them, who can longer doubt its wonderful virtues? Dr. Pierce, however, does not wish to place his Golden Medical Discovery in the catalogue of quack patent nostrums by recommending it to cure every disease, nor does he so recommend it; but what he does claim is this, that there is but one form of blood disease that it will not cure, and that disease is cancer. He does not recommend his Discovery for that disease, yet he knows it to be the most searching blood cleanser yet discovered, and that it will free the blood and system of all other known blood poisons, be they animal, vegetable or mineral. The Golden Discovery is WARRANTED by him to cure the worst forms of Skin Diseases, as all forms of Blotches, Pimples and Eruptions, also all Glandular Swellings, and the worst form of Scrofulous and Ulcerated Sores of Neck, Legs or other parts, and all Scrofulous Diseases of the Bones, as White Swellings, Fever Sores, Hip Joint and Spinal Diseases, all of which belong to Scrofulous diseases.

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6 50	9 56	Cove	5 40	7 43	
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7 25	10 30	Riddlesburg	5 05	7 10	
7 30	10 35	Hopewell	5 00	7 05	
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7 55	11 00	Tatesville	4 35	6 38	
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The Pilgrim.
PUBLISHED BY
J. B. BRUMBAUGH & BRO.
EDITED BY
H. B. & GEO. BRUMBAUGH
Corresponding Editors.
D. P. Sayler, Double Pipe Creek, Md.
Leonard Furry, New Enterprise, Pa.

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